

# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

## Architect of the Great Universe

**Shrii Shrii Anandamurti  
(Shrii P. R. Sarkar)**

As monumental as their missions may be, these great personalities are not defined by their missions. Realisation of their nature cannot come through analysis of their great and noble work but only through the devotional sentiment of the human heart.

# PROUT

Progressive Utilization Theory

## A Vibrant Magazine which Informs & Inspires

## *Cry of the Suffering Humanity*

### What is PROUT :

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

Combining the wisdom of spirituality, the struggle for self-reliance, and the spirit of economic democracy, Proutist intellectuals and activists are attempting to create a new civilizational discourse. PROUT news-magazine aims at conveying comprehensive and visionary goals of PROUT 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 expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.

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

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

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

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

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

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

- Shrii Prabhat Ranjan Sarkar

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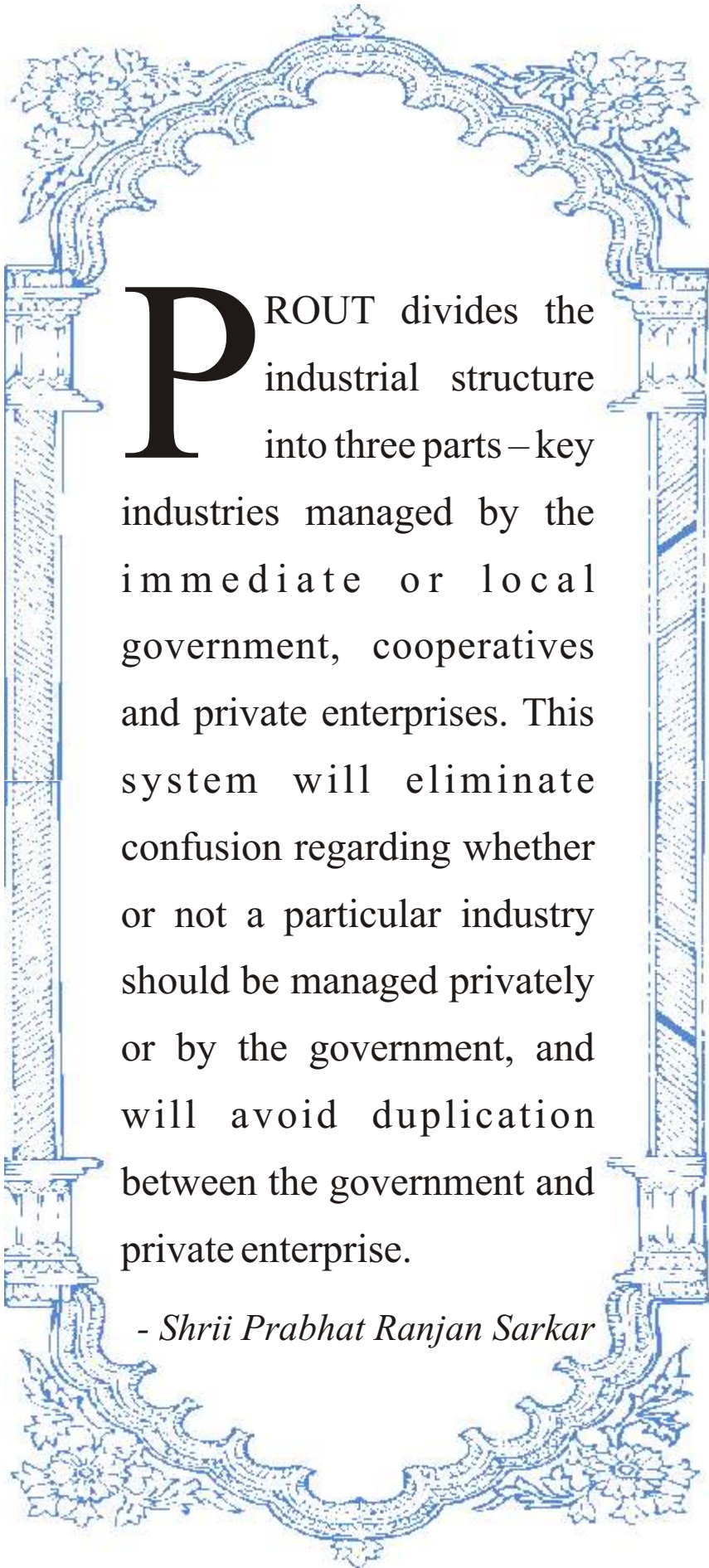
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## Fundamental Principles :

1. No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.
2. There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe.
3. There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.
4. There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.
5. The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.



**P**ROUT divides the industrial structure into three parts – key industries managed by the immediate or local government, cooperatives and private enterprises. This system will eliminate confusion regarding whether or not a particular industry should be managed privately or by the government, and will avoid duplication between the government and private enterprise.

*- Shrii Prabhat Ranjan Sarkar*

From the **Editor's Desk**

**O**n the solemn occasion of Anandapurnima PROUT's founder Shrii Prabhat Ranjan Sarkar's birthday (May 25, 2013 - day of the full moon in the month of Vaisakh, the first month of the Saka calendar roughly covering the period mid April to mid May), we have brought out a special issue to enlighten our readers and people



of the world about the greatness of this renowned spiritualist, philosopher and poet, whose mission to uplift suffering humanity continues to thrive despite great struggles, purely due to the strength of his ideology that guides his disciples. His divine birth on planet Earth when the sun was rising 91 years ago over Jamalpur, a small town in the state of Bihar in India was a boon for human civilization presently facing its worst crisis at the cross roads of its 15000 year's existence. Even as a young man his concern for the poor was astonishing. After his father passed away, to help his mother he would go and buy groceries and vegetables for the house. Sensing their poverty he never bargained with the vendors and paid whatever they asked and at times more. His mother forbade him from shopping again. Still, before starting "Ananda Marga" he went to seek his mother's consent. She blessed him but couldn't help remarking with a smile that how one who couldn't perform satisfactorily the simple expedient of shopping for home could run a Mission and advised him to improve. Rest as they say is history with Ananda Marga established in 180 countries with over four million members, has become a powerful force for global social change.

Though a multi faceted personality, Shrii Prabhat Ranjan Sarkar whose spiritual name was Shrii Shrii Anandamurti, his philosophies of PROUT and Neo-humanism stand out as twin beacons for civilization in darkness. First is for humanity suffering from hunger, poverty and severe economic inequalities that recognizes for the first time the need to guarantee purchasing power to every single woman and man. The second enshrines the right to exist in respect of all created beings. These both are revolutionary concept that find no place anywhere in constitutions of the world, except the ideal one formulated by Shrii Sarkar.

Dedicating this issue to the founder of PROUT we wish all our readers the very best on this auspicious occasion of Anandapurnima 2013 and exhort them to work ceaselessly towards that golden dawn as envisioned by him.





## PROUTISTS IN ACTIVE ROLE

It seems that the political "elite" with their bankers are testing ever more often the people in Europe and seeing how far they can push their own agendas. After Cyprus now they are targeting Slovenia: these are small countries and they are going to try and grab as much money from them as possible, without minding how they do it; it's just testing grounds for them before they go on to the bigger countries. In Italy the people have started to feel the pinch from the economic crisis and the system that supports it and have voted the most anti-establishment Five Star Movement party (the M5S) into government in the last general election a month ago and have destabilized the political scene. They got 25% of the votes - mostly seen as a protest vote from a frustrated electorate against an entrenched corrupt political "cast". They have come to power balancing in the government in as little as only 3/4 years from when they were first formed as a party thanks just to Internet, very little money (mostly from their own pockets) and to organized local based face to face meetings all over Italy. The 2 most important support they had has been their famous vociferous leader, B. Grillo, and an experienced Internet firm (with their blog being in the top 10 in the world and they made money out of royalties from publicity in it). Wouldn't now be the right time to start organizing Proutists in Europe also as a political party based on economic democracy? With all the Proutists, sympathizers and likeminded spiritualists united together to co-ordinate a movement somewhere? This could be done in Portugal, Greece or Spain and in Italy they would be more Proutists - old and new - to back up such a project I think (...and maybe help to bring some unity back amongst them at the same time too). With also 25% of the electorate that usually doesn't go to vote there and of more people upset by the present socio-economic system there could be room for something like Prout to gain the attention. In last two years a few movements have popped up in Italy like for example the MMT (Modern Money Theory) which has had a very good response from people, with 2 or 3 of their conferences getting up to 2000 people each time, thanks also to a famous journalist leading the whole thing and lecturers coming from the US too. And this is not such a great theory since it is based just on the State printing money whenever it is needed.....

For sure if we want change we have to start from somewhere.... To the very least with a party the word of Prout will start to spread out to the wider public.

Nitish by email

### GEOLOGY & HUMAN CIVILIZATION

Shrii PR Sarkar's article tracing the history of the human race highlights the fact that we are all children of the Father of all fathers. It should serve as a poignant reminder to all politicians and leaders of society that divisiveness, communal divides do not help humanity.

Anjali Barua, Dibrugarh Assam

### SEPARATE VIDARBHA STATE

Santosananda Dada's report of the PBI Convention and the memorandum submitted to the Hon'ble Prime Minister of India brings to the fore, the tragic state of affairs in the Vidarbha region of Maharashtra, particularly the spate of farmers suicides. It is an established fact from Govt. records that smaller states carved out of bigger states have done much better after separation. So why the delay for Vidarbha and other similarly neglected regions such as Telangana etc. It's high time politics stops coming in the way of the interests of the people.

Mahadeo, Akola

### PLIGHT OF REFUGEES WORLDWIDE

It is really a curse of modern times that people suffer such appalling tragedy of being stateless refugees. The well researched article makes shocking reading. This is a global problem and can

only be solved by a strong World Govt.

Hansen Carl, London by email

### 'AAM AADMI' BUDGET

An excellent piece by Mahesh Prasad, with well reasoned and practical solutions, on how to plan and cast a proper budget suitable for India. The cartoons are very apt. I look forward to the second part.

Malini, Chennai

### WHITHER URBANISATION

The long yet factual and interesting article on the dark under belly of the meteoric rise of Gurgaon in Haryana that causes systemic disaster all round is quite an eye opener. The plight of the squeezed middle class, the house owning and rental working class, water shortage and electricity crisis etc. has been well brought out. It proves once

again, urbanization is not the answer to solving the nation's problems.

Hari Mathai, Gurgaon

### HIDDEN AGENDA

Shocking revelations about the processed food industry. The ten dangers of eating such foods rather than natural organic ones should open common people's eyes.

Jeanne Bennette, by email

### NEW CORPORATE MISSION

It's very true, it's time to focus on creating value and not profit. This not only makes human but also economic sense as people who feel that they are creating something for value, their output would be more and naturally the quality of industrial products would rise.

Subhash Chhetri, Pune



### Articles / Suggestions Invited

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

Please send them at the following address :

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# LIFE'S MISSION

## OF Serving The World

**W**hen people move in the psychic sphere they should define a mission in their minds, and they should move towards the fulfilment of that mission. As long as one remains in this world, one will have to maintain progress in the mental sphere. Suppose a student is studying. He will have to remember that he has to pass an examination. If he does not think about passing the examination, if he studies only for the sake of study, he will never pass it. To keep a mission before one's eyes is mandatory. If there is no mission, then psychic endeavour will become meaningless. It will be just a waste of time. As far as human endeavour is concerned, there should be a mission, and one must always remember that mission.

It is good to die working, but still better to work even while dying. So, one should always bear in mind, "I am alive in this world for the fulfilment of my mission. Apart from this, I have no worth". And if one ever lives a life without a mission, then in that case, no endeavour in the psychic sphere will bring success. If you do not want to work, if you do not want to serve the world, you will become a burden on the world. It would be better to leave the world than to live as a burden on it. Human life should be enriched with intense activity.

Above the mental sphere there is the spiritual sphere. In the spiritual world, it is not enough to think (as in the psychic sphere) only of one's mission, because the purpose of a mission is service in the external world. Whatever might be one's specific mission in the objective or expressed world, fundamentally one's mission is to promote the welfare of the world. Along with this you have to take up another mission and that is to bring about your own spiritual salvation. If one does not try for one's own salvation, if one does not do spiritual practice, one can never serve society. It will be totally impossible. So in the spiritual sphere your progress does not depend only on your mission. The very import of human existence is, one is to serve the world, and one is to do one's *sádhana* for one's all-round salvation.

Humanity must get salvation in all spheres of life, in all strata of life, without any exception. All humanity wants salvation in the social sphere, they want salvation in economic strata, they want salvation in the realm of intellectual liberty, and they want salvation in the spiritual sphere. These are the minimum wants of human beings. In this sphere of spiritual progress – *Atmamokśartham* ["For Self-realization"] – the mere thought of one's mission will not suffice. Your work in pursuance of your mission will be considered your service, and when your service will be sanctified by guru mantra, you will spiritually advance.

- Shrii Prabhat Ranjan Sarkar



According to PROUT, economic exploitation involves the unrestricted plunder of the physical and psychic labour of a particular community together with the natural resources in their local area.



SHRII PRABHAT RANJAN SARKAR

# Economic Exploitation of Bengal

According to Karl Marx, the creation of surplus value is the source of economic exploitation. Capitalists convert the surplus value into money value and that is how they accumulate profit. After analysing the capitalist economy, Marx reasoned that all profit is exploitation because profit means the denial of the legitimate right of the working class to the wealth they produce. Consequently, profit is nothing but the exploitation of labour. Marx concluded that the creation of surplus value will stop only when economic exploitation ends. All communist states, including the Soviet Union, China and Vietnam, have rejected Marx's theory of exploitation. According to these countries, the creation of surplus value in the economy is an indispensable part of national prosperity. In repudiation of Marxist ideas, profit is not considered exploitation. If Marx made the first attempt to analyse and define exploitation, then it



Copper engraving of Bengal by Pieter Bertius Amsterdam 1630-44



must be said that his work is not free from defects. This is because Marx tried to interpret exploitation only from the economic point of view.

According to PROUT, economic exploitation involves the unrestricted plunder of the physical and psychic labour of a particular community together with the natural resources in their local area. In PROUT's view, exploitation is not confined to only economic exploitation, but includes psychic and spiritual exploitation as well. Economic exploitation has various forms and includes colonial exploitation, imperialist exploitation and fascist exploitation. There are similarities and dissimilarities in both the principles and characters of these forms of exploitation. Let us examine each of these three forms of exploitation by taking the example of Bengal.

### **Colonial Exploitation**

In the case of colonial exploitation, the exploiters first capture a market and then gain control of all the raw materials available in that area through monopoly rights. They produce finished goods out of the raw materials in their own factories within their own region, and then sell the finished goods to the people in the occupied market. Thus, they get double the opportunities to misappropriate wealth – the exploiters deceive the local population while procuring their raw materials at cheap rates, and then they sell their finished products in the same markets at exorbitant prices. By capturing the local market, the colonial exploiters succeed in totally destroying the local industrial system.

The first part of British rule in Bengal was a period of colonial exploitation. The British capitalists, in order to capture the markets of Bengal, systematically destroyed all Bengal's industry and forced the local manufacturers and skilled labourers to work in British owned factories. The British East India Company used to collect raw materials by looting and intimidating the local people. It contracted a pledge from those who worked in cottage industries that they would buy raw materials only from the company, and sell finished products only to the company. The company used to sell raw materials at high rates, and buy finished products at twenty-five percent below their actual market price. The manufacturers who refused to agree to the terms of the company were handcuffed and publicly flogged, and the thumbs of many weavers who resisted the demands of the company were chopped off to destroy their capacity to weave fine cloth. Because of this kind of oppression, the weavers of Bengal could not compete with the weaving industry which was being developed in Manchester. Within ten years after the Battle of Plassey in 1757, most of the important industries in Bengal such as silk, cotton, sugar, salt,

colour dyes, machine parts and shipbuilding had been systematically destroyed. The manufacturers and skilled labourers who had been employed in various industries for generations were uprooted from their natural source of livelihood and pushed towards agriculture. The inevitable result was the catastrophic famine of 1770. Thus, Bengal was converted into a supplier of raw materials and a market for British products. This type of economic exploitation is called "colonial exploitation".

Even thirty years after Indian independence, the vestiges of colonial exploitation have not been obliterated from Bengal. Rather, exploitation by the Indian capitalists has been deepened and widened. These Indian capitalists are outsiders who have not identified their own socio-economic interests with the interests of the local area. Today they look upon West Bengal and its adjoining areas as merely a source of raw materials. These capitalists purchase the agricultural, mineral and forestry resources of Bengal at cheap rates and convert them into manufactured goods in their own factories in Gujarat, the Punjab, Maharashtra and Rajasthan, and then sell the finished products in the Bengal market at high prices.

Almost all items of daily use in Bengal are manufactured outside Bengal, but sold in the West Bengal market. At the same time, Bengal's own industries have either been paralysed or destroyed so that the goods produced in Bengal can never compete with those of the Indian capitalists produced outside Bengal. This is the reason that West Bengal does not get the chance to establish new industrial enterprises. The Punjab and Harayana have been turned into monopoly centres for the leather industry, but strangely, in both these states, hides are scarcely available. Industrialists from these states procure animal skins from the forests of Tarai and Duars in North Bengal and the deltaic region of the Sundarbans in the south of the state, and sell their finished leather products in Bengal. West Bengal has no hide industry to supply finished products to its own market. Only a small percentage of the leather shoes produced in Batanagar is supplied to the West Bengal market, and the largest percentage is exported to foreign markets. The same situation prevails in the sports goods industry. Needless to say, the owners of most of the essential industries in West Bengal are outsiders. To them West Bengal is merely a colony to acquire raw materials as well as a vast market for the sale of finished goods which are manufactured in their own regions. All these outsiders are guided by one psychology: "As we have come to a foreign land, let us try to loot as much as we can."

### **Imperialist Exploitation**

Next comes imperialist exploitation. In this case

*Bengal circa 1760*



the exploiters fully exercise their political and economic power for their own economic exploitation. The second half of British rule in India was characterized by imperialist exploitation. In fact, the imperialist exploitation of Bengal can be traced to the rein of the Mughal Emperor Akbar about 400 years ago. There is a reference in the book *Ain-E-Akbari* [The Laws of Akbar] that Bengal had to supply 23,301 cavalymen, 801,159 infantrymen, 4,400 ships, 4,260 cannons and 108 elephants to the Mughal army. Bengal also had to pay a large tribute to meet Akbar's military expenses, supply provisions to the Mughal army, and pay taxes to offset the losses incurred in Akbar's campaigns. And when Aurangzeb deployed a large Mughal army to suppress the Marathas in the Deccan, Bengal again had to supply a large part of the provisions and running expenses of his army. In the process, the economy of Bengal was completely drained and the people impoverished. As a result of the Mughal exploitation, Bengal was confronted by a series of economic disasters and famines, and the Mughal rulers, with the help of their functionaries, ruthlessly suppressed all local revolts.

The Mughal misrule of Bengal was closely followed by the British colonial and imperialist exploitation. When Clive left India, he took away millions of rupees in cash. The East India Company and its employees took a bribe of thirty million rupees to carry out the exploitation of Bengal, and the British officers looted and plundered a vast amount of wealth from the palaces of the indigenous rulers. As a result of the devastating famine of 1770, about ten million people died, including artisans, skilled labourers and farmers. Before India entered the nineteenth century, all of Bengal's important industries had been

destroyed. Dhaka, a most prosperous city, was a famous weaving and commercial centre, but it lost its pre-eminence and the population declined because the people were uprooted from their traditional means of livelihood. The unemployed skilled labourers left Dhaka and travelled to the countryside in search of new occupations, and finally took to agriculture. Naturally, these new workers became landless labourers and the agricultural sector became overcrowded. This was how important industrial centres such as Murshidabad and Pandua lost their economic prosperity. Innumerable unemployed youth were created in the industrial sector of Bengal's

economy, and they had no alternative but to resort to agriculture.

After completely destroying the industries of Bengal, the British capitalists turned their attention to the rural sector. In 1779 the British colonialists forced the Bengali peasants to cultivate indigo in their paddy lands because there was a great demand for colour dyes in the European market. The problem was that once indigo was planted it took two to three years to mature, and in this time no other crops could be cultivated. The peasants refused to cultivate indigo instead of paddy, and consequently they were subjected to inhuman torture and oppression. This continued for eighty years, then the people of Bengal revolted and the cultivation of indigo stopped. Along with the cultivation of indigo, the British merchants cast their greedy eyes on Bengal's jute and tea industries. In order to further increase their profits, they began to exploit these two commodities. In 1793 Lord Cornwallis tried to impose British feudalism on the rural economy of Bengal through the system of permanent settlements. According to this system, zamindars were armed with enormous economic power. They were given the authority to impose revenue taxes on land, evict farmers, arbitrarily sell farmers' movable and immovable property, and if necessary prosecute farmers and sentence them to death. In exchange for all these privileges, the landlords had to pay a fixed amount of money to the British Raj at the end of each year. If that amount was not deposited in the treasury at the appointed time, the landholdings of the landlord were auctioned. Naturally no landlord wanted his land auctioned, so regardless of the climatic conditions or the size of the crops, he forced the farmers to pay the required taxes.

Besides paying their government revenue, the landlords always tried to make a profit, so they collected more than the prescribed amount from the farmers.

The landlords, however, encountered certain difficulties when they tried to collect tax revenues directly by moving from place to place. Consequently, the system of collecting taxes through agents was introduced. These agents gave the responsibility for collecting taxes to another set of people, thus between the landlord and the farmer there were agents of different strata. The agents at the lowest stratum used to deduct a certain percentage of the tax revenue and give the rest to the higher level agents. Thus, the farmers had to bear the brunt of this enormous financial burden. Moreover, the agents did not issue any receipts, so there was no limit to the exploitation and looting of the farmers who were impoverished beyond their means.

Besides the landlords and their agents, another group of exploiters emerged who took advantage of the poverty of the farmers. These were the moneylenders, who lent money to the farmers at exorbitant rates of interest. The farmers were forced to take loans which they could never repay, so they mortgaged their lands. Eventually the moneylenders became the owners of the farmers' lands, and the farmers were thus converted into landless labourers. Such a huge population of landless labourers was found only in Bengal. The complement to economic exploitation is political oppression. British political exploitation reduced the number of Bengalees by dividing Greater Bengal into numerous fragments and annexing those areas to adjoining states. The people of Bengal were deprived of the natural resources of those regions which were later formed into Assam, Bihar and Orissa. The ethnic Bengalees of those areas, after only a few generations, became separated from the main stream of Bengali life and culture. The British did not apply this principle of "divide and rule" to any other part of India. Just to perpetuate their economic exploitation in Bengal, the British resorted to political oppression. Bengalees had experienced the tyranny of highly placed people, but they had never before experienced oppression that completely stifled their means of commerce and livelihood, and almost destroyed their very existence.

In 1947, when the British left India, another era of exploitation by Indian imperialists started in the wake of the partition of Bengal. Despite the long period of British exploitation, in the initial phase after independence the state of Bengal was more advanced than any other state in India, and many Bengali industrialists had developed. The outsiders started to systematically eliminate the Bengali industrialists

from specific areas of trade and industry. This methodical economic oppression of Bengal started immediately after India attained freedom.

During this period, West Bengal's paddy land was converted into jute production in order to earn more foreign exchange from jute. The farmers were losers on two fronts. First, their income from paddy was totally stopped, and secondly, they were not given the market value of the jute they produced. The outsiders benefited in two ways. They exported much of their jute to foreign countries to earn foreign exchange, and they supplied rice to Bengal produced in their own areas. At that time there were approximately eighty jute mills in West Bengal, all owned by outsiders who made a total profit of hundreds of millions of rupees per annum. The central government earned a similar amount by exporting jute, and another few hundred million rupees as taxes, duties, etc., on jute products. About twenty percent of India's total foreign exchange came from Bengal's jute industry, but Bengal's indigenous jute farmers were deprived of any profit from jute production.

West Bengal earns no percentage of the foreign exchange acquired from its natural resources. The central government sells cotton to Maharashtra and Gujarat at comparatively low prices, whereas the farmers of Bengal are forced to buy the same commodities at high prices. Naturally the cost of producing cotton cloth and hand-spun clothes is higher in Bengal than in other states. The same thing applies in the case of sugar. Furthermore, Bengal has to sell coal and iron ore to other parts of the country without making any profit, and it has to buy edible oil and other essential food items at extra cost.

Due to this exploitation by outsiders, the economic structure of Bengal has been shattered and a large percentage of Bengal's population now lives below the poverty line. Tens of millions of rupees are drained out of West Bengal every month by outsiders, and many of Bengal's own industrial enterprises have been destroyed. The important industrial sectors together with trade and commerce are now in the hands of outsiders. Millions of able-bodied young Bengalees are unemployed, whereas the non-Bengali capitalists employ much of their work-force from outside the state.

### **Fascist Exploitation**

The final and most dangerous form of economic exploitation is fascist exploitation. In order to canvass national support to justify their exploitation, the imperialists popularize the theory of nationalism. They portray their exploitation as rational and constitutional and based on the national interest. The British imperialists, in order to legitimize their exploitation, embraced nationalist theory. Following



the example of the British, Mussolini of Italy and Hitler of Germany moved along the same path. When communist imperialism was established after the Second World War, the Soviet leader Joseph Stalin propagated the concept of the Slavic supremacy. Likewise, the Chinese leader Mao Zedong built up Chinese superiority. As soon as an imperialist power is transformed into a fascist power, it spreads out its tentacles to psychically and culturally oppress a vanquished people. To perpetuate unhindered economic exploitation, psychic exploitation starts almost simultaneously. Where psychic exploitation is used to further economic exploitation, it is called "psycho-economic exploitation".

At the very outset, the fascist exploiters select a weak community which inhabits a region rich in natural resources. The fascists socially and culturally uproot the victimized community by imposing a foreign language and culture on them. Because the local people cannot easily express their individual and collective feelings and sentiments in a foreign language, they develop a defeatist psychology and inferiority complex with respect to the exploiters. This defeatist psychology destroys the natural spiritedness and will to fight of the local people, and the fascists skillfully utilize this golden opportunity. The primary interest of the fascist exploiters is to gradually suck the vitality of the local community so

that they can pillage and plunder their natural resources, but if necessary they will even obliterate the local community from the face of the earth.

During the British rule of India, the Bengalees were the victims of various types of rapacious psychic exploitation by the British fascists. The British adopted several methods of psychic exploitation. For instance, the British exploiters, obsessed with crushing freedom struggles and national revolts, tried to destroy the revolutionary spirit of the Bengalees. To achieve this objective they also started psycho-economic exploitation. Besides this, in order to reduce the Bengali population, they divided Bengal into different regions and annexed them to the adjoining states. A large section of the population became separated from the mainstream of Bengali life and identified with the cultural heritage of the newly formed states. The same approach is being followed even now.

The Indian capitalists followed the example of the British. Their exploitative psychology was clearly manifest in the refugee policy. By the end of 1949 the rehabilitation problem of the refugees who came from West Pakistan had been completely solved, but the refugees who came from East Pakistan were subject to an altogether different policy. The Bengali refugee problem was kept in abeyance. Many Bengali refugees, by dint of their self-confidence, physical capabilities and hard work, still struggle for survival in Tripura, Assam, Bihar and Orissa, while millions of poor and helpless refugees continue to live on the streets in the towns and cities of Bengal, wandering aimlessly in search of food and shelter.

The plan to reduce the size of the Bengali population is being implemented through the systematic destruction of the vitality of the Bengali people. The most powerful means of expression of a people's collective psychic power is their language and literature. Hence, to try and uproot a people from their culture is a special form of psychic exploitation. The cultural suppression of Bengalees throughout eastern India is rampant. To undermine the morality and integrity of Bengal's national character, lewd films and books have been spread throughout the state like ulcerous wounds.

In the factories and the rural production centres, the capitalist exploitation of India continues unabated, and the landholders, as the last vestiges of a feudalistic social order, perpetrate their exploitation in the villages. The capitalists and landlords carry on their exploitation hand-in-hand. The survival and



social security of the landless labourers depends solely on the whims of the landlords, who can expel the labourers at any time on any pretext. The exploitation by capitalists and landlords is accompanied by the exploitation by moneylenders. In the rural economy they lend money to the farmers and rural peasants, and are present in nearly every village and hamlet of West Bengal. Where the landlords are not physically present, their loyal agents are very active. The moneylenders have nothing to do with the land – they merely give loans to the poor farmers at high interest. Sometimes poor farmers cannot afford to procure farming implements, hence they are compelled to take loans from the moneylenders. If a moneylender gives one hundred rupees to a farmer, the farmer will have to repay two hundred rupees with interest, but the moneylender does not take back the loan in cash. Instead he realizes the amount in kind in the form of paddy, potatoes, etc., at cheap rates at the time of the harvest. The poor farmer, under the pressure of circumstances, has to accept this unwelcome system. He is a double loser – first, he has to pay more than double the amount of the original loan, and secondly, this amount is paid in kind at the rate of the harvest price of the crop, which is naturally very cheap. This whole process is conducted through agents, who also take their profit. Thus, the peasants and farmers of India are deprived of all their agricultural produce in four to five months of the year to repay the moneylenders, so for the remaining seven to eight months they have to approach the moneylenders again for fresh loans. At first they mortgage their implements, and then they are forced to part with their land. When the amount of the loans with compound interest increases to the point where the interest and the mortgage is equal to the price of their land, the moneylenders confiscate the land of the farmers. Consequently, the farmers get evicted from their land and move from village to village, living on the streets as beggars.

The direct representatives of the capitalist exploiters in the rural economy are the middlemen. They take advantage of the poverty and distress of the farmers and force them to depend on the capitalists for their production. For example, in West Bengal, Calcutta is the main centre of the capitalists, but of course they have subsidiary centres in various parts of the state. For instance, they have centres in Siliguri in North Bengal, Sainthia in Birbhum district, Purulia town in Purulia district and Midnapore town in Midnapore district. From these centres the capitalists, through their agents and middlemen, control the rural economy of West Bengal. The farmers depend on these middlemen not only to procure farm implements, but also to sell their

agricultural produce. They also take advantage of the illiteracy of the simple uneducated farmers, collect their signatures or thumb prints for a larger loan, and pay them less than the market value of their produce.

Indian society is basically capitalistic, and the administrative system is a capitalist dominated democracy. It is the capitalists who control and direct the social, economic and political systems of India. The problem of how to remain in power is the most important issue for every political party that comes to power in an election. When political interest is of paramount importance, naturally the government will frame laws to safeguard the interests of the capitalist exploiters. The responsibility of upholding the interests of the exploiters in the name of law and order devolves onto the bureaucracy and police. The political leaders merely engage in internal bickering over their share of the ill-gotten gains. India's peasants, under the enormous weight of the exploitation by capitalists, landlords, moneylenders and corrupt politicians, together with the crippling burden of poverty, have been pushed to the brink of death. At any cost, the peasants will have to shoulder the responsibility of freeing themselves from the jaws of destruction. But what is the way out for them? Is sanguinary revolution the surest way of attaining freedom? Is there any other way out? In my opinion, if the path of bloodshed can be avoided by some means or other, and if the exploiters can be brought back to their senses, that would be the most preferable option. But to do this the following requirements would have to be fulfilled.

First, a decentralized economy which replaces the current centralized economy must be introduced. Economic planning should be based on block-level planning and include every village. This is the only way to put an end to colonial, imperialist and fascist exploitation. Secondly, in every stratum of the economy, the cooperative system must be expanded so that no one can take an undue share of the collective wealth produced by the industrial and agricultural labourers. Thirdly, money lending by private capitalists should be banned and provisions must be made to pay loans in advance to the farmers through the banks. This will eradicate the exploitation by moneylenders and political cadres. Fourthly, 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.

The progress of history can never be reversed – the current of destiny can never be resisted. The elevated and benevolent intellect is the solution to all human problems.

As monumental as their missions may be, these great personalities are not defined by their missions. Realisation of their nature cannot come through analysis of their great and noble work but only through the devotional sentiment of the human heart.



# ARCHITECT

*of the*

## Great Universe

Shrii. Shrii. Anandamurti. (Shrii. P.R. Sarkar)

✶ Ravi Logan

When the spiritual aspirant attains self-realisation, their individual identity merges into that of the Cosmic Entity. In this stance, their thoughts and action are no longer guided by personal desires but become the media of divine expression. According to divine

intention, there may come to be the embodiment of divine attributes in such realised souls. When this occurs, these personalities are often called avatars. The manifestation of divine attributes within realised personalities may be of differing degree, and according to the degree of manifestation of Cosmic power they will have the status of kalavatara, amshavatara or

khanddavataara.

Whatever may be the measure of the Cosmic power that expresses through them, their lives become a mission, wholly dedicated to giving new momentum to the society. As explained by Shrii Shrii Anandamurti, "One who comes to the world in order to accelerate the process of human progress is an avataara." The missions that they take





up invariably have impact for ages to come — as we see in the lives of such personalities as Jesus, Buddha, Saint Francis, Caetanya Mahaprabhu, and Guru Nanak. While these avatars may take up great works to uplift the society, the expression of Cosmic power in avatic expressions is not complete. The full expression of the Divine Entity through a human form only occurs at rare instances when the need to correct the loss of balance in the society by evolving new systems and new ideas and ideals is great. In Tantra, this full manifestation through a human form is called Mahasambhuti. They may also be known as Bhagavan, Mahakaula, Sadguru, Jagat Guru, Samaja Guru, or Dharma Guru. Whatever may be the attempt to name them, their Cosmic nature lies outside the grasp of human minds. Yet one quality of their existence is clear: They are one with their mission. Shiva

Consider the mission of Shiva. The life of Shiva is shrouded in myth, making it difficult to discern the historical personality. Many sects have projected their own image of Shiva, consistent with the needs of their doctrines, but

distorting his real personality and mission. And, unfortunately, Shiva lived before there was written history to record his achievements. Yet, beyond the legends and puranic myths, it is possible to discern the time and the important contributions of this great personality. Shrii P.R. Sarkar, in Tantra and Indo-Aryan Civilisation, puts the date of Shiva's life at about 4000-5000 BCE. This places Shiva at the dawn of the Harappan, or Indus Valley, Civilisation. Though the inception of Harappan Civilisation proper is presently dated by archeologists at about 3300 BCE, the Mehrgarh II pre-civilisation stage of settlement in the Indus Valley dates from 5500 BCE.

One of the famous finds in the archeological excavation of Harappan settlement of Mohenjodaro is the Pashupati Seal. This ceramic artifact shows a seated figure, surrounded by animals, seemingly in a traditional cross-legged yoga pose. Some claim this figure to be a depiction of Shiva. Indeed, one of the names for Shiva is "Pashupati", or, "lord of the animals". Whatever merit there is to the belief that the Pashupati Seal

depicts Shiva, the accuracy of Shrii Sarkar's dating of Shiva to the formative period of the Harappan Civilisation can be more convincingly established by considering the contributions to human culture that are attributed to Shiva. These include:

- **development of mudra in dance**
- **creation of the musical scale and the introduction of ragas**
- **formulation of vaedhak shastra medical science**
- **systematisation and advance of Tantric mysticism**
- **creating harmony among competing ethnic groups and giving them a common identity**
- **introduction of the institution of marriage**

Through this analysis, the picture that emerges of Shiva is that he came at a time when there was the potential for a new stage in human existence, and he crystallised this potential by creating the foundation, the essential features, of Indian Civilisation. So we see, Shiva's mission was not limited to advancing spiritual life (though spirituality was at the heart of all his undertakings). His mission, viewed more fully, was the multi-faceted task of laying groundwork for Indian Civilisation. Paying homage to Shiva's achievement, Shrii P.R. Sarkar asserted:

*If any father has to be sought out for the Indian civilisation, Indian society, or the so-called Indian nation, then I can say with all of the emphasis at my command that the ability of being the Father of the Indian Nation belongs to Shiva and Shiva alone.*

Unlike the other great civilisations of antiquity — Egyptian, Mesopotamian, Yellow Valley — the five-thousand year old Indian Civilisation created by Shiva lives on, and continues to feed the spirit of more than a billion South Asians. The mudric dance, the classical music, the traditional medicine, the firmness of family life, the yogic practices — all endure and continue to feed the cultural life

that defines and enlivens the collective psyche of the Indian people.

### Krishna

Around 1800 BCE, the Indus Valley Civilisation went into decline (climate change is suspected to have been a major cause). Archeological research indicates that the decline of Harappa brought an eastward migration of people and culture. Commenting on the breakup of the Harrapan Civilisation, P.R. Sarkar points out that:

*In the aftermath of the Indus Civilisation's collapse, regional cultures emerged, to varying degrees showing the influence of the Indus Civilisation.*

This is to say, despite the collapse of the Indus Civilisation, the civilisational wave that Shiva's birth rose, lived on in the new states that arose. Unfortunately, the fragmentation of India into regional cultures was accompanied by a great deal of conflict. War between the principalities became pervasive. It was into this difficult time that Krishna was born. Historical records were not kept during the time of Krishna. So when he lived has had to be inferred, mainly on the basis of textual analysis of the Mahabharata, the epic narrative of the Kurukshetra War in which Krishna played such a prominent role. While differing opinions have been advanced as to the date of this war, there has been a converging agreement on dates that center around 1500 BCE, or a little before. Krishna was the monarch of one of the principle kingdoms, and in his political position he sought to bring an end the balkanisation of India and establish unity.

*Lord Krsna realised the necessity of synthesising all the different states into one and naming it Great India ["Mahabharata"] because he realised India was scattered into fragments due to the lack of collective spirit. (Shrii Shrii Anandamurti, Namami Krsna Sundaram)*

The mission to build



Mahabharata, a Great India, involved the unification of kingdoms that were spread over a vast area from Eastern Afghanistan to Burma. The portion of humanity then living in this expanse of South Asia is estimated to have comprised 25-30 percent of the total world population of that time. Krishna not only envisioned the building of Great India, he also sought to establish this unification on the basis of dharma — and at a time when adharmic forces had gained ascendancy and were threatening the spiritual foundations of the Indian civilisation laid down by Shiva. The mission Krishna took on was unparalleled in the ancient

world. What to speak of the ancient world; it was a unique undertaking in the entire history of the world. The story of Krishna's great undertaking became the subject matter of the human race's greatest epic: the Mahabharata.

### A New Mission for a New Era

At a time when humanity was ready for a new stage of collective expression, Shiva took on the mission to give birth to the Indian Civilisation, and to firmly establish Tantra, giving people the practical methods to advance toward spiritual realisation. Much later, Krishna came "to unite and construct a well-knit society, a stable, greater India, enabling people to progress [socially and] spiritually." (Namami Krsna Sundaram) Shiva and Krishna were great personalities, Mahasambhuti personalities, taking on monumental missions that have fed the collective human spirit down through the ages.

But humanity has now reached a new stage, and a new juncture. Its potential is no longer to form a regional civilisation, as in Shiva's time, but a planetary civilisation. And the fragmentation that threatens humanity today is not confined to South Asia, as in Krishna's time, but is global. The disintegrative force of adharma is not just oppressing the human race, but bringing the rampant destruction of the natural world as well. A new mission, a new





great undertaking, is required. What is the nature of the mission called for at this critical juncture? It is to build a universal and enduring human civilisation that expresses the spirit of society in the true sense. Drawing on the mythic power of Krishna's mission to build Mahabharata, Shrii P.R. Sarkar gave poetic expression to what is the task for the present humanity:

*When there was no convenience of conveyances, Lord Krsna planned the Mahabharata to unite the scattered India. Today the universe has become small. Planning for Mahavishva (the Great Universe) and not Mahabharata (Great India) is required.*

### Six Factors of Development

In his annual address to the Renaissance Universal Club in 1970, entitled The Future of Civilisation, P.R. Sarkar explained that "Numerous factors are needed for the development of a group of people, but . . . six are the most important." The six factors for the proper collective development are:

- spiritual philosophy
- spiritual practice
- socioeconomic theory
- unifying social outlook
- scripture
- preceptor

### Shrii Sarkar Emphasised That:

*The entire social structure is dependent on these six factors. The weakness of one among them may jeopardise the very existence of [a group of people].*

He then analysed the history of several Eurasian civilisations, showing how the absence or weakness of one or more of the essential factors for development contributed to their downfall. He concluded that, "For want of the six factors of development, the extinction of a concerned group of people is sure to happen." Shortly after giving his important discourse on The Future of Civilisation, Shrii Sarkar gave another talk, on the subject of Science and Civilisation,



Krishna and Arjuna before start of the Mahabharata

in which he pointed out that that science must advance along with civilisation. So scientific development must be considered as a correlated factor.

There is rapidly growing concern in the world over the sustainability of civilisation. In response, many individuals and groups are working to revitalise or transform society. In their efforts, they are taking different approaches to this common endeavor. If we examine their diverse initiatives, we can group them into several distinct approaches:

- Some are creating a new philosophical outlook, building a new worldview.
- Some are teaching practices that facilitate human development.
- Some are bringing forward new political philosophies.

- Some are popularizing sentiments that foster unity amidst human diversity.
- Some are promoting sacred texts, or spiritually inspired writings.
- Some are giving emphasis to the teachings of spiritual teachers.
- Some are developing new and more sustainable technologies.

This is to say, these categories of approaches to solving today's crisis of civilisation are the very six essential factors of development identified by Shrii Sarkar, along with the correlated factor of scientific advancement. Most visionaries are working to create a new future for humanity on the basis of one or perhaps two of these factors of development. But Shrii Sarkar, in his mission to build Mahavishva, made monumental

#### 6 Factors (plus science)

- 1 spiritual ideology
- 2 spiritual practice
- 3 socioeconomic theory
- 4 social outlook
- 5 scripture
- 6 preceptor

#### Sarkar's Contributions

Ananda Marga ideology  
Ananda Marga Yoga  
Progressive Utilisation Theory (PROUT)  
neohumanism  
dharma shastra, dharshana shastra and samaj shastra  
Mahasambhuti  
scientific development microvita



contributions in all of these arenas. His contributions can be briefly summarised as follows.

In *The Future of Civilisation*, Shrii Sarkar pointed out that, "Where these factors are present [the six factors of development], there the movement is toward Ananda [spiritual bliss]." From this we can see that, as with Shiva and Krishna, Shrii Sarkar's mission was not just to help humanity negotiate an important juncture to a new era and bring the society to a new level expression; it has the deeper intention of imbuing humanity with spiritual feeling so that we may experience the bliss of the Cosmic Entity.

### Development of the Six Factors by Mahasambhuti Personalities

Social development in the time

give a spiritual ideology nor to articulate a social theory. Krishna, in the Bhagavad Giita, gave important philosophical conceptions, but not a rigorous philosophy. And though in his Mathura kingdom he created a model of progressive socioeconomic development, it was not a time to bring forward a comprehensive social theory. We can also note that although both Shiva and Krishna projected strong sentiments of unity — Shiva to unite the Indus Valley tribes ("gotras") into one Shiva Gotra and Krishna to unite the kingdoms of India ("Bharata") into one Mahabharata — they were not able to project unity on a global scale. They were not able to excite the human heart with the sentiment of Mahavishva, a Great Universe. So it is only with the

thriving existence, and the spiritual awakening, of human civilisation. The following chart summarises, in simplified manner, the evolution to completeness of the essential factors of development as manifest by Mahasambhuti personalities:

### Mahasambhuti and Mission

We can say, perhaps in a simplified way, that Shiva's mission was to give birth to the South Asian Civilisation and to establish Tantra, that Krishna's mission was to unite and construct a well-knit greater India and enable people to progress socially and spiritually, and that Sarkar's mission is to build a universal and enduring planetary human society based in dharma. As monumental as their missions may be, these great Mahasambhuti

	Shiva	Krishna	P.R. Sarkar
Spiritual ideology	—	proto-ideology*	Ananda Marga Adarsha
Spiritual practice**	Tantra	primary pathways	Ananda Marga Yoga
Social theory	—	— ***	PROUT
Social outlook	Shiva gotra	Mahabharata****	Neohumanism
Scripture	Tantras	Bhagavad Giita	Dharma, dharshana and samaj shastras
Preceptor	self	self	self
Science	Vaedy Shastra	—	Microvita medicine
<p>• Krishna gave a proto-ideology through the example of his life, as recounted in the Mahabharata. Krishna's life had such a vivid and clear ideological expression that Shrii Shrii Anandamurti was able to use the example of Krsna's life to critique the major doctrines and schools of Indian philosophy. See Namami Krsna Sundaram.</p> <p>** Shiva systematised and advanced Tantra; Krishna integrated the primary pathways of yoga — ie, jinana, karma and bhakti yogas; and Sarkar brought together elements of the primary systems of yoga — ie, Ashtanga and Tantra — to create the Sahaja system of Brahma sadhana as well as creating the larger Ananda Marga Yoga system of practices.</p> <p>*** Krishna did not give a social theory, but he did build a strong and prosperous kingdom in which all were well cared for.</p> <p>**** "Mahabharata" does not here refer to the epic story by this name, but to Krishna's vision of a united "greater India".</p>			

of Shiva and of Krishna was not advanced enough for them to give expression to all of the six factors of development. In the ancient time that Shiva lived, intellectual and economic development was not very advanced; it was neither possible to

mission of Shrii P.R. Sarkar, set in the globally developed society of today, that it's become possible for a great Mahasambhuti preceptor to bring forward, in a coherent and suitable manner, all six factors needed to assure the continued and

personalities are not defined by their missions. Realisation of their nature cannot come through analysis of their great and noble works. It is only to be realised through the devotional sentiment of the human heart.



# PROUT

## and Inter

# PLANETARY SOCIETIES

### Prologue

*“According to old astronomy and astrology, Mars also came out of this Earth, but it did not move around the Earth as its satellite” said Shrii PR Sarkar in a discourse at Calcutta on May 31, 1986, “and that is why a name for Mars is Kuja: Shani raja Kuja mantrii (Saturn is the king, Mars is the minister). Ku means earth and Kuja means born out of ku. So in the physical sphere such a change took place in the past and will take place in the future”. Sometime before, while discussing the 'Future of Civilization' published in “A Few Problems Solved Part 6” he had mentioned, “The destruction of a particular planet or solar system does not mean the end of the human race. There are numerous other stars and planets in the universe. With further development of science and by the help of inter-planetary rocket systems, human beings will move to other planets. What is a dream today will become a reality tomorrow. In coming days, you will see such rockets which may enable human beings to travel to other planets. And if one day these planets and stars also perish people will move to other planets. It may also be argued that a day may come when due to constant radiation of heat and light the temperature of the entire universe may become the same, that is, the thermal death of the universe may occur. In the absence of external heat the universe may cease to exist. This means that humanity will also perish. But it can't happen. There can't be a thermal death of the universe. Tremendous heat will be released due to explosion of celestial bodies and new galaxies and stars will be formed. There is therefore, no cause to fear. The earth may one day become extinct but humanity can't cease to exist”.*

### ✱ Arun Prakash

On December 1, 1985 at Calcutta, PROUT's founder had mentioned, “Some are of the opinion that the people of ancient times used to address as deva those beings who had arrived from other

planets. The truth of their opinion should be carefully verified”. And way back in 1959 in a little known town of Jamalpur, Bihar in India, he said “Until now, even with much research, the culminating point of animal evolution and the starting point of human evolution has not been discovered. Through more

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

Now after all these decades, new theory postulates that human

genetic code is embedded with an indelible stamp of an extraterrestrial civilization that existed millions or billions of years before us. Researchers Vladimir I. Shcherbak of al-Farabi Kazakh National University of Kazakhstan, and Maxim A. Makukov of the Fesenkov Astrophysical Institute, hypothesize that an intelligent signal embedded in our genetic code would be a mathematical and semantic message that cannot be accounted for by Darwinian evolution. They assert: "Once fixed, the code might stay unchanged over cosmological timescales; in fact, it is the most durable construct known. Therefore it represents an exceptionally reliable storage for an intelligent signature. Once the genome is appropriately rewritten the new code with a signature will stay frozen in the cell and its progeny, which might then be delivered through space and time." This statement which endorses the idea of panspermia, the hypothesis that Earth was seeded with interstellar life has to be verified by further research of course an interpretation that leads them to conclude that the genetic code was apparently "invented outside the solar system several billions years ago."

### Man's First Step in Space

On July 21, 1969 American astronaut Commander Neil Armstrong of the National Aeronautics and Space Administration (NASA) Apollo 12 mission stepped off his module on the surface of the Moon and took humankind's first small step in a celestial body beyond the Earth and uttered the famous words heard the world over, "That's one small step for man, one giant leap for mankind". On the way to the moon he felt, "It suddenly struck me that that tiny pea pretty and blue, was the Earth. I put up my thumb and shut one eye, and my thumb blotted out the planet Earth. I didn't feel like a giant. I felt very, very small". That great hero of planet Earth whose courage, grace, and humility he displayed throughout this life that lifted him beyond the stars passed

away on August 25, 2012 and was buried at sea as he wished. Few weeks later in September a headline about Voyager spacecrafts and their continuous updates revived old memories. They are on the threshold of getting out of the grip of the solar system and crossing over to the vast unknown of Deep Space, but as of now they haven't crossed that final frontier yet.

### Launch of Voyager Spacecrafts

Eight years after Armstrong's remarkable feat NASA the US agency for overseeing civilian space programmes launched a 722 kg space probe Voyager from Cape Canaveral, Florida, USA, on August 20, 1977 to study the outer solar system. Two weeks later on



September 5, 1977 another probe of the same weight was launched. The second probe travelled at a faster speed and overtook the first one and as a result named Voyager 1 while the previous one was named Voyager 2. Since then both have had a long and illustrious track record so to speak going past planets and their satellites in the solar system. While the scientists and astronomers were closely following this historic voyage, the general public had all but forgotten.

Thirty five years later interest has again revived with the news "Voyager 1 is heading for the stars". Sooner or later, the workhorse spacecraft will bid adieu to the solar system and enter a new realm of space - the first time a manmade

object will have escaped to the other side. When Voyager 1 set out, says Ed Stone, a physicist at the California Institute of Technology in Pasadena, who has coordinated the mission since the probes were launched, "the space age was only 20 years old and there was no evidence that any spacecraft could travel this long and this far from the Sun. We're anxious to get outside and find what's out there," he said. At their thirty fifth anniversaries Voyager 1 was more than 11 billion miles from the sun, while its twin Voyager 2, trailed behind at 9 billion miles from the sun. The double missions so far have cost \$983 million in 1977 dollars, which translates to \$3.7 billion now.

Amazing as it may sound today, each only has 68 kilobytes of computer memory, while today the smallest iPod has an 8-gigabyte memory and an iPod Nano - is 100,000 times more powerful. Despite being relics of the early Space Age they're still ticking. Each also has an eight-track tape recorder. Today's spacecraft use digital memory. The Voyagers' original goal was to tour Jupiter and Saturn, and they sent back postcards of Jupiter's big red spot and Saturn's glittery rings. They also beamed home a torrent of discoveries: erupting volcanoes on the Jupiter moon Io; hints of an ocean below the icy surface of Europa, another Jupiter moon; signs of methane rain on the Saturn moon Titan. Voyager 2 then journeyed to Uranus and Neptune. It remains the only spacecraft to fly by these two outer planets. Voyager 1 used Saturn as a gravitational slingshot to catapult itself toward the edge of the solar system. Cameras aboard the Voyagers were turned off long ago. The nuclear-powered spacecraft, about the size of a subcompact car, still have five instruments to study magnetic fields, cosmic rays and charged particles from the sun known as solar wind.

Both spacecrafts also carry gold-plated discs containing multilingual greetings, music and





Jupiter by Voyager 1



Saturn by Voyager 2



Uranus by Voyager 2



Neptune by Voyager 2

pictures - in the off chance that intelligent species come across them.

### Space Odyssey

Since 2004, Voyager 1 has been exploring a region in the bubble at the solar system's edge



Voyager golden record

where the solar wind dramatically slows and heats up. Over the last several months, scientists have seen changes that suggest Voyager 1 is on the verge of crossing over. When it does, it will be the first spacecraft to explore between the stars. Space observatories such as the Hubble and Spitzer space telescopes have long peered past the solar system, but they tend to focus on far-away galaxies.

When NASA's Voyager 1 and Voyager 2 first rocketed out of Earth's grip in 1977, no one knew how long they would live. Voyager 1 now in uncharted celestial territory is flitting around the fringes of the solar system, which is enveloped in a giant plasma bubble. This hot and turbulent area is created by a stream of charged particles from the sun. The probe is still detecting 'spikes' in

the intensity of cosmic ray electrons - which lead scientists to think it's still within the 'heliosheath', the very outer edge of our solar system.

Detecting and characterizing this threshold — called the heliopause — would be the ultimate bonus. The extraordinarily long-lived Voyager 1 began detecting hints of a boundary region eight years ago. But exiting the Solar System is proving to be a longer and more complicated affair than Stone and his colleagues had anticipated. By the time Voyager 1 is well and truly out, it may have transformed researchers' ideas about the Solar System's invisible edge. When Voyager 1 does leave the Solar System, it may meet further surprises. Researchers have long assumed that a bow shock lies outside the heliopause. Similar to the shock wave around a supersonic aircraft, the bow shock is thought to form as the Solar System ploughs through the interstellar medium, forcing the local ionized gas to change density abruptly and discontinuously.

### Towards the Stars?

Outside the bubble is a new frontier in the Milky Way - the space between stars. Once it plows through, scientists expect a calmer environment by comparison. When that would happen is anyone's guess. Stone is pleased that the one-way journey has taken so many unexpected turns and says, "These are thrilling times for the Voyager team as we try to understand the quickening pace of changes as Voyager 1 approaches the edge of interstellar space.

One thing Voyager has taught us is to be prepared to be surprised." Now the boundary that separates the solar system and

interstellar space is near, but it could take days, months or years to cross that milestone. None of this uncertainty bothers Stone, who expects both Voyagers to cross the heliopause well before 2025, when the craft are due to go silent as the plutonium isotopes that supply their power run out. By that time, scientists hope Voyager will already be floating between the stars.

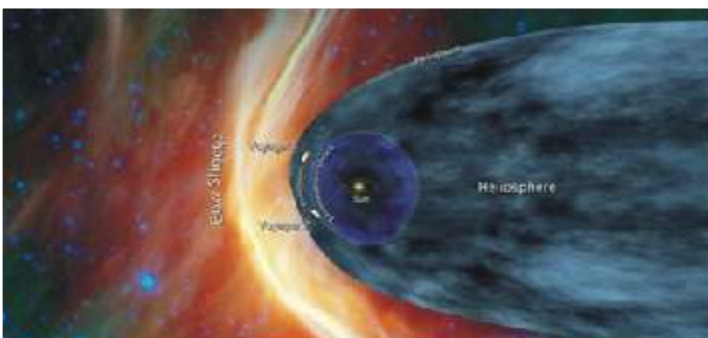
### Are we Ready

No doubt that's very good pointer to the future. A question one may ask, are we ready for a quantum leap of faith in the present world



economic and political scenario? If we go on at this rate with few affluent countries and in some cases private capitalists funding space explorations and research, there seems very little possibility of colonizing planets happening in the near term. To give an idea, according to the Office of Management and Budget NASA's budget in 1958 was \$ 0.488 billion while the US Department of Defense budget was \$ 352.9 billion. In 2012, the figures are 16 and 707.5 billion respectively.

Though NASA has put its Rover 'Curiosity' on Mars, an extraordinary achievement no doubt, but perhaps with higher appropriations from the very beginning we could have today been further ahead. The space and military budgetary figures speak for





August 9, 2012  
image of Mar's surface  
by 'Curiosity' courtesy NASA

themselves, although it is a known fact that there are far greater dangers to humans in the form of diseases from space than from conventional and non-conventional weapons in the hands of fellow humans on Earth. Ever newer and newer virus and bacteria hitherto undiscovered are being encountered resulting in sudden human fatalities due to unknown causes, especially in poorer nations. So when wiser counsels may prevail, just imagine if figures were reversed or at least half the defence appropriations transferred to civilian space funding? If the latter also sounds too drastic, perhaps one could consider diverting immediately a small percentage of military spending say twenty-five percent to begin with, towards enhancing current non military space programmes, gradually increasing it over the years, leaving bare minimums for tasks such as world policing and global environmental watch.

### Lack of Universal Mindset

In this backdrop it's worthwhile to recollect the words of Hubert Humphrey, Vice President of the United States, on September 26, 1966, "As we begin to comprehend that the earth itself is a kind of manned spaceship hurtling through the infinity of space — it will seem increasingly absurd that we have not better organized the life of the human family". Eight years later on April 8, 1974 Edgar Mitchell, Apollo 14 astronaut after his return from the moon remarked, "We went to the Moon as technicians we returned as humanitarians. You develop an instant global consciousness, a people orientation, an intense dissatisfaction with the state of the world, and a compulsion to do something about it. From out

there on the moon, international politics look so petty. You want to grab a politician by the scruff of the neck and drag him a quarter of a million miles out and say, look at that".

Reason for this state of affairs are not far to seek. Good governance today is lacking for it is divorced from desire of building a good society based on spiritual values. Such a society can only evolve and flourish led by staunch moralists. This is all the more necessary for the increased complexities of governance of high tech societies of the future. Only that can pave the way for inter-planetary societies of the future. Money alone cannot hope to create that as the world-famous entrepreneur and inventor, Elon Musk with a net worth of \$2.4 billion feels. His private spaceflight company SpaceX's Dragon spacecraft made history in May 2012 by being the first commercial vehicle in history to dock at the International Space Station. He wants to help establish a Mars colony of up to 80,000 people by ferrying explorers to the Red Planet for perhaps \$500,000 a trip and raise \$40 billion for the trip which would cover expenses in a huge reusable rocket for the one way trip of the settlers. He calculates that this is 0.5% of US GDP of 2010, which would be acceptable to the Government; without whose collaboration, such an endeavour would not be feasible. Even holidays for a couple on the Moon at a cost of \$1.5 billion have been advertised by Alan Stern a former NASA Director and now CEO of Golden Spike the firm that is planning such a private venture! More recently multi millionaire Dennis Tito head of 'Inspiration Mars Foundation' a nonprofit organisation is planning a 501 day trip to orbit Mars and return for two — a married couple on a second honeymoon. This is scheduled for launch in January 2018 using a modified SpaceX Dragon spacecraft on a Falcon heavy rocket. Can such individualistic approach by wealthy persons ever work for space travel to

represent Earth's human race in extra terrestrial worlds?

### Systemic Changes

While establishing a permanent multicultural and multinational human presence on another world would have major beneficial political and social implications for Earth, and serve as a strong unifying and uplifting theme for all humanity, Musk's foresight and drive is certainly laudable, but the scheme is primarily focused on money. With money, brains of intellectuals may be bought to invent newer technologies that would facilitate such an apparently commercial enterprise. But would these people be the right space colonists of the future just because they may be able to pay for it? Such people need to be ready to adapt to the rapidly changing world such a future holds. This can only be possible as Shrii PR Sarkar said, "There should be a proper adjustment between the body and the mind to keep pace with the fast speed of the development in the world. For this reason, Ananda Marga spiritual practices, place much importance on *āsanas*, *prāṇāyāma*, etc. Our social code provides clear guidelines on how members will adapt to this modern, rapidly changing world".

The present system of education has no answers to such complex issues of the distant future. What is needed is a holistic approach built on systems based on the foundations of cardinal human values unaffected by the changing values down the ages. This neo-humanistic education would create a universal consciousness amongst the students, a divine love for animals, plants, and other forms of creation including inanimate ones. A love that transcended all negative feelings like envy, hatred and greed always divided humans in the past. This has one great advantage. It will produce a mass of literary and politically conscious people who could freely exercise their opinions and vote on social issues at local levels as well as universal levels like space explorations. This together





The International Space Station, 2011

with spiritual practices would create scientists with a changed attitude to work for humanity and not for money alone.

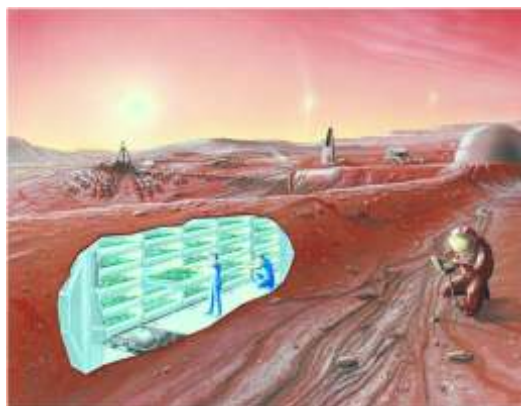
### Capitalistic Democracy not the Answer

Capitalistic economic and commercial activities as conducted today at global levels by the rich and poor nations alike have failed so far to solve global problems like poverty and hunger, pollution control conservation of environment and are unlikely to do so in the future. Neither can they take human beings to the stars. Drastic changes are required based on the principles of PROUT, whose fundamentals of progressive utilization and rational distribution of Mother Earth's resources provide answers. A transformed world when human society considers its first financial responsibility to be the life and well being of its members. Profit is neither the sole nor the most overriding consideration for turning the wheels of commerce and realization will dawn that business is good business mind is not - a world without hidden holocausts, where there are no poor and maybe no millionaires!

### Moralistic Leaders

Finally a new class of political leadership would be created by this changed social order whose precepts would be based on cardinal human values and staunch morality. All political activity would initially get properly centralized at national levels, and ultimately at World levels for examining global issues. For solving such problems, and for colonizing of planets in the near

future and for overall progress of humanity, its present individual centered social path has to be abandoned. Upon the bedrock of universal values with a goal of marching towards perfection a true World Government can be formed whose sole interest would be global welfare. It is such a society of the future that can lead mankind to the stars. We have seen enough through the dark glasses of mankind's experience especially these last five hundred years. It is time to take them off now to embark on a voyage through space and time for those cloudy beginnings of creation and then towards the bright future of the human race settled all over intergalactic expanses that shape our



dreams and beckon within the darkness of night.

### Epilogue

On December 1, 1985, in a discourse at Calcutta published in *Shabda Cayanika* Part 2, Shrii PR Sarkar PROUT's founder made a startling announcement, "It will have to be carefully investigated if it is possible or not for any living being, microbe, living seed, plant or vegetable seed to travel from one planet to another through the medium of these falling meteors. Some are of the opinion that people of ancient times used to address as 'deva' those beings who had arrived from other planets. The truth should be carefully verified". And, in his spiritual avatar as Shrii Shrii Anandamurthi conducted practical demonstrations that provided fascinating insights into the subtle underlying mechanisms about how

the universe functions, many of them centuries away from being discovered by modern science. Once in 1956 in the presence of many others he used Kestopal one of his ardent devotees as a medium and sent his mind on a voyage through space. First stop was the Moon which he described as having arid plains and mountains with no sign of life. He was prodded to go beneath the surface of the Moon and everyone present was astonished to hear him say, "I can see vast deposits of gold and silver". Then onwards to Mars and when asked to observe for any signs of life, answered, "Yes there is microbial life". Finally Kestopal's mind was taken to a planet of the star Ashvin, which lies at the head of the midsize constellation Aries that has several stars with extrasolar planets - whose brightest star Alpha Arietis is about 66 light years from the Earth - the first star that appears in the evening sky of the northern hemisphere. With his inner psychic vision in the perfect stillness of the lotus pose with eyes closed, what he observed and narrated astounded all those present, "There is human life here, but their bodies are different from humans on Earth. They are highly advanced spiritually - far ahead of us. Even young children are taught higher levels of meditation".



An Artist's impression of the proposed Martian colony





Miira Price



Jeff Messer



Dada Maheshvarananda

## Interview: Dada Maheshvarananda and Mirra Price

with Jeff Messer on The Revolution Radio Station,  
Asheville, NC April 10, 2013

One of the very basic initiatives that Prout supports is going to a more cooperative base in the economy in which people are no longer getting most of our goods and services from huge multinational corporations. Money is leaving our local communities and going to line the pockets of people who are already very wealthy and to these huge corporations that don't have the best interests of communities and the people in their plan.

**Mirra Price:** I'm happy to introduce Dada Maheshvarananda, a yogic monk and activist, who is currently director of the Prout Research Institute in Caracas, Venezuela, and who is originally from the U.S.

**Jeff Messer:** Okay. Living in Venezuela now? What made you decide to settle in Venezuela? What was the inspiration for wanting to live there?

**Dada Maheshvarananda:** There's a revolution going on there.

**Jeff:** It's rapidly changing right now. Were you in the country when Chavez passed away?

**Dada:** Yes.

**Jeff:** So you got to see the initial response and reaction to that.

**Dada:** Let me say a little bit about that. Chavez, for the first time in history, tried to use and did use the income the country was getting from sales of petroleum to help the poor. Venezuela is now sitting on what they calculate as being the

largest oil deposits in the world...even larger than those in Saudi Arabia. He has used that money to help the poor people. When he came to power, 60 percent of the population was poor. They were marginalized and voiceless. His goal, which is the same as our goal in economic democracy, was to provide the minimum necessities of life to everyone. For example, free health care. One day I got sick from eating some bad yogurt. I was told, just to be safe, to come in for a free MRI the next day. There is free health care all over the country. There are doctors working in the poorest barrios, the poorest villages, doing house calls, so it is an impressive level of health care. Chavez has built 200,000 houses for the homeless last year. The plan is for two million houses over the next four years. There is free university education. The public universities, which are a little better, charge \$20 a month for tuition. So when Chavez

died, Jeff, the most popular tee shirt was “I Am Chavez/Yo Soy Chavez”. The people say, “We’re not going back. We’re going ahead. We’re going to keep with these changes.”

**Jeff:** It’s interesting because you were born here in Philadelphia, attended college in the early 70s and were active in the anti-Viet Nam movement, so you have the American perspective and also the perspective of having lived in Venezuela for all this time. The hardest part about it is to understand that Chavez is loved in his country, but was ridiculed and turned into a sort of cartoon character in this country. Why, do you think that the American political system really passionately wants us to hate Chavez?

**Dada:** There are a couple of reasons. One of Chavez’ biggest problems, in my opinion, was his mouth. I believe in non-violent, respectful communication. He considered it quite all right to insult the opposition. Anybody who didn’t like him, he called them “squalids”. It doesn’t make any sense in English or Spanish, either. Jeff: It just sounds like a bad name. I am going to have to write that down, so I can start using it.

**Dada:** He also called George Bush “The Devil” and obviously angered people. There is a gap between those who love him, about 60 percent, and those who don’t. He had won 16 of the last 17 elections. Jimmy Carter came down there several times with the Carter Commission to observe. He said that these were the freest and fairest elections in both South and North America. In the United States, in the November presidential elections, 59 percent of the registered voters voted in the elections. In Venezuela, almost everybody is registered. There was an 89 percent turnout for the October elections. So people are very conscious. They feel they live in a democratic country, according to the polls. They also are a very happy people, again, according to many polls.

**Jeff:** Well, they were clearly pleased with Chavez’ leadership. How is the transition going with the

Vice-President? Early press reports paint a not so pretty picture of him.

**Dada:** Right. He’s not Chavez. Chavez came back when he was flying to Cuba for his last operation, to announce that his Vice President, Nicholas Maduro, was his appointed successor. He got back on the plane, flew to Cuba and was never heard from again. He had a respiratory illness and a tracheotomy. He was fighting for his life for two months. Finally, he passed away. The sympathy vote is clearly tied up with Nicolas Maduro. The constitution says that when a president dies, within 30 days a new election has to be held. So, within these 30 days, he’s completely copying the rhetoric of Hugo Chavez, including a few insults even.

**Jeff:** If it isn’t broken, don’t fix it.

**Dada:** Right. So he is just appealing to the regular voters who voted for Chavez in 16 out of 17 elections, to vote for him, so they can continue for the next five years, what they call “The Bolivarian Revolution”.

**Jeff:** Any projections as to where it will go from there?

**Dada:** Well, as I mentioned, there is this idea of “I am Chavez”. The people are determined not to go backward. I am going to say one more thing about why Chavez was demonized.

**Jeff:** Sure, go ahead.

**Dada:** I think that a major class shift happened. For 500 years the elites have been running the country. These are pure white people, European descendants, well educated, the upper class. They always ran the show. The one-tenth of one percent. When Chavez came to power, he didn’t appoint any of the old faithful to be his ministers. He appointed people of color. So the very rich people no longer have friends as ministers who are high up in the government. There is a word in Spanish “amigismo” which means that you get things done through contacts and friends. That happens in the United States, too, sometimes. Having a contact is a good way to get your foot in the door.

**Jeff:** Unfortunately, you can buy friends here.

**Dada:** Yes. The rich don’t have any more friends in the government. Chavez threw them all out and put his own people in. It is all people of color. Chavez himself is part American Indian, part Afro-Venezuelan and part European mix. This is the way the country is looking today. This is another reason the big banks are scared of him. Poverty went down 50 percent and extreme poverty went down 70 percent while he was in office. At the same time, last year there was a growth rate of 5.6 percent. The economy is not stagnating. It is actually growing. That is something you don’t usually hear about.

**Jeff:** That’s fascinating. It’s hard to find anywhere you can say that about today. I am glad we have someone on the show who can help demystify the situation in Venezuela.

**Dada:** Chavez did do so much for the poor. I have spent 35 years of my life trying to help the poor. I had a lot of respect for the man. I met him. He called me “brother”. When I met him ten years ago, he said, “Let’s continue with spirituality, spirit, good faith, morality and the mystical force that guides the world.” I like that. I can believe in that. He also told about three differences between him and Fidel Castro. One difference is that Fidel is a communist and he’s a socialist. Cuba has a one party system; Venezuela has a multi-party system with free and fair elections. Secondly, Cuba has a centralized planned economy while Venezuela has a mixed economy with private enterprises and cooperatives — 66,000 cooperatives and state-owned enterprises. The third difference is that Fidel is an atheist and he said that he wasn’t. He said he believed in Jesus Christ, both as a social revolutionary and as a personal liberator. Yet Fidel and he were friends, Chavez said.

**Jeff:** If you get down to the teachings of Christ, it is “open arms”.

**Dada:** Right. Well, I decided to go say “good-bye” to him. I called a

friend at a national radio station. He told me the moment the plans were announced. The next day the body would be brought from the military hospital to the military base for viewing. So a few friends and I went there at 6:00 in the morning. The guard said that the body wasn't coming until afternoon. But, since it was Venezuela, we decided to wait. We were the first ones there. After one hour, there were 200 people waiting. After two hours, at 8:00 in the morning, there were already over a thousand people there. By noontime, the stadium was packed with 50,000 people. After eleven hours of waiting, we finally saw the body pass. I gave my regards. When it went for viewing the first night, the journalists reported that the line was a mile long. By the second day, they were pouring in from every state in the country. The line was five miles long. We talked with people in the line. They didn't come because they were paid. They didn't come because they had to. Each person had only a second, a passing glimpse. They did it because they wanted to say "thank you" to a man who had changed their lives and had changed their country forever. It was an impressive showing. It is going to continue. We need new leadership. He didn't empower so many other leaders. We have to find new leaders. But, people on a community level are going ahead.

**Jeff:** Great. That is good to hear. Thank you for sharing that. It gives perspective where perspective is needed. You say that you have been overseas for 35 years?

**Dada:** Yes. I've been in Venezuela seven years. Eleven years in Brazil. Fourteen years in Southeast Asia. 35 years I've been overseas.

**Jeff:** Now your book you have written is called *After Capitalism: Economic Democracy in Action*. There are few sacred cows in this nation that get people's ire up more than the term, "capitalism". Tell us a little bit about the book. What is the driving force that made you want to write it? You say that global capitalism is terminally ill and doomed to collapse. Care to expand on that?

**Dada:** Yes. Capitalism works for some people, but it doesn't work for everybody. The gap between the rich and the poor is increasing astronomically, constantly. Second is that the rich in the last 40 years are no longer using their money productively to open a new company or start a new enterprise. Rather, they are using 95 percent of their money in speculation. It is like going to the casino except it's called the stock market and the futures market. The money is not circulating. Rather, it is being hoarded. The third problem is the destructive impact on the environment because of the tremendous drive for quarterly profits. Corporations are these nameless entities that can neglect or destroy the environment rather than protect it for the future. The fourth problem is the urge to buy on credit. The FEC says that \$16,000 is the average consumer debt per family, not student loans or mortgages, just credit cards and payday loans with very high interest rates. That is what most families carry.

**Jeff:** Since the average family carries \$16,000 in consumer debt and if a person makes minimum wage and works 40 hours a week, they get only \$17,500 a year, that doesn't leave much for the family to live on. That is astounding.

**Dada:** The first priority of any economy, of any society, is to guarantee the right to live to everyone. Every man, woman and child needs to have food, clothing, housing, education and medical care, because without these basic necessities of life, what good are the other rights? The right to live is first.

**Jeff:** When capitalism enters the picture, the basic rights of life, liberty and the pursuit of happiness, go out of the picture. This is so wrong. The basic tenets on which we formed this country are being ignored for profit.

**Dada:** We know that people who are neglected the most are the marginalized...women, people of color, the elderly, so maybe Mirra could talk about how economic democracy could help exploited people.

**Jeff:** Mirra, you're an

accomplished person in your own right as an author and activist. Tell us a little bit about Prout. What is Prout?

**Mirra:** PROUT is an acronym for Progressive Utilization Theory. It was propounded in 1959 by P. R. Sarkar, who was an economist, humanitarian and spiritual leader in India. The basic tenets are that everyone should be guaranteed the minimum necessities of life. According to Prout, no one should go hungry and suffer for lack of other basic necessities. The main problem is not that we don't have enough food or enough resources, but that we are not distributing resources in a way so that most people can function to feed and take care of their families so they can thrive. Instead, many families are struggling just to survive. It's harder and harder for students to get an education due to rising costs and less availability of student aid. It's harder and harder for families to be able to help their children have a better future. Many women who are often head of households in families, especially among African-American families, for example, are living way below the poverty line and struggling to take care of their families. Child care, especially for one-parent families, is increasingly difficult for them to afford, since there is no national child care system. Cuts to education and student loan funding also severely hurt poor families.

**Jeff:** Right. People who have attained a certain level of wealth, a certain degree of power through their success in the capitalism system seem to be trying to restrict others from having access to the benefits of that same system. It's easy for those who have the wealth to like the fact they are rich and have all they need and all they want, and to not want others, like marginalized groups, to take away from what they have. We are seeing that our government has been cutting programs that supply basic needs and services, the social safety nets to people in this country. How does Prout work to try to reverse this trend?

**Mirra:** One of the very basic



initiatives that Prout supports is going to a more cooperative base in the economy in which people are no longer getting most of our goods and services from huge multinational corporations. Money is leaving our local communities and going to line the pockets of people who are already very wealthy and to these huge corporations that don't have the best interests of communities and the people in their plan.

**Jeff:** In After Capitalism, you say that there is enough out there for everyone, that there are enough resources on the planet so that everyone can have all those basic needs met, but clearly, that only comes if people are willing to share. The rich people are not going to give it up willingly. Although there are people who are forward thinking enough to realize that we have to level the playing field. If the system becomes too top heavy, it will crumble.

**Dada:** Jeff, we have a minimum wage in this country which is clearly not enough to provide the minimum necessities. What about a maximum wage? When I talk to students around the country, I ask them, "Is there a maximum wage in this country?" They always laugh and say, "No." But, there is. Every federal employee who starts gets something like \$17,800 in any department of the government. Every new federal employee gets this same starting salary. No matter how many promotions you get, if you get to the top position like President, supreme court judge, senator, Five-Star General, you don't get more than ten times what the starting salary is, \$179, 700, a ten times gap. Everybody considers that fair and just. Nobody calls the military or the U. S government "communist". Everybody's not getting the same. It's a ten times gap. In Norway it's only a five times gap between the top and the bottom. The starting salary is much higher. Norway is one of the richest countries in Europe. I just propose that we have this same type of cap in terms of society. Everybody has a right to a house, but not 2000 apartments in the center of the city. When your income reaches

ten million dollars, you can live on just the interest alone. You don't have to lift a finger any more. You're making thousands of dollars a month just on the interest. That's not fair.

**Jeff:** There was a caller on the show who suggested that when someone's wealth exceeds a certain amount, the government would just give you a card, and the government would then just give you anything you want.

**Dada:** Sure. They have it now. It's called American Express.

**Jeff:** "Don't leave home without it." The point is that at that level of wealth, nothing means anything to them. Why not put that money back in the system and raise everyone else up? If you could have everything you have ever wanted, why not give the rest back to help others?

**Dada:** Of course.

**Jeff:** We've been talking about the various projects they've been involved with and we found out that Mirra has a theatre background.

**Mirra:** Yes. I have a BA in theatre from Indiana University and taught theatre and English on the Navajo Reservation for most of my career.

**Jeff:** So now your focus is more on Prout and social service?

**Mirra:** Now that I've retired I am able to give more of my time to the causes in which I believe.

**Jeff:** You've always been an activist. I was reading your bio and saw that you've been involved in many different causes. Once an activist, always an activist.

**Mirra:** I started with the anti-Viet Nam war movement, and then went into Women's Liberation. I also worked with Cesar Chavez in the grape boycott movement with the farm workers and supported many environmental causes. While I was on the Navajo Reservation, the U. S. government was forcibly relocating many Navajos, or Dineh, as they call themselves. I worked with resistors to that relocation.

**Jeff:** Thank you for all your involvement. It has to be frustrating to see how much progress has been made, but it is still not enough.

**Mirra:** Yes. I just wanted to mention, regarding women's rights, that yesterday, April 9th, was Equal Pay Day for women. It is a different day every year. It is the day after the previous calendar year that women have to work to get the same salary that men did in the whole previous calendar year.

**Jeff:** So you are aiming for January 1st to be the equal pay day.

**Mirra:** Yes, or maybe there would come a time when the days would coincide so we wouldn't need to have an equal pay day. A lot of people think that with the women's movement, that we are all done. But, we are not! People of color and women tend to suffer more in these days of a worsening economy. Women make 77 percent of the salary of a white male in the United States; African- American women make 59 cents on this dollar; Latino women, around 45 cents on the dollar. In this economic downturn, the part of the pie that women and people of color have gets smaller and smaller. And many women can only get work part time and seasonal jobs. Due to employment discrimination and harassment, some women face a hostile work place as well, and may choose not to work for fear for their safety. Jeff: Sure. What is a website that people can find out more about Prout?

**Mirra:** Dada, do you want to give your website?

**Dada:** It's [www.aftercapitalism.org](http://www.aftercapitalism.org) and the Prout Research Institute in Venezuela. If people want to come down, we can take visitors and volunteers. That is [www.priven.org](http://www.priven.org).

**Mirra:** Here in Asheville, locally, we have a Prout Research Institute in Marshall. They have published some books. Principles of a Balanced Economy is their latest book. Jeff: Thanks. Excellent, folks. Go to [www.aftercapitalism.org](http://www.aftercapitalism.org) for copies of the book.

**Mirra:** Firestorm Co-op and Malaprops bookstore are carrying it as well.

**Jeff:** Let us know when you are back in town and we will gladly have you back on the show. It's been a lot of fun.

**Mirra:** Thank you very much.

**Dada:** Thank you, Jeff.

# How to Make 'Aam Aadmi' ORIENTED BUDGET 2014 (As envisaged by a Proutist)

*Continued from previous issue*

✱ **Mahesh Prasad**

## **PART B**

Now let us consider the expenditure and planning side. Before discussing this aspect of the economy, the burning problems are of inflation, price rise, deficit financing and Current Account Deficit (CAD). It is rightly said that expenditure boosts demand, which

**Raise in salaries, emoluments and pensions at regular interval is another factor in inflation, price rise and even deficit financing. More the money in hands of consumer more the demand and more the inflation and price rise.**

in turn, increases inflation. We are spending much more than our capacity, probably, in the hope that it will improve the lot of 'aam aadmi', but as experienced long ago by Rajiv Gandhi, only 85% reaches the target beneficiaries. And we could not safeguard against such loot. Recent scams, scandals and mass scale pilferage in MNREGA, Health Schemes are indicators that expenditure with an eye on vote bank are also responsible for increasing circulation of money and boosting demand.

Thus, it will be expedient to sanction only that much which can be hundred percent utilized or reaches near it. It is this pilferage that has lured, till now honest, into immoral activities. We are at that crossing where we have to decide whether we want 'illusive' progress at this cost? In the back drop of our cultural ethos, the answer will be NO. Accordingly, our all round expenditure will have to be curtailed and only that much allowed which can be under utmost check and control.

Raise in salaries, emoluments and pensions at regular interval is another potential factor in rising inflation, price rise and even deficit financing. More the money in hands of consumer more the demand and correspondingly more the inflation and price rise. It is not only the

government servants or pensioners who constitute Bharat; they are only 3 crores or so, the rest 1.22 billion are also good citizens but are unsecured. Agreed, upper middle class, rich or super rich bear little impact, but their number is too little to be counted. It will be, therefore, equitable to let them (Govt. servants and pensioners) also bear some brunt of the mess in the economy, of which, to some extent they are also responsible through their inefficiency and corrupt ways.

Similar is the story in the private sector. Strikes, gheraos and violence of employees in the name of collective bargaining have become the order of the day. Employers are forced to increase wages at intervals. Unions play great role. Regarding output, the labor laws are obsolete; prevent firing even of the hardest delinquent, hence it suffers. This adds to inflationary trend. It will be, therefore, in the fitness of things that a moratorium is put on recurring increase of all section of workers in government as well as in private sector at least for a couple of years. Surely, this will be most unwelcome from all quarters, but for some time till the economy is put on rails, this is a must.

**Current Account Deficit:** As far as the Current Account Deficit (CAD) is concerned, it has been due

to mismatch in exports and imports. Import in petroleum products constitute the major portion of our imports -- may be 75%. The other big item is edible oil, pulses, coal and gold. Our economy being mainly based on agriculture and 75% of population thriving on this, it is not understandable why we need import in pulses and edible oil at all? Why we have not been able to be self sufficient in these essential items. Obviously, we had little attention on rural development or agricultural progress. Instead, our successive planning has been urban and rich oriented. While we have not been shy to spend thousands of crores in improving transport system in mega towns like Delhi, Mumbai, Kolkata, Chennai et al (look at the metro train, now mono train, and number of flyovers in mega towns), comparatively no worthwhile planning has been thought over for rural improvement. This is the reason of huge influx to cities and over taxing the existing facilities there impacting environment. **This will have to be reversed.**

Regarding the import of petroleum products, we are meeting about 60% of our demand of oil from indigenous sources. The rest is imported. Unfortunately, since liberalization of our economy since 1990, car manufacturing and its use is being identified with progress. Very liberal loans, even through mega 'loan melas', have been distributed to all and sundry. With the result, there are over 75 lakh registered vehicles in Delhi alone against a population of some 1.5 cr. Funny enough, even constables, peons, petty dealers, hawkers or others in lower income groups are proud possessor of cars without contributing a shell to the exchequer! Naturally, more and more gas is needed to ply them which adds to CAD woes. This necessitates for extra income, and thus boost in corruption also.

Only lip service or tongue lashing will not do. Time has come when we must manage within our own resources. This can be done if

rationing is introduced in gas distribution. Not only this, it will be prudent to even not allow those, not engaged in emergency services or law and order duties, to ply four wheelers below 40 yrs of age. Let them go on bicycles, two wheelers or use public transport. This will not only help reduce CAD, but will also help reducing pollution and green house effect which has become number one killer.

**Coal:** We need high quality coal for generating power. We forget



that thermal plants are the greatest polluter of environment. We are generating power at the cost of human misery in the form of early death and disease. There are numerous clean methods to generate power like solar energy, wind power, from biogas, and from waste material. Thus dependence on imported coal can be minimized and increase in CAD reduced. Another major step like in gas (petrol/diesel) is rationing of energy. Like cars, air-

conditioners have become the sign of progress and symbol of prosperity. This thinking will have to be changed. Air conditioner consumes huge energy and there are homes with every room fitted with this extravagancy. Do whatever you like, bring nuclear power even; you cannot supply energy to the level of developed countries to each household in India. Sanity demands rational distribution. Fix units per household on the basis of number of residents for the whole year and then disconnect, if exceeded that limit for the rest of the year.

**If these measures are taken with the seriousness, they deserve, then they will go a long way in containing the recurring nightmares of CAD, Deficit Financing, Inflation and Price Rise.**

### Rural Development

As aforesaid, ours is, basically, an agricultural country. There are 6—7 lakh villages and some 70% of the people live there. Most of them live in small hamlets. Some have large size holdings but most of them have very small land. Large holdings, in course of time, through continuous divisions and ownership change, in many cases, have become so small that it has become unviable to thrive on its earning even for a modest family. Economic condition in some regions, due to unavailability of irrigation facility or paucity of rains, of some families has deteriorated so much that even one full meal is difficult for them. Thus, land management is also necessary.

During the past 65 years, as aforesaid, no sufficient attention has been given to rural development vis-à-vis urban side which has further aggravated their problems. Lack of education, health care, security, paucity of pure drinking water are other shortcomings which have driven many thousands, away from their roots, to migrate to cities. Considering this all, it is proposed that: There should be a cluster of villages all through the country. Keeping one lakh population as the



basic standard, 10 or more villages, as the case may be can be combined keeping in view their contiguity. All modern facilities like primary, secondary and graduate level educational centers should be opened for boys as well as for girls separately. A well equipped hospital comprising male and female wings is a must for health care, which is being totally neglected at present while the villagers are forced to go to the fleecing nursing homes in towns nearby.

Security is the biggest need in villages all over. For this a police station of the level of a kotwali headed by a C.O. level officer be established in each such cluster.

Fuel is another item of acute shortage. Cow dung converted into cakes is used. Trees shrubs and other indigenous plants usable as firewood are procured. Gobar gas is the alternative for this endemic shortage. Gobar gas plants should be installed for this purpose. Solar energy which is abundant round the year (300 days) in our country can be easily harnessed which can be used in lighting, and light agricultural operations like water pumps, atta chakkis, small scale cottage industries' machines etc. or for

domestic chores.

Water for drinking and irrigation is a must. We have built big dams on rivers but they have provided irrigation to very limited areas. Vagaries of nature, scanty rains have created drought conditions in many states. No efforts have been taken to address the problem, with the result; thousands of kisans have committed suicide. The only viable solution is digging reservoirs, ponds and creating pools of water in each village. This has been tried by some states. Thus, in this rural reconstruction emphasis will be given to this also. This will not only facilitate irrigation, but will also recharge ground water which will create congenial atmosphere besides protecting bio-diversity.

Small agro and agrico self contained units should also be created by the government itself and handed over to unemployed and semi-skilled young men and women and without any strings and let them own these units as trustee. Money could be recovered in easy installments without adding interest or with very soft interest. In this context, that considering the ever rising population and with it unemployment the corporate model of developed countries does not at all suit our requirements. Instead, small and medium scale industries which utilize locally produced raw material with local labor are best suited for our country. Handloom, sugar through crushers with open pan facility, shoe making and the like has to be encouraged. It will be better if in the interest of teeming millions such produce is restricted to only small/medium scale. Stadium for sports is also needed to be provided for creating a pool of players and athletes for national as well as international competitions.

With the consent of owners of small holdings attempt can be made to consolidate nonviable small holdings into a single large holding with each contributor as a member and a shareholder of the cooperative society so constituted. This will enable use of modern mechanized farming methods and will greatly improve the financial condition of each member.

Condition of houses in villages is very, very miserable. Most of the houses are made of mud, are just like crucibles with neither windows nor ventilators; they cannot be said to be hygienic or worth habitation in modern times. Lanes are very narrow; unfit for transport of even tractors. In rainy season they are converted into slush and at places into pool of water breeding mosquitoes. This state must change. Attempt will have to be made to convince the people for wholesale reconstruction. With their consent a new village suitable to agricultural activities and keeping in view the need of each household and modern requirement needs to be created. Services of the 'work brigade' (to be discussed below) can be utilized for this in each cluster. Thus, in a way, each cluster should represent a modern, small self contained prosperous mini Republic, as was prevalent in ancient India. **For this, at least, 20% of the total budget estimate should be earmarked in the first instance ( five year plan) and all the active MPs be entrusted to adopt one cluster each in one term. It is estimated that 1000 cr will be required for each cluster.**

This measure will not only balance development rural vis-à-vis urban, but will also stop influx to cities, will ease congestion, law and order problems and drastically reduce subsidy in fertilizers as the bye-product of gobar gas will be excellent organic fertilizer and will wipe out need for chemical fertilizer in that area. Subsidy in gas in rural India will become an old story.



**Madam Speaker, after my budget proposals as a minister i'd also like to move a few amendments as a party worker.**

## Health-Care

This is one item which needs immediate attention. Delay may bring complications, may even threaten life. Thus, it cannot wait. And every person, rich or poor, young, child or old, may need it at any time. Yet, the facilities in our country are too meager. In remote parts like hill areas, villages or far off places from towns, there are no health centers, public or private. If there are any, the present state is horrible. Such primary health centers are by name only. Doctors visit them occasionally. Treatment, even minor surgery is left at the mercy of the compounder or nurse.

In many cases patients are at the mercy of the Almighty. Even in towns, government hospitals, by and large, are ill equipped with medicines, diagnostic or operative instruments. Private service is too expensive, rather prohibitive. In few words, health-care in India is just dismal. There is another aspect to this sorry state. Since it cannot be neglected and the people, normally, can ill afford the exorbitant treatment, they are forced to find ways and means to meet the contingency and nothing is easier than bribe, cheating or fraud in the ever green environment of moral decay. Moreover, knowing that advancing age will put more pressure on them, they want to cushion for future and for this also such easy means come to their rescue. Undoubtedly, lack of medical security can be said to be one of the major causes of corruption.

This sorry state of affairs cannot be allowed to persist. Since it is a basic necessity, Prout advocates that it should be free to all. However, this approach has to be proceeded gradually. It is, therefore, proposed that there should be opened one multi-facility hospital, on the pattern of AIIMS, in each state. In state of big size with large population, two or more such institutes have to be opened. Besides, two big hospitals, one for male and the other for female

with a capacity of 400 beds each be opened in each district or upgraded the existing ones to this standard.

Rural areas have already been covered while dealing with 'rural development' and suggesting formation of clusters. Consultation, investigation, medicines, operations and all other similar requirements of patients have to be provided free in general ward or to BPL families, while at nominal cost to the rest for the time being. Naturally, a large number of doctors, paramedical, and nursing staff shall be needed. For this, all the medical colleges, institutes, training centers running private have to be taken over by the GOI. Attempts should also be made to persuade private practitioners to align with govt. hospitals and medical colleges at reasonable compensation.

**Since it is going to be a huge effort, huge resources are needed. It is, therefore, proposed that 10% of the budget be allotted for this basic need.**

## Education

Education is another basic need. No nation can progress if half of its population is not educated. It was recognized during freedom struggle, but we forgot it afterwards. Only Kerala is the state where almost everyone is educated, however low it may be to some. Percentage of educated in rural India is just disappointing. There are many factors responsible. Poverty is one of them. Rate of withdrawal is high because of it. People are forced to send their children of tender age for earning to meet the need of two square meals.

It is hoped with 'rural development', as proposed, want and poverty will wane and the children will be free for education. But, the state of primary, even secondary schools at many places, is very poor at present. Teachers like doctors in primary health centers, do not attend classes regularly. There are no blackboards, proper mats or chairs for students to sit on in a large number of schools. They run in depilated

buildings, if they can be called buildings at all. Naturally, with such sorry state of affairs good quality education cannot be expected.

Looking into these shortcomings, ever greedy money tycoons have crept into the space and have started education factories in the name of imparting education. High Court's direction, notwithstanding, Capitation charges as well as high monthly fees are rampant. Higher and technical education has surpassed every imagination in this regard. Even a crore is said to be demanded for MD/MS admission in medical college. Regular fees for MBA course are in the vicinity of 9 to 12 lakhs; so also for technical degrees. No wonder, bribes and unfair means are the means for ordinary citizen.

Moreover, this has evolved only one aspect of education. It is now equated with commerce: money earning. Boys and girls are being churned out with high expectations of minting money. They are not offered salaries, but packages, of ten, twenty, fifty lakhs, even a crore. Capitalism has made its dent here also. Just imagine an IIT passed being offered 554 crores just for not switching over to Twitter from Google!

Our motto was: sa vidya ya vimuktaye (education for liberation). In the haze of Western culture we have forgotten this Golden Truth; on the contrary, as a corollary, have entertained immorality and greed and, in the chain, have broken the backbone of our culture: Joint family system: The wonder to the West. However, from present worldly point of view this basic need of the nation has to be fully supported. Though, in course of time, it has to be provided free at all levels, yet to begin with, it is proposed to make it free upto graduate level in all faculties including technical and medical education.

**It is, therefore, proposed that 10% of the budget be earmarked for this basic need.**

## Housing

This is another basic necessity. With the exploding population, there has ensued an acute shortage of housing. For want of employment and other factors a large number of people have migrated to cities and are forced to live in jhuggis in very unhygienic conditions. Successive governments, both at the Center as well as in states have been promising to remedy the situation but they remain election time promises only. The best remedy lies in 'rural development' which will guarantee honorable living conditions in their native ancestral places, but after tasting the glamorous life of township, most of them are likely to remain in the present habitations. Something concrete must be done to ameliorate their condition.

Over and above, the original population of towns and cities is itself expanding by leaps and bounds due to prosperity and medical strides made by science and technology increasing longevity and life span. Infact, the population of indigenous people of these places, themselves, without considering influx from outside, is large enough while the construction of houses is not in commensurate.

Thus, in both places, rural as well as urban, the problem must be solved and the immediate government must be entrusted with sufficient funds to take up the job in right earnest. Better still; the Central Government should constitute a National Construction Authority for urban development and creation of infra-structure. This Authority should be totally independent and answerable only to the Parliament, as are Election Commission and CAG. This Authority will acquire land as needed while the concerned state has to cooperate in this national effort. Necessary laws will have to be framed promptly by Parliament in this direction.

Let this Authority appoint appropriate engineers, skilled and semi-skilled personnel and labor from unemployed youth in the age

group of 20—30 for a term of ten years and let these youth be ensured government job after completion of the term according to their capacities assessed during their work period. This will ensure work without any break and also ease unemployment. Let them function in the formation of '**work brigades**' **headed by an ex-army officer of high rank for integrity and discipline** at the level of each state, or more, as required. By roping in youth and assuring them job afterwards will ensure speedy and quality work. Such brigades can be employed for road, bridge and village reconstruction also as referred to in 'rural development' scheme. Sumptuous financing shall be needed for the purpose.

It is, therefore, proposed that 10% of the budget expenditure be allotted for such construction of housing and infra-structure.

## Food and Clothing

With 'rural development' and organized farming of nonviable agricultural units and establishing small cottage industries, suitable to the area, on a vast scale and creating reservoirs of water round the year, these basic necessities, it is hoped, will be automatically resolved and there will remain no need for any separate allotment for the purpose. This rural reconstruction will ensure a chain of ware houses, cold storages for perishable and non-perishable produce; will also constitute a chain of marketing societies and with free trade and commerce within the length and breadth of the country, with no interstate barriers of taxation or obstruction, the scope for hoarding the produce and creating artificial scarcity will also be nullified.

## Defence

Surrounded by hostile neighbors and emerging strains with erst-while friends, India face serious

security challenges. With new and newer weaponry coming into existence, India cannot take a chance with old and worn out weapons, howsoever effective they might be. With Iran and North Korea becoming nuclear countries, and their unpredictable attitudes and off and on outbursts and threats, the situation has become still grim. Having decided to withdraw forces from Afghanistan by USA by the end of 2014, threat from jihadis exporting more terror to India has also to be considered under "security head". In fact, we face unprecedented terror and onslaught from Western as well as Eastern Boarders.

With all this threat perception in mind security requirements cannot be side tracked. Rationalization of all the three Forces is most urgent; so also the training of troops and officers.

**With all this in view it is proposed that 15% of the budget expenditure be allotted to Defence.**

With tax proposals in Part A, it is expected to collect some twenty lakh crores in the next financial year. On the basis of this estimate Defense will get three lakh crores which will be 50% more than the present allotment. Total percentage of allotment proposed here will be 65%. The rest 35% is left for Revenue expenditure and miscellaneous expenses and grants, as may be considered by the Central Government.

*Concluded*







Wealth may be classified into three broad categories — physical, mental and spiritual — the number of potentialities is larger.



# WEALTH POTENTIALITIES *of the*

✱ Trond Overland

There is a popular saying: “There is enough for everyone’s need but not for everyone’s greed.”

PROUT says: There is enough for everyone’s need and for everyone’s deeper longing and the realisation of the two are inter-dependent. By

# World

saying so, PROUT establishes its argument for proper utilisation and rational distribution in a world of limited physical resources. Let us see how far it is a sensible approach.

In order to acquire some particular wealth, a corresponding potentiality is required such as environment, motivation, raw material, knowledge. Without taking help of the suitable potentialities one will not get wealth. How to recognise such potentialities, how to bring them into one's life, how to utilise them properly? These are crucial questions for persons who want wealth.

### Potentialities are all Around

Actual wealth, such as a good education, a stable economy, etc., is different from the potentialities it is derived from, such as talent, keen interest, diligence, etc. In fact, wealth may appear so different from and distant to potentialities that we fail to grasp the existence and significance of potentialities. In the same way as we may not be impressed by the small acorn when compared to the mighty oak tree, we often fail to grasp the vital connection between potentialities and their mature form as exquisite wealth. As a consequence, some of us may lapse into lazy daydreaming about wealth instead of getting on with the hard work. This kind of unsystematic approach make people ignorant and blind as far as utilising essential potentialities is concerned.

Potentialities are latent forms of wealth — dormant, potential wealth. Our world is actually littered with potentialities, as if there were a gigantic “potentiality tree” in our midst exuding millions of potent seeds every day. Just as 99 per cent of the seeds of any tree never come

to fruition, we also fail to notice nearly all of the potentialities that emerge constantly in our world.

While wealth may be classified into three broad categories — physical, mental and spiritual — the number of potentialities is larger:

- Mundane potentialities, such as a ground rich in minerals, substantial space, working hours, etc.
- Supramundane potentialities, such as a magnificent landscape, a great time, a meaningful statement, and other subtler potentialities

the physical, relating to the physical.

- Spiritual potentialities, such as comprehensive sense of welfare, higher longings, service, love, joy, bliss, greatness, presence, divine inspiration.

These are the five main forms of potentialities of our world, which emerge around and within us constantly.

The macrocosmic process of creating potentialities, and the consequent microcosmic process of creating wealth, never stops. This ongoing production throughout our world is sequential, as illustrated in the figure:

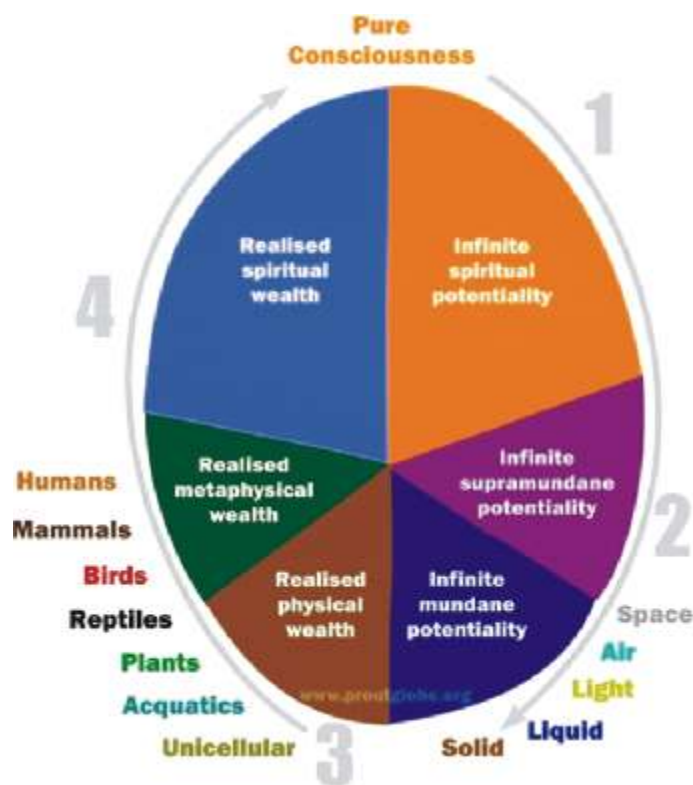
1. Emerges from pure consciousness
2. Transforms into matter
3. Natural evolution
4. Returns to consciousness

Why is this process unstoppable? The initial production of potentialities out of consciousness is the act of Creation itself. In simple terms, any shape or object, such as the words you are reading now, and the thoughts and feelings registered in you by them, are expressions of that infinite stream of consciousness. The same is the case even with crude physical wealth such as mountains, furniture, low pay, good pay, vehicles, etc. They are all created out of consciousness due to some potentiality or the other.

When we realise the connection between potentialities and various forms of wealth, we come closer to generating exactly the type of wealth that we actually want in our life. This is what successful people do: They focus only on that which they find really useful and bring it to fruition in their life.

### The Secret of Enjoyment

Any type of wealth has a finite, identifiable form. Conversely, the



above the crude material but still of this world.

- Physical potentialities, such as a healthy body, modern machinery, eyesight, telescope, etc.
- Metaphysical potentialities, such as having a mind for engineering, power of reflection, team spirit, etc. PROUT's definition of metaphysics is wider in scope than that of academic philosophy. The art of cooking for instance — any knowledge of utilisation of the physical and mundane are metaphysical potentialities; above

consciousness that generates potentialities for wealth is infinite and is therefore not fully identifiable to us. Even then, this inscrutable source of all potential wealth never disappears from our life even for a second — as long as we remain open to its existence. “Remaining open to its existence” seems to be of the essence. How can do that and keep welcoming numerous fresh potentialities into our life?

Let’s look at wealth again for a moment. An ancient Chinese proverb says: “If you own less than 10 things, you own them. If you own more than 10 things, they own you.” Few would disagree with this piece of practical insight; everyone knows there’s a fine line between enjoying and being troubled – but how come? The secret is that whenever we enjoy some wealth we allow ourselves to be conditioned by it. This is the fundamental principle of enjoyment: We enjoy wealth by recreating it within to such an extent that our inner recreation of wealth dominates our experience so that we may enjoy it. This inner enjoyment necessarily requires inner conditioning. It makes us change inside.

Until inner recreation takes place and we enjoy wealth, our wealth and potentialities may even be buried at the bottom of the sea or float in outer space for all we are concerned. It would not be in our



contact anyway. Wealth becomes real and enjoyed by inner recreation only.

### **The Trouble with Enjoyment**

In reality, enjoying wealth by inner recreation has more than an element of conditioning to it. Due to its irresistible appeal, enjoyment hooks a person and makes him or her dependent. Some people may even sit alone in a corner imagining that their wealth is still with them long after it is gone. They simply don’t know how to cope without that particular type of wealth that they once made their most precious internal object. For this reason some bankrupt people kill themselves even when their families only want them to live on with or without wealth.

Such psychotic wealth-loss reaction is only natural in the

immediate aftermath of great catastrophes and tragedies. It is a way for people who have been seriously shocked by the loss of something that meant everything to them to get started with their natural grief process. In the case of very rich persons however, unchecked and unfounded wealth hysteria may lead to a state where such purely imagined dispossession has become their regular attitude even when they haven’t lost anything.

A mind conditioned to enjoyment tends to manipulation, distance and suspicion, a condition as bad as that of any other addict. This kind of negative mental attitude of the very rich and powerful is in fact a destructive potentiality and should never be supported or left unopposed.

Some may think it ironic that some people start to develop deficient and defective economic, social and cultural behaviour as soon as they become a bit better off. Why, it is only a most natural development. It happens in numerous cases of various types of wealth – not only with the financially rich but also with the beautiful, the powerful, the intelligent, etc. The reason for it is inner inflation caused by constant inner recreation of their wealth and its enjoyment. In the absence of a constructive goal over and beyond the limited, it is not at all easy to handle the enjoyment of wealth.

Nobody wants to be caught up





by limitations. We would all like to go on exploring fresh potentials. But a clever hunter once made a trap. A small cage with an opening in it just large enough for the monkey's hand to slide in was placed in the jungle. Inside the cage the hunter placed a few striking objects: Pieces of fruit and a couple of shiny objects. It now became very easy to catch one monkey after another who never seemed capable of letting go of the things inside in order to allow their fist to come out again of the opening and regain their freedom. Instead the monkeys remained stuck until the hunter arrived and proceeded to train them for his own commercial purposes.

People who have become seriously dependent on wealth run higher health risks than the average. A Canadian study (2011) showed that people of lower income groups had a much better diet than the people at the very high income level while the best diet was found in people of middle income groups. Research in Denmark (2001) showed that suicide risk for patients admitted to hospital with a mental illness fell dramatically with decreasing income levels. Rich people with a history of mental illness were up to three times more likely to kill themselves than those with less money.

Such a strange, sad state: In one way rich and in another way much poorer than the poor! In that static condition, of helplessly clinging on to some wealth that does not serve any constructive purpose any more, it would be hard to call them rich as they are neither able to enjoy their wealth properly nor do they remain open to the fresh potentialities that keep emerging every second. How could they be open when they are already full of something that owns and controls them so?

### **The Importance of Spirituality**

Wealth is most powerful. Even those who have become quite familiar with a number of its dark secrets, still long for it. On the other hand, those who manage to

remember the true source of wealth go free — and can still continue to enjoy wealth. How is that?

Former CEO of the SAS airline, Jan Carlzon (70), recently revealed what had made his career so successful: His wish to make his parents proud. In the 1980s, Carlzon, then the world's youngest airline boss, became known for rescuing SAS from decline, significantly by putting a smiling face on all its employees in a powerful drive to remove artificial boundaries among employees and between the company and its customers. Under Carlzon's first year at SAS, the airline went from being hopelessly unreliable to being Europe's most punctual airline with a modern decentralised management approach. After completing his work with SAS, Carlzon went on to start and lead several highly successful modern businesses and being a much sought-after speaker. His chief aim of life is obviously not the wealth that automatically comes with his job but something else of a higher order: To serve and to please. This caring person has proven to the world that it is quite possible to be around wealth and still remain open to subtler potentialities. Today Carlzon continues to spread his message of no artificial boundaries — for free, doing the world a great service. In the same way, if we

remain open to the essential source of potentialities we shall be able to enjoy the world consummately while doing some good to it, lose nothing, and avoid getting trapped in the end.

A shoe-shine man eyes your shoes and looks no further. A sportsman sizes up your entire physique. A teacher may quietly mark your manners. The wealthy will assess your financial potential. All judge others by their own yardstick. Those who ideate on consciousness will keep expanding their own and others' potentialities until they become the supreme creative potentiality itself. As you think — so you become.

Socioeconomically, physical wealth is never in infinite supply and should be rationally shared. This is set forth in PROUT's first fundamental principle. The wise person utilises his or her wealth for its true worth in an ongoing quest to realise fresh potentialities. The source and essence of all potentialities is consciousness. Living in that consciousness — living that consciousness — is true progress and utilising one's wealth and potentialities to that effect is proper utilisation.

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✶ Taraka

When we look at our society today we see systemic collapse in every sphere, be it ecological, moral, economic, or political. When we go to the core of the problem we find the most sophisticated technology and knowledge used to serve the most base of human instincts. So a mere economic theory such as traditional socialism or Marxism cannot solve this debasement of human civilization.

The propounder of the Progressive Utilization Theory, Shrii Prabhat Ranjan Sarkar has stated that this present omnidimensional crisis confronting humanity and the planet is in fact a crisis of existence. The inner barbarism combined with external pseudo-humanity is indeed a death signal for humanity and all its brethren species on this planet. We see hypocrisy in the form of verbose statements about poverty, human



# From Instinct to Sadvipra

**Shrii Sarkar, has created a new form of meditation that accepts the world as a manifestation of Pure Consciousness. This meditation creates mystical love which generates the courage to fight to change the world and the vision to realize a world free from exploitation.**

rights while at the same time, eviscerating them. And in the 20th century we saw communism claim to create a new socialist man but as Bulgakov so brilliantly showed that new man had the heart of a dog. In the 20th century as Gulag survivor, Evgenia Ginzburg so appositely put it; we spent the 20th century running between Hitler and Stalin. Today across Europe we see a surge towards fascism building in nearly every country. At the same time we see often well-meaning people propagating various forms of

socialism that have already failed in the past.



“Fraternity is by far the vaguest and least developed cardinal human value in the West.”

Into this crisis, Shrii Sarkar has offered new visions, new values and has tested them in the fire of persecution, attempted murder and a five year liquid fast. For aside from being the creator of the PROUT socio-economic paradigm, Shrii Sarkar was above all a preceptor of righteousness. In this vision, revolutionary righteousness arises from an internal revolution wherein one fights debasing propensities within oneself while at the same time fighting them in the society. This dual struggle is the very heartbeat of PROUT.

The dynamics by which this struggle unfolds can be seen in the following chart. We see here, how animal instincts evolve into Mystical or Divine Love (bhakti). As per Shrii Sarkar, any genuine mystic who has true love for the Supreme Beloved who lies within his or her very existence or I-feeling will have to take an uncompromising stand against exploitation and injustice. Ordinary people are bound by animal fear for survival, but the divine love that suffuses a mystic removes all animal instincts.

In the chart above this mystical love is seen two have two dimensions: internal and external. The internal is in the form of the elevation of human Consciousness to more subtle, more selfless and more intense forms of Love. The external is in the form of cardinal human values. Cardinal human values as per Shrii Sarkar, are those universal values that emanate from the core of the human mind where it attains contact with pure Spirit or Consciousness. This Consciousness

is practically known only by an internal revolutionary struggle to expand one’s limited mind into Consciousness. The systematic process by which this is achieved is known as Tantra Yoga or union through expansion and from this comes true Dharma or righteousness. In the chart we will known cardinal human values from the West and we see the spiritual principles of the East. The synthesis of Eastern sublimity with Western dynamicity found in PROUT is revealed here.

First from the animal instinct of hunger comes the desire for expansion. When primitive man saw the limited nature of resources for survival and that there were so many other competing groups and dangerous animals, the hunger changed into a hunger for land and territory. Today we see birds, dogs and humans each marking territory as belonging to them alone and fighting against any intruders. This endless fight created in human beings a desire to outwit and defeat by cunning due to a lack of physical power. Hence arose the hunger for knowledge which took many forms such as later, the knowledge of agriculture, medicine, combat and so on. This instinct evolved into the spiritual principle of vistara or expansion of the mind. As Shrii Sarkar famously said, the expansion of the mind can be likened to when one sees a small cloud of a particular shape and then some hours later one goes outside and finds that this very cloud now fills the sky. This expansion of the mind into infinity is the basis of every spiritual meditation the world over – be it shamanism, Zen, aboriginal and other indigenous religions or yoga. In the social realm this is manifested

in the ideal of liberty that has dominated European thought and European psychology for the last 300 years.

### Expansion and Liberty

In the East, very sophisticated forms of meditation developed in East Asia and in India to attain vistara or expansion of unit Consciousness into Cosmic Consciousness. However we find that the cardinal human value of liberty was criminally neglected by most yogis. Hence this inner freedom contrasted strongly with social repression and this led countless yogis to the path of spiritual capitalism or escapism to the mountains. However without unity and harmony between one’s inner values and one’s external values, genuine spirituality or yoga is impossible. This is why in the East there developed spiritual nihilism or the doctrine that the entire world and everything in it is a meaningless illusion. This social cowardice created tremendous apathy and hopelessness in the societies of the East which aided Emperors and other totalitarian rulers. The resulting cynicism amongst the common people led to extreme immorality in the form of endless varieties of corruption that has plagued the East to the present day.

In the West, the quest for liberty developed early on from the legacy of Greek democracy and the Roman Republic. However the key idea was always liberty for some at the expense of liberty for others. The Enlightenment created abstract doctrines of universal rights but the culture remained that of the past. Moreover the very creation of the idea of human rights went in tandem with the takeover of the economy by capitalism. This greed-based

INSTINCT		MYSTICAL LOVE	
	Dharma (Internal)	Cardinal Human Values (External)	
Hunger	Vistara	Liberty	
Reproductive Urge	Rasa	Equality	
Fear	Seva	Fraternity	
Sleep	Tadstithi	Theosis	



assertion of personal and national freedoms naturally dovetailed into colonialism. As Boaventura de Sousa Santos has noted the very development of knowledge, culture and democracy in the West was based on wealth generated by the destruction of indigenous knowledge, culture and freedom in Third World colonies. This is the current model of development to become wealthy by robbing other nations – all the while spouting pious phrases about human rights and democracy. Various intellectuals have tried and are still trying to broaden the scope of human rights to become universal ignoring the fact that the very current of society is that of rapacious greed. What these attempts to create universal rights usually means is to impose western ideas (such as the omission of economic, cultural and community rights) on others in the name of universalism. This is part of cognitive imperialism that has seen in the last century the extinction of huge numbers of languages and cultures. Various leftist movements failed to change this situation as is seen by the oppression of minorities in China and the former Soviet Union. The reason is straightforward – a pathological culture based on materialistic greed. Unless there is an attempt to purify the individual and collective minds by meditation then any ideology, any revolution is bound to fail to bring liberty for all. The tragic fate of such would-be reformers is revealed in stark imagery in the Taoist Classic Chuang Tzu. The social reformers are described as being like a leper woman who has just given birth, running in the night searching for a light to see if her child is as diseased as she is. Without internal freedom from limiting and debasing propensities, external freedom is simply the freedom to indulge in these degrading propensities. This is perhaps the major reason for the majority of the suffering in the world today. This is the essence of the consumer society

in the wealthy countries and the impoverished majority today.

Shrii Sarkar, has created a new form of meditation that accepts the world as a manifestation of Pure Consciousness. This meditation creates mystical love which generates the courage to fight to change the world and the vision to realize a world free from exploitation. The type of vista or expansion created by this meditation is described by Shrii Sarkar as follows;

Human beings want expansion, but this is not possible by depriving others of their wealth. It is only possible by drenching one's human values and existential awareness in a flow of sweetness and expanding them throughout the universe – by infusing the sweetest feelings of the innermost recesses of



one's heart into the heart of each and every entity. (Shivokti 11, Namah Shivaya Shantaya)

The PROUT vision of freedom is svatantra. This Sanskrit word is comprised of two words: sva means self and tantra. So to be free is to liberate oneself from internal and external debasing propensities and exploitation by the path of self-expansion of one's Consciousness. For Shrii Sarkar freedom goes beyond the political freedom of the West which is void of economic rights and the socio-economic freedom in socialist countries in which there is medical care, education and other basic rights but there is no political freedom. Freedom in PROUT means freedom

from both corporations and government. It means economic freedom in which networks of cooperatives drive the local economy and participatory block-level (district sub-division) planning. This is in addition to the guarantee of purchasing power of the basic essentials of life (food, clothing, shelter, education and medical care) in the constitution. Currently political freedom is fading fast as we see the rise of a global police state. Even the traditional political freedoms were meaningless since whichever party won power; it was bribed by the corporations. Cultural freedom is impossible today as the corporations control all the media and decide which culture and above all which values are broadcast to the world. Inevitably, this culture is morally

debased by pseudo-culture such as Hollywood and Bollywood films. This is because communities have no right to control their own media. Finally there is spiritual or religious freedom in which overt and covert crusades and jihads will no longer be allowed to destroy indigenous spirituality. And this movement for all-round or holistic freedom is the struggle for nuclear revolution. This is the meaning of svatantra or inner freedom blossoming outward.

### **Rasa and Equality**

From the animal instinct of the reproductive urge stems the desire to unite with someone and create new life. However in human life, deep union with a human being is short-lived. Hence in prehistoric societies

there arose the idea of merging one's flow with natural objects such as rivers, fire, thunder and so on in various forms of animism. Gradually this longing for union moved towards the reality behind these natural phenomenon which was called Tao, Brahman or Noumenon. Thus developed the dharmic (righteous) principle of rasa. The urge to unite one's flow with the ocean of the Absolute led to the realization of that Absolute as the Beloved or Supreme Beloved. Hence was born mystical love. This mystical love was found in Europe in saints like Hadewijch, Richard Rolle, Mechthild of Magdeburg and St. John of the Cross. In Iran this mystical love dominated the culture through the works of poets of mystical love such as Attar, Rumi and Hafiz. In Turkey there were the followers of Rumi and the great humanist Yunus Emre. In Arab lands there was Ibn al-Farid, Rabia and others. In nearly every single language of the Indian subcontinent there blossomed such movements of mystical love. However, either from the start or in later stages all of these movements neglected the fight for social equality. Mystic love enables one to see one's Beloved in all beings thus creating deep unity and oneness that frees one from the social pathologies of geographical, racial, ethnic, class and religious discrimination. Social equality is the natural expression of mystical love and to urge and direct the society towards equality is the very nature of mystical love. However in most cases, in the East, due to compromise with religious and political authorities, this natural vocation for establishing equality was neglected and often rejected. As a result these devotional movements focused increasingly more on rituals and created their own dogmas and superstitions. This led them to become transformed from movements of mystical love into various sects of a religion. This only increased the disunity in the society as various sects came to strive for

political favors. The resulting social depression and resentment created by the increasing disunity and increasing inequality was harnessed by religious and political authorities in the form of crusades, jihads and colonialism. This is the reason behind the rise of religious fascism in our own times.

In the West, the quest for equality began as part of various apocalyptic movements in which the common people despairing at their suffering, yearned for the end of the world, when everyone would share things in common like the Apostles and the lion would sleep with the lamb. These movements towards equality were ruthlessly repressed by the ruling regimes but they only proliferated both in Europe and in the Americas with the increasing exploitation and misery caused by the rise of capitalism. Finally with the rise of natural law and natural religion, these aspirations became intellectually concrete. Capitalism used the natural urge for equality amongst the people to propagate equality before the law in order to gain more and more freedom to control the economy. We see this in our own times where corporation use constitutional rights to take control of our society. The materialistic greed of these capitalists created deep hatred and envy in the society. This led to a transformation of movements for equality into various non-spiritual forms of socialism. While all these movements gave grand, utopian (as in the Critique of the Gotha Program) visions of a society where everyone lived in harmony and equality like in the past, the driving sentiment was that of materialistic hunger for wealth. In reality however, nowhere in this world be it in the ocean, or in the jungles do we find any sign of equality. Equality is an ideal that transcends not just physicality but the mind as well. This as we have seen is the very nature of cardinal human values. The result of this artificial quest for equality was horrific violence and

hypocrisy. In every communist regime we saw dictatorship of party bureaucrats and inequality arising from capitalism of the party bureaucrats. This is because equality can only become real by spiritual practice which generates that mystical love. Without this love we find desperate attempts to establish artificial uniformity through genocide as seen in the case of Pol Pot.

Shrii Sarkar created a new movement of mystical love through His more than 5000 songs. The hallmark of those songs was deep devotional tenderness, radiant optimism and Neohumanistic love and service to all of creation, even so-called inanimate objects. He has explained rasa as follows, Rasa means flow. An unbroken Cosmic flow is in extensive motion in this universe and maintains it... Regarding Supreme Consciousness, it has been said *Raso vae saha* – "He is the embodiment of rasa, He is a universal flow." (Better to Die – 1, Discourses on Krsna and the Gita) Rasa, the principle of total surrender to Supreme Consciousness... to be saturated with ever-blissful awareness – to enliven human existence with sweet freshness. This becomes possible only when one maintains a constant link with the Supreme Entity from whom one's individual existence has emerged. (Shivokti 11, Namah Shivaya Shantaya)

The ideal of equality in PROUT is called Sama-Samaja Tattva or the Principle of Social Equality. From the realization of the Supreme Beloved in all beings comes this urge to manifest social equality. As Shrii Sarkar says, We are all moving towards the Supreme Consciousness, both individually and collectively; but we will not be able to move ahead if we compromise with all the disparities and inequalities of collective life. We should eradicate all these inequalities, while at the same time moving towards our spiritual goal.

The progress of all would be accelerated if the inequalities were uprooted, if this were the motivation behind our movement towards the Supreme, we may not attain selfish pleasure, but we will enjoy spiritual peace and pure spiritual bliss in the realization of Cosmic Grace. So the endeavor to advance towards the ultimate Reality by forming a society free from all inequalities, with everyone of the human race moving in unison, is called Sama-Samaja Tattva. (Sama-Samaja Tattva, Liberation of Intellect: Neohumanism)

This movement to eradicate inequalities is rooted in the struggle against economic inequality between individuals in a country and in other countries and also inequality between nations. The curse of economic inequality based on economic colonialism and political imperialism is the crime of our times. Right now, again the UN has warned of another burgeoning food crisis by next year and once again it is caused by bestial greed wherein companies gamble in stock markets with the lives of thousands around the globe. Those countries that resist this economic cannibalism are subjected to invasions in the name of human rights and democracy.

We see further in countries like South Africa where the current explosion of protest amongst miners the bane of economic apartheid, where the majority of wealth is in the hand of the white minority. Similarly in India, we see an even more brutal apartheid in the form of the caste system. Every year in India the number of rapes and murders of untouchables (dalits) is steadily increasing while new forms of discrimination are being created. Even in urban universities, dalit students commit suicide when deliberately failed by their professors. This is why Shrii Sarkar began work in Bihar by fighting against casteism and stated clearly that fighting casteism is a crucial part of PROUT. This is because even in Pakistan, a so-called Muslim

country, the entire economic structure is based on caste exploitation. The mission to eradicate these inequalities is what is sama-samaja, which is an ancient ideal propagated by the father of Tantra Yoga Lord Shiva and by saints such as Basava and Ravidas. In Europe the mystical movement for pure equality freed from the tyranny of the church and aristocracy was the movement of the Free in Spirit whose founder, the luminary of divine love Marguerite Porete was burned at the stake at present day Hotel de Ville in Paris. It is the legacy of these great souls in



addition to modern fighters for equality such as Martin Luther King and Dr. Ambedkar that is embodied in the mission of PROUT to establish sama-samaja on this planet.

### Service and Fraternity

From the animal instinct of fear arises the selfish form of service, where one serves a powerful leader so as to be protected from predators. However as social bonds grew stronger, domestic love expanded to include love for people in one's own group. This is found even amongst wolves. However due to the betrayals and disillusionment

people experienced in serving human beings, there arose the idea of serving that Supreme Beloved who truly and selflessly pours forth love from the very core of our hearts. From St. Francis to Father Damien to Mother Teresa we have seen many saints who dedicated their lives to serving suffering humanity as a form of their Lord. However, almost always these saints failed to work for the establishment of genuine fraternity or brotherhood in the society. From seeing God in the suffering, it is natural to then serve God by empowering the suffering and helping them liberate themselves from those who cause their suffering. However this moral rectitude was lacking in the majority of these saints. Hence various Christian and Sufi missionaries were used as a tool by imperialist powers to weaken local culture and religion thus making them ripe for conquest. This process has been going in South American for 400 years. In India similar colonization by self-styled Aryan upper-castes by the seizing of lands of indigenous Indians (adivasis) in the name of development has been going on for 7500 years. This participation of saintly people in heinous forms of imperialism corrupts the very soul of society leading to various forms of religious fascism from the Spanish Inquisition to Franco and Mussolini and their Buddhist, Islamic and Hindu fundamentalist disciples. Countless people have lost their lives because of the lack of moral honesty and courage of these so-called saints. This is perhaps the reason why Mother Teresa lost all feeling and faith in God near the end of her life.

Fraternity is by far the vaguest and least developed cardinal human value in the West. Fraternity was in fact never seriously implemented or fought for in any country. Artificial forms of fraternity such as using terms like citizen and comrade failed to create a genuine fraternity or sisterhood in so-called egalitarian societies. Certain elevated personalities may have practiced



fraternity in their personal lives and made an impact on the culture but today we see in every country the destruction of those legacies as increasing inequality and exploitation destroy any meaningful forms of fraternity. As religious animosities and economic disparities poison the souls of so many fraternity truly seem to be the illusory of cardinal human values. Preaching ecology and love for humanity and the impoverished, while robbing millions and murdering entire species of animals and plants is the character of humanity today. Those who remain silent while these crimes against our brothers and sisters around the globe and in countless forms of life and creation – they are complicit in these crimes. To establish fraternity and sisterhood is no longer a utopian dream, it is simply what we must do in order to survive as a species on this planet.

Shrii Sarkar created a new form of service or seva. This involves the blossoming of internal service to the Supreme in ideational spiritual practice (dhyana) into the form of serving the Supreme Being in each and every entity as a means of realization or enlightenment. The first step lies in the relinquishing the desire for the results of one's service (such as gratitude, fame, success, etc.). This selflessness only happens because of divine love and surrender. The second aspect lies in abandoning the vanity of performing the act of service. A true mystic will realize her or his Beloved as the sole entity behind all actions. Hence, when one serves as per Shrii Sarkar one should ideate that this body is but a form of that Supreme Consciousness as is the body of the person being served and that by serving Himself in this way, He enacts the divine drama of creation. The third aspect is the surrender of all actions unto the Supreme Beloved as a form of surrender of one's very unit Spirit to Cosmic Consciousness.

The ideal of fraternity or sisterhood is embodied in the

mission of PROUT to establish the Ananda Parivara or Divine Family of Cosmic Bliss. Each and every entity in this universe emerges from, is being sustained by and in and eventually will merge in the Supreme Bliss or Supreme Consciousness. Since everyone is a part of this family, to discriminate against anyone and above all to rob any brother or sister directly or indirectly by hoarding resources is a crime against the Cosmic Family and the Supreme Progenitor. This what Shrii Sarkar calls the Principle of Cosmic Inheritance. According to this principle the doctrine of greed or capitalism is the highest form of blasphemy. In addition this means that the rights of animals and plants to life and dignity must be guaranteed in any world constitution. This vision of a Cosmic Family steeped in divine bliss arises from spiritual practice and explodes into an uncompromising fight with those who are dividing and starving our brothers and sisters. As Shrii Sarkar says,

The entire humankind of the universe constitutes one singular people. All humanity is bound together; those who are apt to remain oblivious to this very simple truth, those who are prone to distort it, are the deadliest enemies of humanity. Today people should identify these foes very well and build up a healthy human society, totally ignoring all obstacles and difficulties.

It must be borne in mind that so long as a magnificent, healthy and universalistic human society is not well established, humanity's entire culture and civilization, its service, sacrifice and spiritual endeavour, shall not carry any worth whatsoever. (Ananda Vanii, January 1 1973)

### **Tadstithi Sadvipra**

The animal instinct for sleep is amongst the most powerful human drives. Even during the day the urge for relaxation and peace is an urge to attain the peace of sleep while awake. However, real peace in sleep is very fleeting. We have so many distorted dreams, many of which frighten us and strain our hearts. In

addition while we can escape our problems in the world for some hours eventually we have to wake and confront them. From this urge to loose oneself in sleep there arose the desire to be in a heaven or paradise in which one can have true peace and freedom from worry. Different higher levels (Kosas) of mind were identified with this heavenly state, but they all proved to be void of the eternal peace and bliss people long for. Eventually the process of meditation evolved by which one could attained total merger with the Absolute Consciousness and Bliss, particularly in the East.

However these countless forms of meditation neglected the ideal of theosis or losing oneself in the Divine Bliss so that one's body becomes a vehicle in the fight for righteousness and justice to all beings. The concepts of being liberated while alive (jiivanmukti) that evolved were primarily escapist and rejected the Cosmic drive towards social, economic, cultural and political freedom. However, without service and without the fulfillment of one's moral responsibility to liberate humanity from external exploitation and degradation, true salvation or merger with Supreme Consciousness is very, very difficult. The frustration that ensued produced deep cynicism in the form of endless philosophical debates about this highest state that they could not attain and endless rituals created out of desperation. This plunged society into a mire of superstition and backwardness because inevitably these yogis did not share their spiritual meditation with the common people. Still today we find so many countries plagued with religious dogma. That is why Shrii Sarkar devoted as much time in His PROUT discourses to fighting dogma as was done to discussing economic exploitation. Shrii Sarkar alone had the moral courage to call for a revolution against religious dogma in a new and sublimated form of Voltaire's cry, "Ecrassez l'Infame," which means "Crush the

Infamy (of religious dogma)".

The ideal of being a god has been a very powerful urge in the history of the West. Stemming from the urge to become like one of the Greek gods and later Roman occult religions, this took the form of various Masonic movements who were behind the majority of revolutions in the history of the West. The aim of these movements was like Faust to become a god through occult rituals and knowledge. In reality however, genuine merger with the Macrocosm could not be achieved by these neo-religions due to their lack of any developed form of spiritual practice. The temporary and partial powers that some achieved failed to purify their minds and hence their latent vices became virulent. In reality however these rituals had little capacity to give any genuine psychic powers and all that remains is barbaric rituals in search of fleeting moments of internal power. The result of this is seen in the debased lives of many famous people who became part of these movements, both in the past and present such as in the case of politicians who are part of the Skull and Bones society. This is why Shrii Sarkar used to insist that if one wants to have a miracle, i.e., one has to become a miracle by radical internal transformation via meditation.

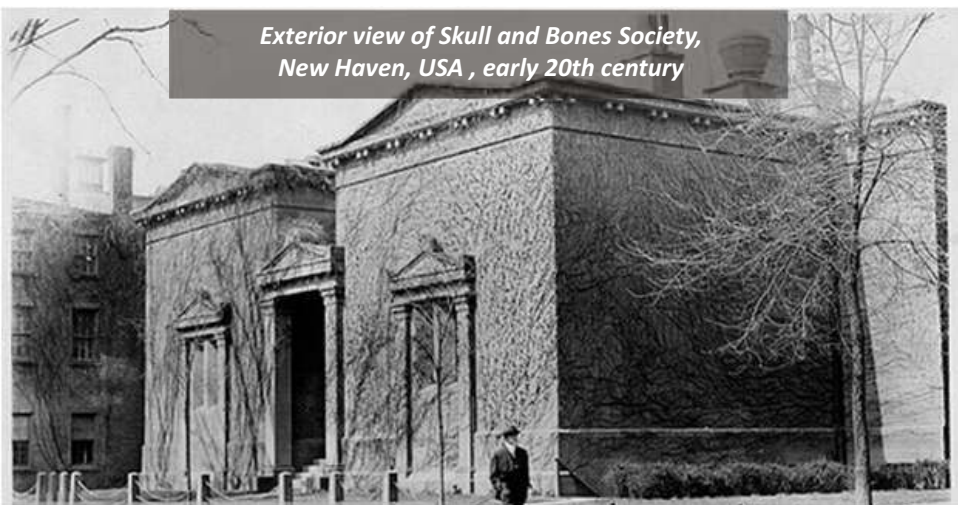
The many paths of meditation of Shrii Sarkar are based on the principle of Tadstithi or ensconcement or merger with Supreme Consciousness. This merger is attained through meditation both internal and

external. For as Shrii Sarkar has said that to an experienced meditation, each and every action will be a form of meditation and of union with Supreme Consciousness. And this action meditation will become a mission whereby as one's union with the Supreme Beloved deepens the more and more revolutionary energy pours forth in the form of endless service and endless fight against all forms of exploitation. This spiritual revolutionary was called by Shrii Sarkar a Sadvipra. As Shrii Sarkar has said, "There has to be consciousness and to be established in this consciousness people have to stand up. They have to move ahead. It is the same whether it is individual or collective... In collective life as well, when this stage comes, those who are well advanced, who are more courageous, more firmly established in morality, who are truly righteous, they have to take the lead, to assume the mantle of leadership. In such times those who worry about what others will say or think, or worry about being criticized, and due to this fear hide behind closed doors thinking that if they take action their good name will be tarnished, such people are not true human beings. They are beggars, begging for reputation. They have no manliness or womanliness; they have lost the courage to move ahead. At that time, those who come forward and say, "Let's go. I'm with you. If trouble comes, let it come. I'll take it on my shoulders" – such people I have given the name sadvipra". (Ananda Vacanamrtam Part 9)

## Conclusion

Now we have seen how we can evolve from instinct to true revolution by uniting meditation with the fight for the cardinal values of liberty, equality, fraternity and Sadvipra. This fight, this aspiration for holistic revolution is innate in every one of us, be it overtly or covertly in the core of their hearts. Everyone longs to be fully free not just externally but internally from all our complexes and vices. Everyone longs to free humanity from the imperialism and exploitation of the Washington and Chinese Communist empires. Everyone longs to be economically free, to attain real economic democracy with an economy of the community, by the community and for the community. Everyone longs for a world free from racism, ethnic imperialism, religious fascism, casteism and above all economic exploitation. When that longing becomes eloquent in our lives we become true human beings and when it becomes resplendent with combat against exploitation, then we become sadvipras. We can only repress this longing for so long; eventually it will explode, because it is our destiny to become a sadvipra. It is a destiny that calls upon us when we cry seeing the Iraqi babies born with terrible defects due to depleted uranium in American bombs. It is a destiny that calls upon us when we read with shame of yet another dalit (untouchable) girl being raped. It is a destiny that calls upon us when we see the heartless indifference of so many in our society to the suffering of others. It is a destiny that calls upon us when we read the vision and programs of PROUT for the economic emancipation of every human being on this planet from starvation, exploitation and murder. That destiny is not in the future, that destiny is now as you read these words and decide what you are going to do, finally.

*Exterior view of Skull and Bones Society, New Haven, USA , early 20th century*



# Africa

## A Continent For Sale

“ **The massive and insatiable land grab in Africa by multinationals, including from India, marks an inevitable catastrophe.** ”

✱ **Anuradha Mittal and  
Nickolas Johnson**  
Oakland/California (US)

**L**and investments — the purchase or lease of vast tracts of land from mostly poor, developing countries by wealthier food-insecure nations and private investors for the production and export of agrofuel crops — a trend popularly known as ‘land grabs’, are underway with acquisitions advancing at a terrific pace. In 2009 alone, nearly 60 hectares (ha) of arable land — an area the size of France — was purchased or leased, with over 70 per cent of it in Africa.

In many ways, the global land

grab was spurred by events surrounding the 2008 food crisis. Following the steep hike in food prices, rich countries with limited land and water resources, such as the Gulf States, have eyed resources in

developing countries to ensure their food supplies. Similarly, agribusinesses from China, South Korea, the US, Europe, Malaysia, India, Sweden, and Brazil, seeking land to grow food for export markets, are purchasing/leasing land overseas.

The 2009 collapse of international markets precipitated a rush to invest in the comfortably tangible asset of farmland. Private equity and hedge funds have teamed up with agribusinesses to grow what pays on the global market. Sovereign wealth funds, multinational companies, pension funds, university endowments and domestic capital are also in the game.

For the first time, ‘South-South’ deals involving regional powerhouses like Brazil, India, and South Africa are seeking land from poorer countries. Governments are signing deals that cede control over food, land, and trade for decades to come. Contracts rarely, legally, require investors to sell to domestic markets, ensure livelihoods, conduct environmental assessments, or conserve water resources.

Starting 2011, a California-based policy think tank, the Oakland Institute (OI), started releasing its findings, based on extensive field research on the impact of land investments, painted as a development opportunity for developing countries to generate income and employment and draw on private sector initiative to help in





transfer of technology and know-how, and investment in infrastructure. OI's research, however, proved that by taking advantage of the lack of government oversight and transparency, large foreign agro-businesses acquired land with multi-decade leases at giveaway prices while providing little or no economic benefit to local communities.

Oppressive government policies are forcibly removing hundreds of thousands off their land to make way for large, mechanized farms. Hiding behind government approval of these deals, corporations are breaking national and international laws under the guise of development. These large-scale investments in land in Africa are

banks such as Goldman Sachs and JPMorgan.

Investors include not only investment firms like the London-based Emergent Asset Management (now through EmVest), who work to attract speculators, including US universities such as Harvard and Vanderbilt — with a primary motivation of economic access to agricultural land that will have high returns for the endowment. Knowledge of such investments has mobilized students who are demanding responsible and ethically managed endowments.

**The largest land deal in Tanzania involved the Iowa agribusiness entrepreneur and Republican Party stalwart, Bruce**

communities who managed to stall the deal.

The largest land deal in Tanzania involved the Iowa agribusiness entrepreneur and Republican Party stalwart, Bruce Rastetter, who served as CEO of Pharos Ag, co-founder and Managing Director of AgriSol Energy, CEO of Summit Farms, and an important donor to the Iowa State University. Rastetter was appointed to the Iowa Board of Regents and until early 2012, Iowa State University provided 'private' research services that benefitted Rastetter's investments in Tanzania. Once exposed by the Oakland Institute, the university withdrew from the deal.

Many European companies are also involved, often with support provided by their governments and embassies in African countries. For instance, Swedish and German firms have strong interests in the production of biofuels in Tanzania.

Major investors in Sierra Leone include Addax Bioenergy from Switzerland, and Quifel International Holdings (QIH) from Portugal was involved in Sierra Leone and Mozambique. Sierra Leone Agriculture (SLA) is actually a subsidiary of the UK-based CAPARO Renewable Agriculture Developments Ltd, associated with the Tony Blair African Governance Initiative. SOCFIN Agricultural Company Sierra Leone Ltd is a subsidiary of the Belgo-Luxembourg company, SOCFIN, whose main shareholder is Bolloré Group, owned by prominent French entrepreneur Vincent Bolloré.

Indian firms, including Karuturi Globa and Ruchi Soya, among others, claim to have acquired over 600,000 ha of fertile land to grow edible oils, crops and cotton for export in Ethiopia, the fifth 'hungriest' nation in the world.

### **Your Land is My Land**

Those promoting land investments as the new development paradigm claim that their initiatives



resulting in food insecurity, the displacement of small farmers, further marginalizing the pastoralists and the indigenous, fueling conflict, environmental devastation, water loss, and further impoverishment and political instability of African nations.

### **Who is Investing?**

News coverage to date has emphasized the role of countries like China and Gulf States in the acceleration of land acquisitions in Africa. Our research showed that Indian firms are extremely active in countries like Ethiopia; it highlighted the major role of western firms, wealthy US and European individuals, and investment funds with ties to major

**Rastetter, and an important donor to the Iowa State University. Once exposed by the Oakland Institute, the university withdrew from the deal**

Several Texas-based interests were associated with a major 600,000 ha South Sudan deal which involved Kinyeti Development, LLC, an Austin-based 'global business development partnership and holding company,' managed by Howard Eugene Douglas, a former US Ambassador at Large and Coordinator for Refugee Affairs. The land in question is home to nearly 90,000 people. Revelations that the land was signed away by a 'fictitious co-op' put together by 'influential natives' alerted

target unused and unproductive land while providing employment and growth opportunities to local populations. In Ethiopia, the current ‘villagization’ process, impacting nearly 1.5 million indigenous people, is taking place in the very same areas targeted for land investment by large-scale investors.

In Samana Dugu in Mali in 2010, when bulldozers moved in to clear the land, men, women and youth from the community protested the cutting of their trees but were met by police forces, who beat them up and arrested them.

In Tanzania, the Memorandum of Understanding (MoU) between AgriSol Energy and the local government stipulates that the two main locations — Katumba and Mishamo — are refugee settlements that will have to be closed before the project can start. Yet, the 162,000 refugees living there since 1972 have been farming this land for 40 years.

**Major African rivers — the Nile, Zambezi and Niger — are tapped by these land grabs. As an investor said, ‘Internally, we call our land fund — water fund’**

OI’s research showed that farmers are not simply removed from their land, the so-called ‘unused’ land leased to investors in Africa is either fallow land or forests, generally used for a wide range of purposes (collection of timber, wild food, firewood, medicinal plants, protection of watersheds, protection against erosion, and so on).

Instead of using marginal or infertile land, as often claimed, most deals are actually taking place in the vicinity of water resources, offering irrigation potential, near other infrastructure (railways, roads), and fertile soil. Major African rivers — the Nile, Zambezi and Niger — are tapped by these land grabs, which provide control not only over land, but also over water. As an investor told the Oakland Institute team, “Internally, we call our land fund — water fund.”

## Water and Food — Unlimited Buffet

Foreign corporations are treating Africa’s water like an all-you-can-eat buffet. Many of the deals give developers free rein to take as much water as they want, dams and irrigation schemes are built, and groundwater is used with no analysis of the devastating impacts this will cause. As a result, local residents, especially women, have to travel much farther than before to find water, try to get into plantations to access their old water sources, or purchase it at inflated prices.

African rivers are lifelines for the people who depend on them for water and irrigation, but, now, major rivers are being drained so fast that they could be facing extinction. For example, the Niger river is decreasing by 10 per cent every decade and the problem is getting worse as more and more water-intensive agrofuel plantations emerge. In Ethiopia, the construction of a large dam on the Omo River and the irrigation of adjacent sugar plantations will result in Kenya’s Lake Turkana, the world’s largest desert lake, to drop by two metres in the first year, increasing salinity levels, adversely impacting fish stocks and invaluable grazing areas on the banks and condemning the lake to a not-so-slow death.

The Oakland Institute research found little assurance that large-scale agricultural investments can improve food security, despite claims made by governments and investors. In many cases, local food farms are sold off in order to make room for export commodities, including biofuels and export crops. Chayton Atlas, a fund operating in Zambia, boasts of its investment protection agreement with the government, allowing it to export 80 per cent of its food crops grown and stored in the country, even in times of shortages.

The idea that land deals bring much-needed employment

opportunities to poor countries has been used to justify large-scale land investments as a potential ‘win-win’ scenario for both investors and developing countries. However, first-hand evidence from our field research in multiple African nations and the analysis of over 100 land deals reveal that promises of job creation are often overstated, if not completely false.

‘Modern’ agricultural schemes are highly mechanized and provide relatively few jobs, which are often short-term or seasonal. There is no indication that investors are seeking to maximize local employment or that governments are prioritizing job creation. On the contrary, investors often find scalable, mechanized agriculture to be more manageable, and governments lure these investors by placing few or no limits on expatriate workers.

The Emvest Matuba investment project summary and staff at Emergent and EmVest promised job creation with majority employment from the local community. A head count provided in 2011 by Emergent revealed that only 17 permanent positions in the agricultural field were created with 85 seasonal jobs. The largest permanent positions were in security.

The average farm size in Mali is just 4.7 ha and one third of the 805,000 farm households cultivate less than 1 hectare. The 2011 study showed that the area covered by large land deals could easily sustain 112,537 farm families, well over half-a-million people. Instead, that land was concentrated in the hands of 22 investors, and would create at best a few thousand jobs.

In Western Equatoria, South Sudan, Equatoria Teak promised that it would create 6,000 jobs. It initially hired about 600 people from the local community and paid just seven Sudanese pounds per day (a little more than \$2). By the time it stopped project operations in October 2010, Equatoria Teak was employing approximately 250 people.

Not only are these foreign corporations failing to follow through on promises of jobs, in some cases they are actually taking jobs away from local workers by importing more easily exploitable immigrant labourers. Countries like Uganda and Kenya have been pressured into granting exemptions from local labour laws and this has created a race to the bottom for desperate workers.

Indeed, it's a bleak situation. And time for the world to decisively shift the paradigm. Or else, this will lead to an inevitable catastrophe and mass social unrest in the days to come.

### **Talk Development, Grab Africa** **Herakles Farms —** **Expanding Palm Oil Production** **in Africa**

In one of the most egregious examples of land grabbing in Africa, a 73,000 ha palm oil project developed in Southwest Cameroon by Herakles Farms (US), is in violation of Cameroonian law. Prior to submitting an Environmental and Social Impact Assessment, Herakles' local subsidiary began clearing forests and planting seedlings. The project, which could disrupt food supplies and livelihoods for as many as 45,000 area residents, is resisted by local activists. It will result in massive destruction of rainforest in an area of exceptional ecological richness and diversity. In August 2012, the firm decided to withdraw from the Roundtable for Sustainable Palm Oil, the body that promotes global social and environmental standards for palm oil production, because of the difficulties in complying with its standards and grievance mechanisms. However, the project is still moving ahead.

### **AgriSol Energy LLC – Tanzania**

In the largest land deal in Tanzania, the Iowa-based AgriSol Energy LLC and Iowa State University College of Agriculture and Life Sciences was planning on developing a large agricultural enterprise across three 'abandoned

refugee camps' totalling 325,117 ha. Far from being abandoned, the Katumba and Mishamo settlements are thriving communities that are home to more than 160,000 people, and the land AgriSol seeks in Katumba is part of a protected forest reserve. Once secret negotiations between US investors, the Tanzanian prime minister, and other political elites as well as the Iowa State University were exposed, pressure from inside and outside Tanzania began to build. AgriSol had hoped to break ground in 2011, but the plans were stalled as international controversy around the investment grew. In February 2012, Iowa State University pulled out from the deal.

### **SOCFIN — Sierra Leone**

In 2011, Socfin Agricultural Company Sierra Leone Ltd secured 6,500 ha of prime farmland for rubber and palm oil plantations in the south of Sierra Leone. Despite political backing, the Socfin SL investment faces significant resistance from the local population. In October 2011, 40 protesters were arrested after criticizing the company's lack of transparency, proper consultation, and information regarding potential resettlement. Protesters raised

issues of inadequate compensation, corruption, and pressure on land owners and town chiefs to sign agreements. Calling for outside support for their struggle, locals have continued their movement to 'peacefully resist the Company's operation, proclaiming that they will no longer allow the company's personnel or their machines to enter upon and operate on (their) land'.

### **Ethiopia — Rape, Torture, Jail**

Saudi Star's 60-year, 10,000-ha lease came free of land rent. This cost incentive fueled the company's planned acquisition of 500,000 ha of land in Gambella and other states to grow a projected one million tons of rice, as well as maize, teff, sugarcane and oilseed. Marred in conflict and human rights abuses after documented cases of arbitrary arrests, beatings, rape and torture, Saudi Star remains one of the most watched land deals. As locals tell of no prior consent about the land deal as well as of being forced off their land by the government, conflict has escalated and a shooting took place on the Saudi Star compound which left five Saudi Star employees dead in June 2012. In retaliation, the Ethiopian government has been indulging in arbitrary arrests, beatings, rape and torture.





## Effective Propagation of Prout



Kolkata ( West Bengal ) :In the year 2012 and first half of this year, series of lectures, seminars and conferences were organised by Proutist Universal at many places of eastern India as well as some other parts of the country.. Many intellectuals, professors and students read PROUT and its spiritual philosophy . Some of them felt urge to learn meditation and are now regular practitioner of yoga meditation. Needless to say spirituality is the base of Prout movement. The participants in the programmes

- professors of different universities besides the organisers of Proutist Movement-- felt that there should be an organised effort to propagate this philosophy on wider scale in order to reach maximum number of people.. In pursuance of this objective a one day workshop with some of the professors and organisers was arranged in the conference hall in the Ananda Marga campus at Tiljala, Kolkata.

**Topic for discussion was: How to present PROUT in a more acceptable way to the common people.**

Those present included: Dr. Pranab Kumar Chattopadhyay, Dr. Dilip Halder, Dr. Bhaskar Purakayastha, Narayan Chandra, Chandrasekhar Hazra, Mrinal Kumar Mondal, Tapan Kumar Chattopadhyay, Dr. Keshab Chandra Mondal, Dr. Bidit Kumar Das, Shubha Manas Ghosh, Rini Roy, Dr. Nabin Kumar Jana, Sanjib Biswas, Ashok Singhal, Ratan Mahato, Partha Sarathi Pal, Anshuman Basak, Joytirmoy Samanta, Acarya Haratmananda Avadhuta, Acarya Sarvatmananda Avadhuta, Acarya Sugatananda Avadhuta, Acarya Ravishananda Avadhuta, Acarya Satyashivananda Avadhuta and Acarya Devatmananda Avadhuta.

In the discussion, participants highly appreciated the seminar program undertaken by Proutist Universal in different corners of India .Following main points have emerged from the interaction amongst these Proutists to make PROUT acceptable to the common man/woman :

- 01 Frequency of the small seminars has to be increased.
- 02 Seminars have to be conducted in people's language and according to their taste. It has to be made participatory by addressing their needs, doubts and queries.
- 03 It has to be more focused on specific issues.
- 04 Practicability of PROUT has to be explained at the grass root level with convincing logic.
- 05 Symbiotic approach of PROUT has to be highlighted more and more.
- 06 Rationale behind co-operative movement and how it can eliminate middlemen and bring relief to producers as well as consumers, has to be clearly explained.
- 07 Need of moralist politicians has to be emphasised in order to effectively spread PROUT.
- 08 It has to be made clear that there is no antagonism between Dharma and Economics.
- 09 Use social media to spread PROUT and face intelligently and boldly those who oppose PROUT.
- 10 Acquaint yourself with the organizations which are working on common issues like water, pollution, environment, and utilise the knowledge for making our movement more effective.

**Next meeting for this exercise has been fixed on 16th of June, 2013.**



# PBI Fields Madhukar Nistane in Vidarbha Bye-election

Yavatmal (Maharashtra) : Proutist Bloc India (PBI) has fielded Madhukar Nistane to contest forthcoming bye-election for Yavatmal seat in the Vidarbha region of Maharashtra state. The seat was held by a congress leader whose death has resulted in the vacancy.

Madhukar Nistane was accompanied by Dr. S.D.Dhotre, Vice-Chairman of PBI national committee, during filing of nomination before the Electoral Officer at Yavatmal. Madhukar has jumped into the election fray on popular demand. He is well known in the area for his inspired and selfless social service. Whenever any issue of public interest comes into his knowledge, he wastes no time in taking up the cause of the people with the administration. Whenever situation has demanded, he has taken resort to agitation to get people's grievances redressed. He has successfully agitated for many a people's cause including forcing management to give bonus to the tendu leaf workers and bringing relief to the housewives by securing provision for adequate number of cylinders.

His election manifesto declares the PBI demand of separate Vidarbha state without whose creation merciless exploitation and oppression of the people of Vidarbha is not going to stop. There are many other popular issues which include guarantee of employment with adequate purchasing power to everybody. There are enough resources and opportunities for this purpose provided there is enough political will to do it.

**Congratulations, and good wishes, Madhukar !**



# Third Annual Prout Activist Training

## Beyond the Euro Crisis: Rebuilding the European Economy from the Bottom Up!



**Ananda Gaori MU, Denmark, July 24-28, 2013**

Join us for the Third Annual Prout Activist Training! This year's training promises to be even more hands-on and practical than before, as our goal is to equip each participant with all the tools needed to successfully introduce Prout in your respective countries.

The starting point of learning will be the EuroCrisis, but the discussion will also include the wider international crisis of global capitalism. The goal is to come up with clear and rational solutions based on Prout, which will provide a long term solution to the world's problems.

As you know, the European and world economy is going through massive upheaval, and the environmental problems of the world are increasing, and many observers think we are heading towards a perfect, global storm.

Prout's alternative economic theory and neo-humanistic vision is therefore becoming more relevant than ever. Understanding the basic premises of Prout's economic principles and how they can be implemented based on effective, rational Prout policies on a local, national and international level, is therefore highly relevant to all margiis.

**At this training, we will look closer at two vitally important issues:**

1) the Euro crisis and why capitalism's speculative economy leads to improper distribution and increased economic disparity, and 2) the environmental crisis and the destructive practice of taking nature for granted as a free resource for use and abuse.

We will analyze why these two fundamental problems are the foundations of a crisis that does not affect only Europe, but the entire world.

Using the material from a new book on Prout titled: **Beyond the EuroCrisis: Re- building the European Economy from the Bottom Up**, we will also outline a plan for collaborating with other social, political, environmental and economic justice activists involved in similar issues.

At this training, each participant will be trained in techniques and methods to present these ideas to the public. After successful completion, you as a participant should be able to confidently approach the public, politicians, activists and other groups with a comprehensive analysis and solutions for the current crisis.

**Finally, we will collectively plan local and international events for**

	24/7 Wed	25/7 Thurs.	26/7 Friday	27/7 Sat.	28/7 Sun.
<b>Morning</b>		Intro to EU and Crisis	Developing a Proutist Response	Group Work	Closing Session
<b>Afternoon</b>		Intro to EU and Euro Crisis	Developing a Proutist Response	Group Presentation	
<b>Evening</b>	Introduction to Program	Developing A Prout Response/Group work	DPR-Group Work All day	Group Presentation	



# I have thought and felt for all

CHANDA-----, CHANDAÁ-MÁR NRITYER TÁLE TÁLE CA-LE-----  
DVANDVA-----, DVANDVA-Á-MÁR BHÁ-VER MÁJHE JÁY GA-LE--

JÁHÁ KICHU BHEVECHI- SABÁI KE BHÁVIA'-  
JÁHÁ KICHU KARECHI- SABÁI KE CÁHIA'-  
CAMPÁK GANDHA-----

DVÁRE DVÁRE GHARE GHARE,  
BILÁYECHI PRÁÑE PRÁÑE,  
CAMPÁK GANDHA-----

CHANDA-----, CHANDA-Á-MÁR NRITYER TÁLE TÁLE CA-LE----

CHANDA-Á-MÁR SABÁI KE NÁCÁTE-  
DVANDVA-Á-MÁR SABÁI KE BÁNCÁTE-  
MADHU-CHANDA SURE GIYE CHINU BAHU DÚRE  
ÁNIÁCHI MADHU NIŚYANDA-

CHANDA-----, CHANDAÁ-MÁR NRITYER TÁLE TÁLE CA-LE-----  
DVANDVA-----, DVANDVA-Á-MÁR BHÁ-VER MÁJHE JÁY GA-LE--

My rhythm moves to ,  
Cycles of rhythm, cycles of rhythm.  
All my antipodal conflicts  
Dissolve into pure bháva\*.

Whatever I have thought and felt,  
I've thought and felt for all.  
Whatever I have done,  
I've done for everyone.  
This magnolia fragrance,  
From door to door  
From house to house  
I have diffused, suffused  
From life to life,  
This magnolia fragrance.

My rhythm will make all dance  
My fight will rescue everyone.  
In honeyed rhythms  
Of melodies  
I've floated so very far  
Bringing oozing sweetness.

(Translated from Bengali original)

*\* Bháva is defined by the author as psycho-spiritual parallelism when the flow of the unit mind attains parallelism with the divine flow of pure spirituality. In common language it can refer to thought, emotion and also to being in a high spiritual or devotional state. A technical translation is "existential ambience or ethos." For a devotee this term simply refers to the darshan (contact) with the Beloved and the blissful resonance and fragrance that remains afterwards.*



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