

# PR UT

A Journal of Proutistic Views and Neo-Humanistic Analysis

## Can Science Determine Moral Values



“Establish a moral value, such as the value of life or the value of happiness, and it is not hard to derive a moral principle, such as “Do not act with the intention of harming,” or “Do unto others as you would have them do unto you.”





# BIRTH DAY

## OF PROUT FOUNDER CELEBRATED WITH JOY AND ENTHUSIASM



New Delhi : The auspicious birth day of Shrii Prabhat Ranjan Sarkar — Propounder of Prout philosophy and founder of Prout Journal — was celebrated all over the world by His followers and admirers on May 14, 2014.

At Delhi, the celebration took place in the premises of Saket Court Residential Complex which was full of spiritual and social activities. There was vibrant devotional and sentient aura all around.

People listened to the soul stirring reminiscences of some of the ardent followers of Shrii Sarkar including Acarya Santosananda Avadhuta, Avadhutika Ananda Kaoshiki, Arjun Narayan Chaudhary, Jagdishwarji, B.D.Singh and Vibhansu Maiti with rapt attention.

There was also painting and dance competition on the occasion. The dances included Tandava invented by Lord Sadashiva, and Kaosiki invented by Shrii Sarkar.

For painting, children were given the theme : The glories of Nature. Winners were awarded prizes by Acarya Santosananda Avadhuta, Acarya Premendrananda Avadhuta and Dharmapal Singh, Assistant Commissioner Police, South Delhi district.

The celebration highlighted the need of morality and spirituality in individual and social life. It was emphasised that in order to reconstruct a humane and just social order, these twin ideals are must. Shrii Sarkar was very particular to propagate, popularise and practice these ideals in His personal life. He was equally concerned about the practice of morality and spirituality in the life of His followers. He used to not only exhort them to adhere steadfastly to these values but also used to scold and punish them whenever He found any moral weakness in them.

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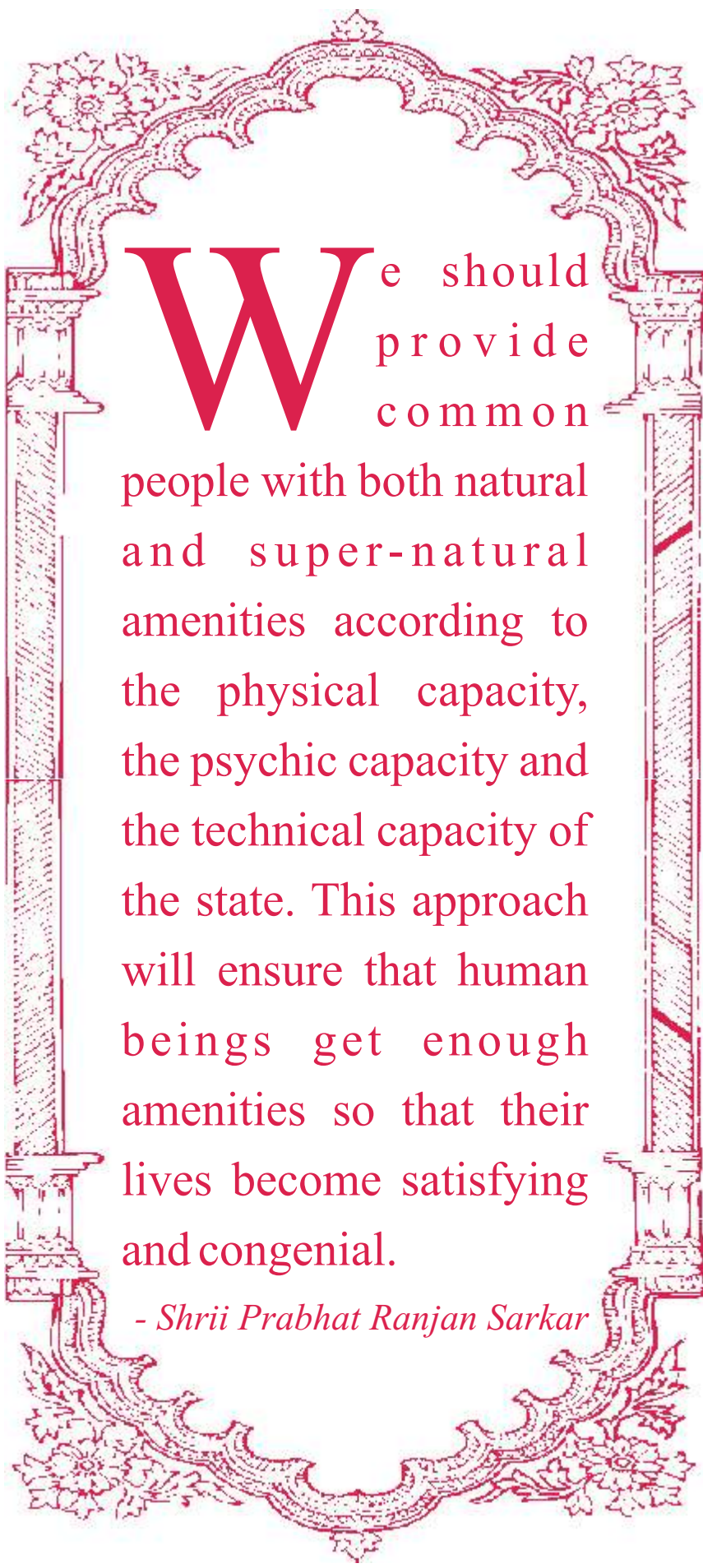
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## Fundamental Principles :

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.



We should provide common people with both natural and super-natural amenities according to the physical capacity, the psychic capacity and the technical capacity of the state. This approach will ensure that human beings get enough amenities so that their lives become satisfying and congenial.

*- Shrii Prabhat Ranjan Sarkar*

# An Event of Consequence

Every year there comes upon us the remembrance of this event. At this time of year, the air and the parched soil are thirsty for water and exploited people - thrown aside like garbage to live in misery - are thirsty for justice. It is at that time that the Preceptor of PROUT, Shrii Prabhat Ranjan Sarkar took birth on this small planet of ours. The day precisely falls on Vaeshakhi Purnima, this year it is on May 14.

Already at the age of 5, there was the mission to rid the world of religious exploitation and establish genuine spirituality. Already at tender years of 7, the mission for educational and disaster relief was created. Already at this time, there arose the mission to annihilate sufferings and exploitation existing due to casteism, religion and all other differences dividing humanity. He planned everything He has to do quite in early days of His coming into this world in human form. He was a genius par excellence and also always shy of revealing it in direct language.

And this mission began with an internal revolution. Choosing among the most corrupt and most impoverished places in India to work, this revolution began with a meditation revolution to uproot inner vices and merge the mind in Supreme Consciousness. This revolution worked in tandem with a moral revolution, where students were not only given lectures but exposed when guilty of corruption. Above all this was a love revolution that brought people of all castes together, to fight together and to intermarry in one of the most casteist states in India.

This internal revolution gave the courage not just to practice morality in an immoral society, but the courage to fight for a moral society. And out of this fight the PROUT movement was born. From the direct realization of all beings as incarnations of Divine Bliss came the mission of Ananda Parivara ( Global Family, a universal society ) - a family of all created beings of the universe living together as one and united, as one in their hearts as pure bliss. From this came the realization of all property as the Cosmic Inheritance of all beings. Thus to wage war against those who try to hoard wealth by exploiting and robbing their brothers and sisters is the essence of righteousness and saintliness. Those who sacrifice their physical wealth and even their yogic bliss to fight for their Blissful Lord in all beings are the Sadvipras (virtuous moralist intellectuals).

And Shrii Sarkar was a Maha-Sadvipra. He worked to create the practical foundations for Ananda Parivara by creating intensive forms of agriculture and water preservation. He restored dying languages of exploited peoples and gave practical guidelines for cultural and social renaissance via the struggle for economic svaraj of eco-cultural regions (samajas). He worked in the most self-effacing manner, making others great with a new ideology and spiritual philosophy and by inspiring them with universal love. He gave tremendous knowledge but wanted that others reap the recognition and fame from these ideas. Hence when on the verge of attaining recognition, He publically departed from this planet. Today His words are reaching more and more people. But in this regard, Proutists can never forget what He said even while wrongfully incarcerated in jail and while fasting to protest administration of poison to Him, "Why do you think I created Prout? Do you think I can sleep -- when there is so much suffering? It is my duty to help these people".

Some special articles are being printed in this issue to commemorate His auspicious birthday.



### ART AND SCIENCE

The article by Prout's founder gives a new look to the basic differences between Art and Science and how one should view these two branches of human study that has evolved over millennia. The conversations between Lord Shiva and Parvati reveal a deep insight into these issues. All leading to the fundamental truth that true knowledge is, knowing oneself.

**Parboti, Dehra Dun**

### USING PROUT TO QUESTION

The article by Sohail Inayatullah that spells out deep questions that trouble the mind and explaining broad parameters, specific issues, a check list etc are very thought provoking and makes us question even ourselves. The points about leadership and governance which are very apt in

today's scenario deserve to be taken seriously by all concerned.

**Nazeema Haider,**  
Karachi by email.

### PBI – A VIABLE ALTERNATIVE

Ravi Singh's illuminating article on the Proutist Bloc India made a deep impression on me. The issues that PBI espouses as highlighted on page 20 say it all. Public life should be the preserve of Moralists alone and no one else. Only then will true social revolution take place that will benefit the suffering mass of downtrodden humanity.

**Deenbandhu, Gwalior**

### TB EPIDEMIC

It's shocking expose by Biswajeet Banerjee about the high incidence of tuberculosis in Varanasi, India—the home of the

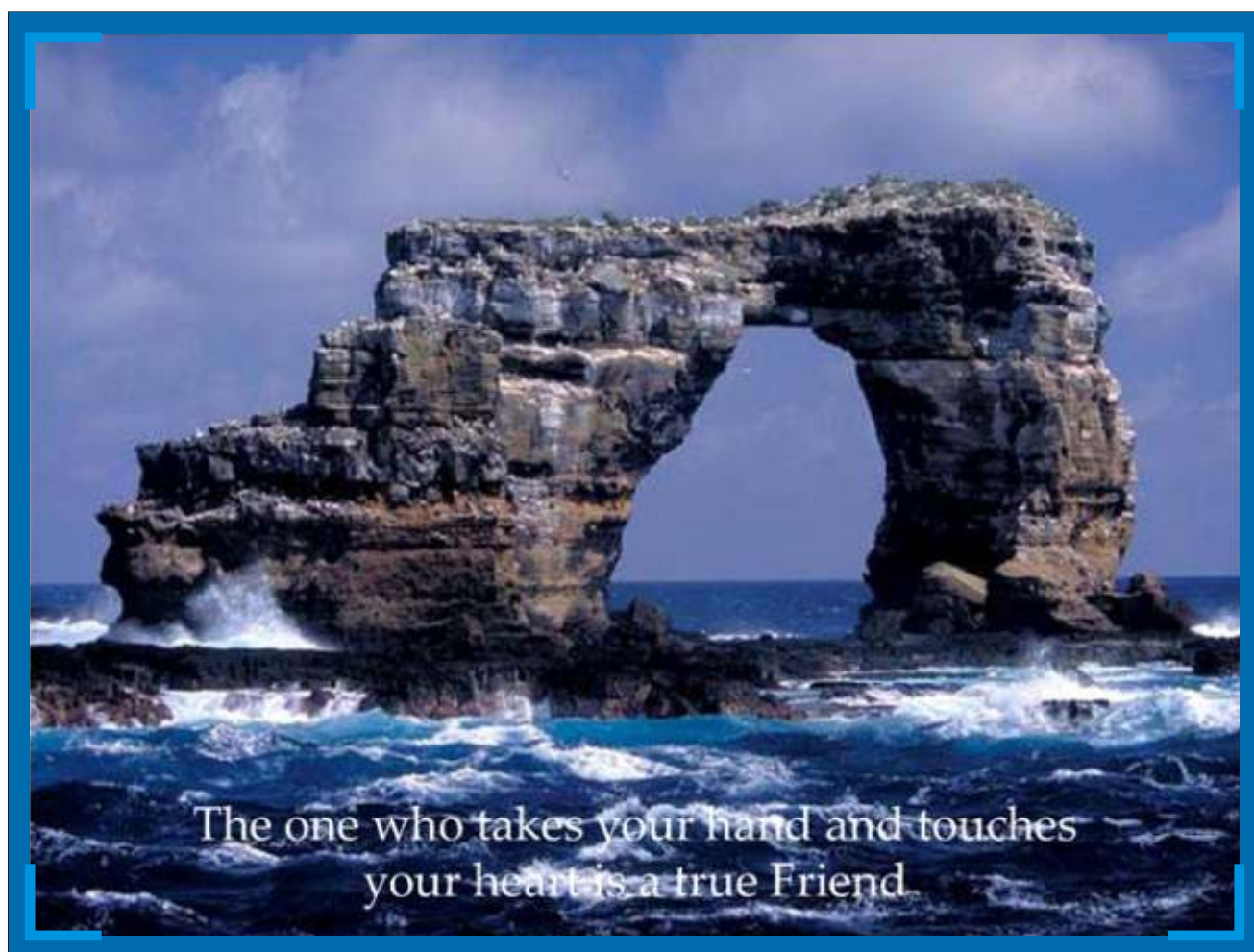
world famous silk saris. Sad that the weavers, who spin out such wonders of art are malnourished, and work in unhygienic conditions and thereby contract this life threatening disease. Health inspectors and other concerned government authorities must step in at once to save the situation from deteriorating further.

**Rajdev, Gorakhpur**

### STATISTICS OF GENDER BIAS

Satyabrata Pal's well researched article on the subject and the disturbing statistics that reveal this pathetic situation all over India should open the eyes of all concerned, Government authorities, NGOs and others. There are many who are doing good work to fight against such social injustice. Their hands need to be strengthened.

**Mahima,**  
New Delhi





The purport of Dharma Sādhanā is to look upon every person, every object of this universe as one integral entity. To jeopardize the unity of the human race by creating factions is not the purpose of Dharma. Those who encourage vested interests survive on the mental weaknesses of people and their dissensions, and that is why they are scared of the spread of the ideals of Dharma and exhibit their intolerance towards it in all sorts of immoral ways, such as abuse, false propaganda and lies. People must not be cowed by this, they have got to march ahead. It is to be borne in mind that hindrances are beneficial to human beings on the path of righteousness and to continue to fight against them is what is sādhanā.



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Human society is one and indivisible, don't try to divide it. Each and every individual should be looked upon as the manifestation of the Cosmic Entity.

**- Shrii Shrii Anandamurti**  
*Ānanda Pūrnimā 1957 and 1964*





On the auspicious occasion of Shrii P.R. Sarkar's birthday (also known as Shrii Shrii Anandamurti), we are printing His views on love for God (Devotion). He always emphasised the need of spirituality in practical life.

# The Cult of Devotional Sentiment

SHRII SHRII ANANDAMURTI



The subject of today's discourse is *vaedhii bhakti* (formal devotion) and *shuddhá bhakti* (pure devotion). The word *bhakti* is derived from the root verb *bhaj* + suffix *ktin*. While pursuing knowledge some people cultivate devotion for *Parama Puruśa*. The devotion which is aroused when one feels one should cultivate devotion is called *vaedhii bhakti*. Regarding knowledge, action and devotion I once gave a simple formula for determining devotion: action minus knowledge equals devotion. Thus, if action is 100 and knowledge is 20, then devotion is 80. Suppose a person has no knowledge and only performs good deeds. In that case the devotion will be  $100 - 0 = 100$ . Now, if a person is highly learned, in that case in order to attain devotion he or she will have to perform action to the degree of  $100 + 20 = 120$ . People who are puffed up with the vanity of knowledge will have to perform more actions if they wish to cultivate devotion. It is not easy

for them to express devotion to *Parama Puruśa*. But those who do not have the vanity of knowledge attain devotion easily. To acquire devotion one requires the good *samśkāras* of many lives. What is *vaedhii bhakti*? I have already said that *Parama Puruśa* is the nucleus of this universe. Each and every object of this universe is attracted to this nucleus and orbits around it. Attraction, not repulsion, is the natural law. Each microcosm, characterized by its acquired *samśkāras* constantly moves around this nucleus. When an object moves around a nucleus two forces operate: the centrifugal force (which takes the object away from the nucleus) and the centripetal force (which pulls the object towards the nucleus). If the centrifugal force is greater than the centripetal, the object drifts away from its nucleus. Conversely, if the centripetal force is stronger, the object finally merges in its nucleus. In the scriptures this centripetal force is called *vidyāmāyā*. *Vidyāmāyā* leads the microcosms



towards Puruṣottama, the nucleus of the universe. The force which takes the microcosms away from Parama Puruṣa is called avidyāmayā. In vidyāmayā lies the hope of liberation, the seed of immortality. In avidyāmayā lies the seed of sorrow and death. The accumulative effect of both forces has caused the universe to come into being.

What sort of influence does the force of avidyā have on human life? Avidyā shakti exerts its influence in two ways: through vikṣepii shakti and āvaranii shakti.

### **Vikṣepii Shakti**

Vikṣepii shakti is the force that strongly repels an object from its nucleus. When human beings become excessively attached to crude physicality they move away from Parama Puruṣa. They become so infatuated with matter that they totally forget the Supreme. Similarly, a person who is involved in a court case thinks constantly about his or her opponent. A person who quarrels thinks constantly about his adversary for many days even at the time of meditation. "I should have spoken my mind," he thinks to himself, "why didn't I rebuke him more?"

The funny thing is that one always thinks about the faults of one's opponent and never one's own faults. One never cares to analyse whether or not one has any faults. In this process one's opponent becomes one's object of meditation. One becomes so preoccupied with one's opponent's defects that one begins to acquire his or her defects oneself. Suppose a person is quarrelling with an opium addict. If he thinks about the addict's defect constantly over a long

period of time he will develop a desire to try opium. That is, he acquires the defect of his adversary. In the same way if one ideates on Parama Puruṣa one will acquire His qualities. People ultimately become as they think: Yadrshii bhāvanā yasya siddhirbhavati tadrrshii. Vikṣepii shakti causes a person to move away from Ātman, the self, and become attracted to matter. The innate characteristic of human beings is to acquire infinite happiness. In this pursuit lies the seed of human excellence. To remain engrossed in the thought of crude matter is contrary to human existence if this ever occurs it should be understood that the concerned person has degenerated. In the Bhagavad Gītā Lord Kṛṣṇa warns people, Svadharma nidhanam shreya, paradharmah bhayāvahah: "It is better to die while following one's own dharma than to pursue the dharma of others." Under no circumstances should one forsake one's own dharma. Here svadharma, or "own dharma", does not refer to any particular religion, but to one's own innate characteristic.

### **Āvaranii Shakti**

Suppose a person commits a wrong by accepting a bribe. While receiving the bribe he or she thinks that no one is watching, but that is impossible. A third entity is watching everything. No one can do anything secretly in this universe. But the bribe-taker thinks the opposite because avidyā shakti has placed a veil between him or her and the Supreme Being. This is a very dangerous situation. It is just like a hare being chased by a hunter: the hare sits down and covers its eyes with its ears and, thinks, "I cannot see anything,

so the hunter cannot see anything either. Hence he won't be able to kill me." This is a deadly mistake! Wherever one commits a wrong, be it in the depths of the ocean or in a high mountain cave, one cannot escape the consequences: one will certainly be detected one day or another.

In the psychic world Parama Puruṣa has infinite power. All longings and thoughts are reflected on His mental mirror. Any action one performs, any thought one is trying to materialize, is immediately reflected on





the vast mental mirror. One cannot keep anything secret from Him. If a small piece of stone is thrown into the vast ocean it creates tiny ripples on its smooth surface. This event, although trivial, does not remain unknown to the ocean. Even the least vibration created within the unit mind is immediately known to the Macrocosmic Mind, for the unit mind is within the vast Macrocosmic Mind.

Vidyámáyá also exerts her influence on the human mind in two ways: through samvit shakti and hládinii shakti.

#### **Samvit Shakti**

Suppose a certain person who has been doing wrong deeds for a long time suddenly changes for the better. After hearing some wise words, by reading a good book, or by receiving a shock or, injury, a thought dawns in his or her mind: "I have unnecessarily wasted so many years in futile pursuits. Now I have only a limited time at my disposal." From the very moment of birth human beings move slowly and steadily towards the grave. With each passing second the distance between the person and the burial ground gradually decreases. Hence human beings should utilize every moment of their valuable time in worthwhile pursuits. A person may realize one day, "How unfortunate it is that I have not fully utilized the capacity that God has provided. I have committed a grave error in not doing what I should have done." What is the force that awakens this psychic outlook? It is the samvit shakti of vidyamaya. In colloquial Bengali, samvit shakti is called hunsh (sudden awareness). When people suddenly return to their

senses or repent, this is the first type of influence of avidyamáyá on the human mind.

#### **Hládinii Shakti**

Hládinii shakti is the second type of influence of vidyamáyá on the human mind. When people realize that they have wasted their precious time, they express the sincere desire to utilize their time more benevolently. They think, "From today I will utilize all my energy and capacity in worthwhile pursuits." This sincere desire gradually takes them towards Parama Puruṣa. And this movement towards the Supreme occurs due to the influence of hládinii shakti. Hládinii shakti is the force which helps the microcosms to meditate on Parama Puruṣa. In the Caetanya Charitāmṛta it has been said,

*Jap tap vedajināna vidhi bhakti japadhyān ihā  
haite mādḥurya durlabh  
Keval ye rāgamārge bhaje Kṛṣṇa anurāge tāhe  
Kṛṣṇa mādḥurya sulabh.*

[Those who repeat their ista mantra mechanically, or undergo severe penance, or endlessly study the scriptures, or express a show of devotion, or practise meditation in a ritualistic way, can never feel the charm, the joy, of spiritual realization. That sweet discovery is only possible for those who worship Lord Kṛṣṇa out of deep devotion to Him.]

With the help of vaedhii bhakti (formal mechanical devotion) a person can approach Parama Puruṣa but cannot become one with Him. Vaedhii bhakti does not have that power. To attain oneness with Parama Puruṣa a sādḥaka requires rāgānugā bhakti or rāgātmikā bhakti. Unless a sādḥaka



develops ardent devotion for Parama Puruṣa, it is not possible to become one with Him. To think, “Parama Puruṣa is so vast, so beautiful! How can I possibly attain Him?” is to create an impediment on the path of one’s spiritual progress.

There are three types of devotion which are well known to all: tāmasikī bhakti or devotion of static nature, rājasikī bhakti or devotion of mutative nature, and sāttvikī bhakti or devotion of sentient nature.

#### **Tāmasikī Bhakti**

A person who has an inimical relation with someone might pray to Parama Puruṣa, “Oh Parama Puruṣa, please harm my enemy. Eliminate him/her for my sake.” Obviously, such a person has no devotion for the Lord but simply wants to gratify his/her selfish desire.

When a devotee moves towards Parama Puruṣa with intense yearning for Him, it is called rādhābhāva. When a devotee finally reaches Parama Puruṣa by virtue of this intense rādhābhāva it is called the union between Rādhā and Kṛṣṇa in the Vaeshṇava scriptures.

Who is Kṛṣṇa? Here Kṛṣṇa is none other than Parama Puruṣa. You might have seen some pictures depicting Rādhā and Kṛṣṇa. These all are false. Kṛṣṇa and Rādhā are subtle spiritual concepts. A devotee will have to move towards Puruṣottama, the Supreme Nucleus, with the help of rādhikā shakti or hlādinī shakti. There is no path of Supreme Welfare other than rādhikā shakti.



I have already said that action minus knowledge equals devotion. Thus when a sādṛhaka performs action, devotion awakens. This is the beginning of vaedhī bhakti. For example, some people pray, “Oh Parama Puruṣa, my neighbour’s child has passed the school examination, but my child has failed. The teacher has made my child fail intentionally. Let that teacher be destroyed.” This is tāmasikī bhakti. Parama Puruṣa may or may not grant your prayers – it depends on His will. But as you expressed tāmasikī bhakti to Parama Puruṣa you will attain neither liberation nor salvation because you did not want either one.

#### **Rājasikī Bhakti**

In this category of devotion one does not think of harming anyone, but asks for a mundane favour for oneself. For example, one may pray to the Lord, “Oh Lord, please bless me so that I can score high marks in my exams and thereby procure a good job.” To ask for worldly favours as a result of one’s crude devotion to the Lord is not at all desirable. The Lord may or may not fulfill your desires, but one thing is certain: you will never attain liberation or salvation because you did not desire it.

#### **Sāttvikī Bhakti:**

A devotee of this category may think: “Now I am an old man. I have committed so many wrongs in my life. It would be wise for me to take initiation from a preceptor and count beads. Otherwise what will people say about me? They will say I’m spending my old age eating and sleeping and doing nothing worthwhile. At least I should do some religious deeds to show everyone that I love God.” This is the inner motivation behind sentient devotion. Such devotees do not think of harming others, but they do not want Parama Puruṣa either. Even if such devotees attain liberation or salvation, they certainly do not get Parama Puruṣa because they did not want Him. Hence such devotion has no real value.

All of this comes within the scope of vaedhī bhakti. There is a lack of genuine love for Parama Puruṣa in all these types of vaedhī bhakti. Shuddhā Bhakti or pure devotion is parā bhakti, the highest devotion for the Lord. It has two stages: rāgānuga and rāgātmikā.

*Rāgātmikāṁ anusarati yā sā rāgānuga.*

#### **Rāgānuga Bhakti**

The first stage of shuddhā bhakti is rāgānuga bhakti. Now the devotee says, “I love Parama Puruṣa. This is nothing to hide, nor is it anything to brag and boast about. I love Him because it makes me happy”. This is rāgānuga bhakti. “I don’t ask for anything, not even liberation or salvation. I love Him because that brings me joy.”

### Rágátmiká Bhakti

This is the highest stage of pure devotion. In this type of devotion the ideation is, “I love Parama Puruṣa because it makes Him happy. I meditate on Him thinking that my meditation will bring joy to Him. This is my sole intention.” This is rágátmiká bhakti. Regarding rágátmiká bhakti, Mahāprabhu Caetanya has said,

*Paripūrṇa Kṛṣṇa prāpti sei prem haite  
Se preme bān dḥā Kṛṣṇa kahe bhāgavate.*

[One attains Kṛṣṇa through rágátmiká bhakti because Kṛṣṇa is bound by that love.]

Lord Kṛṣṇa also said in the Gīta,  
*Api cet sudurācāro bhajate māmānanyabhāk  
So’pi pāpavinirmukto mucyate bhavabandhanāt.*

“Even if the worst of the sinners meditates on me with unwavering devotion, he or she will be liberated from all worldly bondages and freed from all reactive momenta (saṁskāras) and will become one with the Supreme Entity”.

Is worshipping the Lord with unwavering devotion vaedhī bhakti or rágátmiká bhakti? This entire universe is nothing but an ocean of unending bliss. Numerous waves are emerging from this ocean. Puruṣottama is the nucleus of all these waves. All waves originate from Him and finally merge in Him. The poet Vidyapati wrote,

*Kata caturānana mari mari jāota na tu ādi avasānā  
Tohe janama punah tohe samāota Sāgaralahari  
samānā*

[Innumerable living beings emerge from the Supreme Entity, who has neither beginning nor end. Just like the waves of the ocean, they emanate from



Him and dissolve finally in Him.]

Innumerable waves are constantly emerging from the ocean only to merge back into the ocean itself. This universe is like an ocean of waves of bliss. Parama Puruṣa is the nucleus of all these countless rhythmic waves. Innumerable microcosms are constantly rotating around this nucleus, and will continue their orbits until they finally become one with Him.

Every movement has a rhythm, and every rhythm has a sound. The countless waves of this vast universe also have their respective sounds. The devotees say that Parama Puruṣa is an embodiment of love. They say that out of His infinite love for the microcosms He eternally plays His sweet flute, vibrating this vast universe with its divine sound. When spiritual aspirants attain a certain degree of spiritual progress, they are able to hear that divine sound. This divine sound is called onāmkāra. All the sound waves of this universe have their source in Him. They emanate from the point of beginninglessness to the point of endlessness, and will continue to emanate eternally.

The kulakuṇḍalinī shakti (serpentine power) rises upwards in accordance with the divine sound. As it rises through successively higher stages one hears the sound of crickets, ankle bells and the melodious sound of the flute. This is called the sweet sound of Kṛṣṇa’s flute. It is neither a dream nor a fantasy. All of you will hear it one day. A mystic poet said,

*Chute ye jan bānshiir tāne  
Se ki takay pathar pāne*

“For those who listen to that melodious flute sound, nothing is an obstacle. They will move irresistibly towards the Supreme.”

This is pure devotion (shuddhā bhakti) and not vaedhī bhakti. If one does not move towards Him with one’s entire being, one cannot develop exclusive devotion for Him.

Api cet sudurācāro. Who is a durācārī? A person in whose contact one degenerates is called a durācārī. Lord Kṛṣṇa said that whoever will meditate on Him with undivided attention will attain liberation from all accumulated saṁskāras. Devotees who run towards Parama Puruṣa with all the strength of their soul need not be afraid of anything.

What is pāpa? Paropakārah puṇyāya pāpāya parapiīraṇam. Any action that leads to one’s physical, psychic and spiritual well-being is called punya or a virtuous deed; and any action which leads to one’s physical, psychic and spiritual degeneration is called pāpa or sin. There are two types of pāpa or sin: pāpa, which occurs when one does something one should not do, and pratyāvaya, which occurs when one does





not do something which should be done. For example, one should nurse a sick person. If one does not do that one is committing *pratyāvāya*. *Pratyāvāya* is more harmful than *pāpa*. *Pāpa* and *pratyāvāya* are both of three types: *pataka*, *atipataka* and *mahāpataka*. If one compensates for the loss caused by the performance of an improper action or by the non-performance of a proper action it is called *pataka*. Suppose someone has stolen five rupees from a person. If the thief repays the amount in full it is said that she or he has atoned. This is a case of *pataka*.

*Atipataka* refers to a sinful action for which there can be no atonement. Suppose someone chops off a hand of an innocent person. This is *atipataka*. But if in a fight someone chops off the hand of their enemy, a wrongdoer, it cannot be called a sin. In the *Bhagavad Gītā* Lord Kṛṣṇā advises people that their dharma is to fight against *adharma*. A chopped-off hand cannot be put back on the wrist easily.

What is *mahāpataka*? *Mahāpataka* is a sinful action for which there can be no atonement and which has a recurring effect. Once I told you a story from the *Rāmāyaṇa*. Rama and Rāvaṇa were engaged in a bitter combat. When Rāma began to get the upper hand Rāvaṇa entreated Shiva to save his life. On hearing Rāvaṇa's desperate pleas, Parvatī's heart melted, and she requested Shiva to save Rāvaṇa's life. Shiva said unambiguously, "I cannot save him. He is a *mahāpataka*, a sinner of the worst type". Shiva explained that if Rāvaṇa had abducted Sītā in his

original form he would not be a *mahāpataka*; but he chose to abduct Sītā in the guise of a *sādhu* (saint). As a result, in the future people will never fully trust *sādhus* again. Whenever they will see a *sadhu* they will immediately question his intention. So Shiva refused to help Rāvaṇa because he was a *mahāpataka*. Lord Kṛṣṇa said that whoever meditates on Him with exclusive, unwavering devotion will be liberated from all sins. When microcosms ideate on the Supreme Entity they feel joy, and the Supreme Entity also feels joy. Everyone wants joy; the devotees also want joy. Devotees worship Parama Puruṣa with the sole intention of giving Him joy. A mother derives more pleasure from seeing her own child eat than by eating her own food. Similarly, those who are the greatest devotees rush towards Him to give Him joy. They feel much more joy than their Lord feels. Mahāprabhu Caetanya said,  
*Gopii darshane Kṛṣṇer ye ānanda hay;*  
*Tadapekṣā kotiguṇa gopii āsvāday.*

[The devotees are a million times more pleased when they see Kṛṣṇa than Kṛṣṇa is upon seeing them.]

You are following the path of *sādhana*. Always remember that you must establish yourself in pure devotion and not formal devotion. And to become established in pure devotion you must perform virtuous deeds, practise spiritual *sādhana* regularly, render selfless service to the world, and wage a relentless fight against wrongs and injustice. There is no room for cowardice. May you be victorious.

# Can Science Determine



✱ Ācārya Acyutānanda Avadhūta

In 2010 neuroscientist Sam Harris published *The Moral Landscape: How Science Can Determine Human Values*. He has stated that the central argument of his book is as follows:

*Morality and values depend on the existence of conscious minds — and specifically on the fact that such minds can experience various forms of well-being and suffering in this universe. Conscious minds and their states are natural phenomena, fully constrained by the laws of the universe (whatever these turn out to be in the end). Therefore, questions of morality and values must have right and wrong answers that fall within the purview of science (in principle, if not in practice). Consequently, some people and cultures will be right (to a greater or lesser degree), and some will be wrong, with respect to what they deem important in life.*

First we should clarify that Harris asks us to start with a small assumption: that the greatest possible well-being for all human and animal life would be good, and the greatest possible misery for all human and animal life would be bad. This is a moral principle which, Harris admits, cannot be determined by science. It is determined by our intuitions. Yet any disagreement with this principle would be purely of a philosophical nature; everyone would agree intuitively. It would be only an arid intellectual exercise

**Establish a moral value, such as the value of life or the value of happiness, and it is not hard to derive a moral principle, such as “Do not act with the intention of harming,” or “Do unto others as you would have them do unto you.”**





to disagree with it.

Let's find an example of a moral value that a particular culture might hold. Harris himself gives an example of one cultural tradition that he considers to be destructive, which he describes as follows:

*The people of Albania have a venerable tradition of vendetta called Kanun: if a man commits a murder, his victim's family can kill any one of his male relatives in reprisal. If a boy has the misfortune of being the son or brother of a murderer, he must spend his days and nights in hiding, forgoing a proper education, adequate health care, and the pleasures of a normal life. Untold numbers of Albanian men and boys live as prisoners of their homes even now. Can we say that the Albanians are morally wrong to have structured their society in this way? Is their tradition of blood feud a form of evil? Are their values inferior to our own [i.e., Western European values]?*

Assuming Harris's description is accurate, then in this particular Albanian culture, revenge is a moral value – or at least is considered acceptable. And “You should avenge your murdered relative by killing an innocent person” is the related moral *principle*; or at least there is no moral principle, as in

other societies, “You should *not* kill innocent persons merely for revenge.”

Establish a moral value, such as the value of life or the value of happiness, and it is not hard to derive a moral principle, such as “Do not act with the intention of harming,” or “Do unto others as you would have them do unto you.”

Though Harris does not elaborate further about the particular example of *Kanun*, from the rest of his book we can understand how science would proceed to evaluate it as a moral value: It would employ the technology of neuroimaging, directing that technology specifically at brain centres involved with the senses of well-being and of misery. If by luck scientists could find a culture identical to the Albanian culture Harris has described, but with one exception – the absence of *Kanun* – then those scientists would simply have to select a representative and statistically-significant sample of the citizens of each culture, study their brain activity to see which sample has a greater sense of well-being, and then declare that *Kanun* is or is not a worthy moral value.

If scientists could not find such a similar culture, they would have to find ways to correct their findings

for all the different variables, or would have to construct experimental situations. And of course neuroscience is not yet really so far advanced. But “in principle, if not in practice”, which is Harris's argument, it should be possible for science to do all this.

Note that this all depends on the assumption that that which is moral is that which produces the greatest possible well-being for all human and animal life. (An idea closely expressed by the traditional formulation “the greatest good for the greatest number”. Harris broadly considers himself a consequentialist, and “the greatest good for the greatest number” is known as the maxim of utilitarianism, which can be considered a form of consequentialism.)

We sometimes hear that the customs and moral codes of one culture cannot be judged by the standards of another. But Harris would say that all customs and moral codes will have to be judged by the standard of well-being, as determined by science.

### Would Proutists Agree?

How would Proutists say that we should determine that which is moral? Many Proutists take quite a different approach from the one that Harris recommends. While each of us as Proutists has his or her own conscience, developed to one extent or other through spiritual practices, we also think that the propounder of Prout had a far more developed conscience, such that we can rely on the moral principles that he taught and elaborated.

What exactly is the source of the moral principles that the propounder of Prout gave us? Could the basis of his understanding have been simply the deepest form of intuition, or could he actually have been able to foresee the long-term consequences, in terms of the well-being of humans, animals and plants, of adherence to a certain set of moral principles? He often referred to “welfare” as a standard, as Harris refers to “well-being”;

might he have agreed with Harris's consequentialism, and might he have been psychically developed enough to calculate future consequences as well as or better than the ideal future science that Harris theorizes? Proutists may have thought little about this, but if we did think, we would probably not want to think that there would ultimately be much difference between a perfect intuition and a perfect consequentialist calculation. That is, we would not want to think that adherence to teachings stemming from a perfect intuition would *not* lead ultimately, as consequences, to the greatest possible well-being of humans, animals and plants.

Another question, of course, that Proutists might ask about Harris's approach would be: are all human and animal experiences of well-being and misery completely reducible to our physical brains, or is there at least brain activity that correlates with all such experiences? But perhaps this question is not really relevant. Though Harris is a neuroscientist and though all of his examples that seek to demonstrate the feasibility of his approach are examples of brain studies, his "central" argument does not completely depend on the reducibility of experience to the brain. His argument says: *Conscious*

*minds and their states are natural phenomena, fully constrained by the laws of the universe (whatever these turn out to be in the end).* Proutists theorize that the mind includes more than just physical matter; that the deeper levels of the mind consist of substances more "subtle" than physical matter. But Proutists would not deny that those deeper levels operate "constrained by the laws of the universe"! To my knowledge Proutists might not even deny that, however subtle (immaterial) some levels of the mind may be, everything that we experience at least *correlates* in some way with brain activity and the crude matter of the brain.

Some future science (even if it remains objective science only and not what Proutists call subjective science) may also be able to detect and measure feelings of well-being and misery even if they have no correlates in the brain.

So personally, I am persuaded to a considerable extent by Harris's argument. I am ready to think that, if the future development of science were to know no limits, men and women in white coats could make it clear to us, purely by studying the activities of the brain (and of any other possible structures whose activity correlates with our subjective experience), whether

*Kanun* is a valuable custom or not; which wars are just; whether selfless service is a good thing to encourage; whether capital punishment should be practised or not; whether purdah is a socially healthy system; whether parents should spank their children when they misbehave; whether cartoons defaming religious figures should be protected by law; whether abortion should be legal or not; whether Facebook does more harm or good.

### **The Limitations – "Saint Well-Being"**

To use Harris's landscape metaphor, however (in which correct moral codes take us to the highest "peaks" on "the moral landscape", while incorrect codes leave us short or even take us into valleys of misery), I would not agree that science can take us quite to the highest peaks.

1. Science is objective in viewpoint; therefore, though it may one day be able to fully measure someone's subjective experience, it will not be able to share the subjective viewpoint of that experience nor hence any of the experience. In attempting to determine morality and values, this is a limitation that, because it is inherent in science by nature and definition, cannot be overcome by the ongoing development of science.

2. One consequence of said limitation is that science may be able to know everything objectively knowable concerning someone's correct belief about X (that is, concerning someone's "feeling of knowing," or "ring of truth", which happens to be correct, about X), without knowing whether the belief is correct. The person will know something about X, but science, absent other sources of information, won't.

3. In the case of any object of human experience, science, with its objective viewpoint, can give us, as scientists' students or audience, a representation of the object (including a simulation), and the representation may be better for







some purposes than the direct experience; but science cannot give us as students or audience the direct experience.

I think that at least the first two of these points limit science in the determination of values.

It is correctly assumed that well-being is good (the highest value) and suffering is bad. Let us accept the assumption also that each is based in brain or other events that are scientifically measurable, and that are evaluable in terms of well-being to an important extent. But is there also an extent to which even after precise measurement, the events, particularly those underlying the highest levels of well-being, will *not* be scientifically evaluable?

Here the above-mentioned limitations of science begin to limit also the scientific determination of value. Suppose we could identify those few people on earth who experience the greatest life-long

well-being, and then bring everyone else up to their level, or close. I think it would not be possible to maximize human well-being more than this. What people experience the greatest life-long well-being? *The Moral Landscape* describes, under the heading “The Good Life”, a couple who are intelligent, healthy, have psychically and financially rewarding jobs, etc. But that couple do not, apparently, practice meditation. In a 2007 lecture, Harris said:

*... solitary confinement ... is considered a punishment even inside a prison. ... And yet, for thousands of years, contemplatives have claimed to find extraordinary depths of psychological well-being while spending vast stretches of time in total isolation. ... there is no question in my mind that people have improved their emotional lives ... through ... practices like meditation.*

*... our habitual identification*

*with discursive thought, our failure moment to moment to recognize thoughts as thoughts, is a primary source of human suffering. And when a person breaks this spell, an extraordinary kind of relief is available.*

*... Another common mistake is to imagine that such experiences are necessarily equivalent to states of mind with which many of us are already familiar – the feeling of scientific awe, or ordinary states of aesthetic appreciation, artistic inspiration, etc.*

Harris doesn't quite say that meditation experiences are *better* than The Good Life or scientific awe, etc., but his explanation here of how identification with thought is a primary source of suffering makes that at least a high probability, which any proposed method of maximizing human well-being will have to encompass.

He does not come as close to identifying any other single variable as the source of the greatest well-being, as he does meditation.

Thus it is quite persuasive when Harris says that some people who spend decades on retreat meditating become “true saints,” or “spiritual geniuses.” So let us suppose there is an individual whom we can call Saint Well-Being (W-B) who experiences greater well-being than anyone else on earth. We are all “far more similar than we are different;” we all have potential somewhat similar to that of W-B; so clearly one component of the endeavour to effect the maximum overall well-being must be that science identify W-B and recognize his/her well-being as the highest known human value on the individual level; and then that many, if not all, of the rest of us learn the meditation techniques, lifestyle and code of morality that have worked for W-B.

However, Harris has said: “the sciences of mind are largely predicated on [correlating] first-person reports of subjective experience with third-person states



of the brain.” “Third-person states of the brain” means states of the brain of a subject that can be observed and certified by researchers in white coats. Researchers may eventually be able to *objectively* know everything about W-B's brain states, but they will know that his/her brain states represent the greatest *subjective* well-being on the planet only if they believe his/her first-person report to that effect. They can confidently accept similar reports of *lower* levels of well-being correlating with *other* brain states in other subjects, because 1) numerous subjects with almost-identical brain states have reported the same levels; and 2) the lower levels may be within the researchers' own range of experience, and they may have measured their own brain states. But W-B may be one of a kind in terms of potential human well-being achieved.

Having failed to confirm W-B's spiritual genius by the only direct means science has of “referring to a person's subjective experience” (the correlation of first-person with

third-person), researchers will fall back on an approach suggested by a remark of Harris's: “if Jesus was a spiritual genius, you know, a palpably non-neurotic and charismatic and wise person, I can well imagine the experience of his disciples. I can well imagine the kind of influence he could have on their lives . . .” Traditionally, W-B's, along with their moral authority, have been identified by the intuitions of others: “He/she seems to have found something.” And science will try to provide scientific confirmation that W-B's disciples are correct in identifying W-B as a spiritual genius. However, as we have seen in 2 above regarding correct beliefs, “The person will know something about X, but science, absent other sources of information, won't.”

Suppose I have a particular intuition, I1, about some person. Suppose that that intuition is correct. Suppose also that I have another intuition, I2, which is the intuition that I1 is correct; and suppose that I2 is also correct. I2 is an experience.

I2 is correct, but how can science know that I2 is correct? To science, my I2 is a measurable sense of correctness, but the sense itself remains subjective: I have the experience; science knows I have the experience, but science doesn't have the experience. So science doesn't experience, and therefore doesn't know, the correctness of I1.

So science will not be able to help with this indispensable element of achieving the greatest well-being for all: identifying the W-B's if few – especially if their well-being continues to evolve.

I think that science will be able to determine values well enough to vastly improve on the average of humanity's present mish-mash of moral codes – it will be able to expose the bankruptcy of *Kanun*, for instance – and I think that therefore Harris's thesis will play a big role in humanity's future evolution. But science alone will not be able to guide us to the very highest of those peaks in the landscape “which remain to be discovered.”







## PERSECUTION

**Shrii Prabhat Ranjan Sarkar — propounder of Prout — was persecuted and prosecuted by the then demonic government. We are giving here hair raising account of some of the torturous events of His life on the occasion of His birth anniversary on May 14 this year.**

### Prologue

On December 31, 1966 after taking extended leave from Railway office, Prout's founder Shrii Prabhat Ranjan Sarkar left Jamalpur for Anandanagar in Purulia district of West Bengal, India. There he took personal charge at the Headquarters of Ananda Marga and being available full time to oversee all activities he kept personally guiding whole-timers and volunteers, and reviewing their activities. The stage was set for Ananda Marga to become a powerful influence in India and the rest of the world. The powerful social ideals of Prout and its rapid progress alarmed the local communist leaders in the area. To counter that they spread rumours among simple tribal village folk that Ananda Marga planned to steal their lands and livelihood. On March 5, 1967, came the first attack, hordes of villagers armed with bows and arrows, spears and clubs descended on Anandanagar screaming. This happened at a time when the Education Relief and Welfare Section (ERAWS) team was actually engaged in relief work. Within minutes five monks Acaryas Abhedananda and Saccidananda, Brahmacaris Awadh, Bharat and Prabhas were killed, and the Jagriti, School and Hospital were ransacked. As the main target was none other than Shrii Sarkar, he was spirited away to safety. All this while police officials took no action but launched criminal cases against the Ananda Margis. In the subsequent trial the Sessions Judge of Midnapore sentenced eight persons to life imprisonment and jailed ten others for the brutal attack.

After this invasion of Anandanagar the Headquarters of Ananda Marga was shifted to Ranchi. Within the next four years the organisation grew tremendously so much so that it alarmed the Central and State governments of Bihar and West Bengal. The activities of Ananda Marga had penetrated deep into the high officials of the Government both at the centre and the state and while they greatly appreciated their relief work, they saw Ananda Marga especially PROUT to be a rival in the social and political field of the country. These were in direct conflict with capitalistic as well as communistic philosophies. The rapid growth and development of Ananda Marga and its popularity caused serious apprehensions in the minds of the ruling party and they became very much afraid of losing their vice like grip over the people. Moreover their social and economic principles that condemned caste conflicts and orthodox beliefs, their emphasis on spirituality made it an anathema to secularists, particularly the Marxists. Its call for a Government of moralists and its attacks on corruption made it suspect in the eyes of the politician and administrator who were prone to such activities and the Government was bent upon to crush it.

To begin with there was surveillance. All movements of Shrii Sarkar's were followed covertly and overtly. In June 1971 the headquarters of Ananda Marga was shifted to Ranchi - surveillance continued. At this juncture, he confided to few of his trusted aides that a few politicians of the ruling party having close links to Moscow assisted by the Central Bureau of Investigation (CBI), had made him their target and that he was aware of his imminent arrest.

# 6 YEARS 7 MONTHS 4 DAYS

✱ Arun Prakash

### Arrest and Torture

Thirteen days after the Indian Army's stunning victory and the surrender of the Pakistani Army at Dacca in December 1971, the Government of India cleared the decks for the CBI to arrest Shrii Prabhat Ranjan Sarkar the spiritual Guru of Ananda Marga - also known as Shrii Shrii Anandamurti. The

timing couldn't have been better as then the popularity of Mrs. Indira Gandhi the Prime Minister was at an all time high.

Shrii Sarkar was arrested early in the morning from his home in Patna on December 29, 1971 on many fake charges and he was not allowed to perform his morning spiritual practices. At 10 in the night

he was produced before the Sub Divisional Officer Patna Miss S Sinha, who did not ask him a single question and sent him to Buxur Jail at 11 in the night. The remand order was kept in readiness.

As the day before was Ekadashi his fasting date he had remained without food and water for the past 24 hours and added to that

was denial of food and water from home (which he was entitled to as an under trial) he remained without food and water for 60 hours at a stretch.

Due to severe mental and physical torture in Buxur jail in a very unhealthy cell with unhygienic conditions he fell ill off and on. His condition became so serious he was shifted to Patna Medical College Hospital (PMCH). He was taken in a police van (to which he was carried by two guards with arms across their shoulders) and not in an ambulance and was brought in an unconscious state to the hospital. He was admitted for treatment in Room No. 17 of the hospital where too basic facilities were denied and no one



*Shrimati Abharani*

was allowed to meet him, not even his relatives and his disciples he was kept in complete isolation.

### **Mother's Death**

In the first week of April 1972, he was sent to Bankipore Central Jail, Patna and such tortures continued. A month later his mother Shrimati Abharani died. Being the eldest son he should have performed the last rites according to Indian customs and traditions, but was not allowed to do so. When she was on her deathbed the Government did not allow him to visit her.

### **Fact Finding Commission**

Following the arrest and subsequent inhuman torture meted out to him in Buxur jail resulting in his hospitalization in a serious

condition in Patna Medical College Hospital and followed by a barbaric attempt to poison him on the night of February 12, 1973 in Bankipore Central Jail, Patna, the people of Bihar representing the general feelings of the outraged public against the Government's refusal to conduct a judicial investigation into these allegations approached the People's Welfare Council to consider appointing a non official Enquiry Commission.

On May 15, 1974 at 8.30 pm, a subcommittee of the Council met in their office premises at Ramakrishna Avenue, Patna and after due deliberation decided unanimously to appoint a Fact Finding Commission comprising Shri Amar Prasad Chakrabarty and Shri Bhakti Bhushan Mondal, both Advocates of Calcutta High Court, to probe the issue.

The Commission held its first sitting on June 15, and all concerned including the Central Government, the CBI and other Government officials were served notices allowing three weeks to file statements. 17 citizens complied but no one from Government did or informed the Commission why they chose not to do so.

In fact the Government of Bihar tried their best all along to interfere in the working of the Fact Finding Committee, whose members personally met the Governor and the Chief Minister.

The most important evidence was withheld by the Government namely among others to interview Shri Prabhat Ranjan Sarkar, the main witness in the case, and record his evidence as also his followers lodged in jail. The Government also withheld important documents from the Commission. All these were brought to the attention of the Government of Bihar headed by Abdul Ghafoor.

Still the Commission went ahead with its judicial investigative work. During the first sitting procedures were laid down to strictly follow norms applicable to Commissions of Enquiry as per Civil and Criminal Procedure Codes and the Indian Evidence Act as applicable. The Commission beginning from August 15, examined 43 witnesses including six Members of Parliament (MP) and two Members of Legislative Assembly of Bihar including an ex Chief Minister and 29 documents produced as exhibits. The detailed report of the Commission was submitted on December 12, 1974.

### **Protests Worldwide**

Before the Commission was constituted there was hectic public activity at all levels to protest against the inhuman tortures meted out to the Marga Guru. On August 11, 1973 9 MPs (these among others included Shri LK Advani the Deputy Prime Minister in the NDA Government 1999-2004) wrote to the President



*Peaceful protesters being beaten at Patna.*





Protests overseas

and the Prime Minister of India (PM) that the Government of a democratic country like India that values human rights should hold a judicial enquiry into the alleged attempt to poison Shrii Sarkar in Patna Jail on February 12 and that the latter has been on partial fast from April 1, to press his demand for such an investigation and that his condition was fast deteriorating.

Subsequently eight MPs issued a statement criticizing the treatment being meted out to the spiritual head of Ananda Marga and his followers and demanded protection and an end to the tortures being inflicted upon him and his followers. The Government steadfastly refused. Thereafter thousands of people carried out peaceful demonstrations on the streets of Patna on July 18 and August 28 only to face inhuman brutality at the hands of the Police.

In New Delhi on April 23, around 15,000 Ananda Margis and sympathizers after a public meeting at the Boat Club, India Gate, proceeded in a peaceful manner to submit a memorandum to the President of India. Despite the Delhi Administration having been informed in advance, they were brutally lathi charged and about 300 falsely implicated in fabricated criminal cases. There were also protests overseas. But one of the most tragic incidents occurred in 1975 when Acarya

Tyageshwarananda was beaten to death inside the jail in Bhagalpur, not far from Patna where his Guru was being tortured and was on fast for three years in jail.

### Self Immolation in India

The torture and harassment of the Marga Guru and his followers reached its zenith. Hundreds of thousands of anxious Ananda Margis sent urgent telegrams to the President of India and the PM but to no avail. In a symbol extreme protest to focus attention on the continuing tortures to the Marga Guru, monks and nuns of Ananda Marga both in India and overseas, just like soldiers in battle for a cause laid down their lives for their Guru.

These are supreme acts of sacrifice by spiritual aspirants especially monks and nuns as was done in the past in times of persecution by the immoralists. All these hearts burned in the intensity of the fire of their devotion and their mortal remains scattered in the wind as ashes of their faith to be remembered forever and more.

On April 9, 1973 Acarya Divyananda immolated himself. He had stopped taking food and water for the past three days. He felt it was sinful to even drink water from a planet where his beloved Baba was poisoned. His poignant words penned in a letter the day before reveals the pain he felt for the torture being meted out to his Guru, "It

*became intolerable when I found that my beloved Guru was actually poisoned in jail. ... Hundreds and thousands of Ananda Margis sent urgent and anxious telegrams to the Prime Minister, the President of India and the Governor of Bihar demanding a judicial probe but to no effect. Under these circumstances I am determined to draw attention of the whole world through self immolation and I myself took this decision and not on anybody's persuasion. In the name of the most ancient order of Indian yogis I impeach this Government in the*



Procession in Sydney, Australia

*highest bar of Almighty Lord. Men may go and men may come but the ideas, ideals, dreams, hopes and aspirations remain forever”.*

Two weeks later on April 24, within the walls of the historic Purana Qila (Old Fort) at Delhi, beneath whose soil lies ruins of ancient Indraprastha, Acarya Dineshwarananda immolated himself. The day before he said (recorded on tape), “Tell all my brothers and sisters that I have laid down my life to history and show that Anandamurtiji also had a proper band of disciples who are ready to die at His wishes at any moment, who had not joined Ananda Marga or His mission just for power or for anything else save to love Him, to be with Him and to merge in Him”. Both the letter and the audio tape were produced before the Commission as evidence on record.

And there was Acarya Atulananda. He was also lodged in Bankipore Jail, whose cell was near his Guru's, he had witnessed the many tortures, of him fasting and becoming too sick to talk, still he was continuously harassed in unspeakable ways — his spiritual practices was disturbed as also while answering calls of nature and performing ablutions. On November 26, 1974 a search party led by the Jail Superintendent entered Shrii Sarkar's cell, treated him with much disdain and humiliated him by bodily lifting him time and again and scattered all his belongings on the floor. At the same time they disrobed Atulananda. In the process Baba's pearl ring which was kept in his purse was stolen.

As if all this wasn't enough in December 1974, the curtain from Shrii Sarkar's cell door was removed this was at the height of winter. All this was too much for Atulananda to bear and on December 12, he gave a written ultimatum that if the ring was not restored by noon the next day he would immolate himself. This plea heartlessly went unheeded and shortly before midday next, he poured kerosene and set himself on fire. The jail officials tried to douse

the flames and rushed him to hospital, but he succumbed six hours later.

As he was under close watch all the time this self immolation within the jail premises was an unbelievable act in the circumstances. After this incident, security in the jail was tightened, Shrii Sarkar was not allowed visitors, even lawyers and in his weakened condition his followers were forbidden to attend to his need instead convicts were assigned by the jail authorities.

### **Self Immolations Overseas**

Besides these there were other devoted souls overseas who immolated themselves. On February 8, 1978 in Berlin, Germany Bramhacarini Uma (24) and Brahmacari Lokesh (28) together immolated themselves. The same day before taking this extreme step

to draw world attention, they together wrote, “Every previous social theory or economic concept has failed to create ONE humanistic society. The strength of human love alone can change this world, The spiritual philosophy of socio-economic (progressive utilisation) theory of Shrii Prabhat Ranjan Sarkar offers the solution to all questions of life for all the people. Shrii Sarkar has been imprisoned on false charges since last 6 years and after poisoning attempt is fasting in protest since 5 years. Ananda Marga is persecuted and defamed all over the world, its workers are sacrificing their lives in selfless service. The flame of our bodies shall only be a symbol of the fire of selfless service of Ananda Marga. It will consume the power of immorality and the darkness of the evil forces of exploitation,





*suppression, injustice and unrighteousness. Our self immolation is done after personal and independent decision. It is out of love for all human beings, for the poor, the exploited, the suffering”.*

Eight days later on February 16 in Dallas, Texas, USA, Brahmacari Gagan after a day of silence, fasting and intense meditation sat at his typewriter in the Ananda Marga house in Dallas, calmly typed out four letters of protest against his Gurus prolonged imprisonment and torture to radio and TV stations and, one to President, Jimmy Carter, “*Shrii Shrii Anandamurti has been in jail for years now. He has been poisoned and tortured by the Indian Government. Ananda Marga in the United States has made many attempts from demonstrations, public fasts, so far nothing has prompted the American Government to take any concrete action. And that is why I have made a decision to immolate myself tonight somewhere in the Dallas area. My self-immolation is a decision that I made entirely on my own. I have this sacred opportunity to give my life to my beloved Guru. He has given me Life and I am privileged to die for him*”.

Afterwards he drove four miles to a lonesome field late that cold and cloudy night with a snow storm brewing on the horizon. Treading softly over the field with a can of gasoline and matches he went ahead. Moments later a woman in a distant farm house saw the flames. Next morning she called the Police, they came and found Dada Gagan's charred body covered in a thick blanket of snow, and the car not far away.

And the same year on June 14 Brahmacarini Asitiima immolated herself, at Manila, Philippines far from Switzerland where she grew up. At 8 in the evening she went to Luneta the main and busiest park in town. She handed over leaflets to hundreds of people exposing the injustice done to her loved ones. When the leaflets were gone, she calmly sat down to meditate in that

most public and now sacred place, and doused her body in gasoline and set fire.

An unbelievable thing happened. Her whole body had burned but not her face. Her body was kept in the Yoga House, Manila where hundreds came to pay her last respects. Her last words were, “*When immorality is dominating all corners of the planet, when righteous human beings become victims of arbitrary misuse, maybe the sacrifice of an innocent human life will burn the seeds and roots of corruption, exploitation and injustice the cause of the suffering and degradation of mankind*”. She had given the greatest gift — it was an intense longing to see justice done to her beloved Guru. The entire national news media had branded Ananda Marga as a terrorist organisation, suddenly news of Asitiima's death in the front pages changed all that. Ananda Marga was portrayed as a humanitarian organisation.

Uma, Lokesh, Gagan and Asitiima, four elevated humans hadn't even seen their Guru in person. And finally Brahmacarini Shanti (24, Australian) immolated herself on October 2, 1977 in *Place des Nations* Geneva, Switzerland due to the continuing torture of members of Ananda Marga.

### **The Die was Cast**

It is on record of the Commission how the treatment meted out to Shrii Prabhat Ranjan Sarkar from the very day of his arrest and his stay in Buxur Jail to PMCH then to Bankipore Central Jail, a planned way of torture was perpetrated on him.

On November 12, 1972 the Inspector General of Prisons, Bihar went and met Shrii Sarkar in his cell. A heated discussion followed and the former threatened the latter with the words, “I will show you the consequences”. This incident is also on record, and three days later he petitioned the Special magistrate for protection in jail as he had reasons to believe that some officials were plotting against him.

And on January 14, 1973, Shrii Sarkar's four co-accused who were lodged in the same jail, and would attend on him in his weak condition were suddenly transferred out to other jails leaving Shrii Sarkar alone. The field was cleared for the heinous act about to follow. Meanwhile all of January his lawyers tried very hard to get bail but were unsuccessful.

In this context para IV 8 of the Commission's Report makes horrifying reading. “Some whitish liquid in the name of milk mixed with blotting papers etc. was supplied to him and also a whitish substance in the name of curd also mixed with many dirty things including skins of lintels, grains of sand and mud. The game plan was obvious. First make him sick by providing food unfit for human consumption, which they knew he would refuse then make him sick and weak. And the opportunity came when the jail physician Dr. HM Ghose went on short leave of 10 days. Dr. Rahamatullah from Muzzaffarpur was urgently posted in his place on telephonic orders. When Dr. Ghose returned from leave and was not allowed to take back charge he represented, but was forcibly evicted from his quarters and Rahmatullah was permanently installed. The die was cast.

### **The Poisoning**

Around 3 pm on February 12, 1973, Shrii Sarkar complained of severe headache. Dr. Rahamatullah was informed by Suresh Singh who was also lodged in the same cell as an under trial.

The doctor came and gave some medicine without examining him. At about 9 pm he again complained of severe pain and suspecting something was amiss he told Suresh Singh to inform the jail doctor to get the Civil Surgeon to examine him. The doctor was informed accordingly and came to the cell at 11 in the night and said that he has consulted the Civil Surgeon who could not come and that he had brought the medicines prescribed by the former. These

were unlabelled tablets and were administered to him, after that he felt uneasy and lay down in the bed to sleep.

Suresh Singh testified before the Commission that he too slept in the same cell that night. He said, "Usually Baba woke up at 4 am. On February 13, morning I got up at 4 am expecting Baba to rise as usual but he did not do so till 6. He appeared to be drugged in a state of sedation. At 7, I tried waking him by touching his feet and calling out Baba, Baba. He woke and complained of severe pain all over the body, his whole body burned, water was oozing from his eyes, he felt very weak and the mind remained in a state of inertness". The Jailor was informed to get the Civil Surgeon who arrived at 9 and examined him. He flatly denied having spoken to Dr. Rahmatullah



File photo of Shrii Sarkar being taken to Court in an ambulance circa 1975,

and prescribing medicines on phone. Therefore the Commission concluded that Dr. Rahmatullah lied

and administered unlabelled medicine on his own accord. This was reported to the Government but no action was taken against Dr. Rahmatullah.

### Letters to Governor

Since February 13, he was suffering from reaction of poisoning still from February 16 he was not given a single drop of medicine. But soon after Shrii Sarkar regained some degree of health he complained about the poisoning attempt to the authorities and again no action was taken by the Government. Moreover this vital piece of evidence was withheld from the Commission.

Meanwhile it took a month of severe physical stress for him to regain some of his health. On March 5, 1973 he wrote the first letter to Shri Ramchandra Dhondiba Bhandare, the Governor of Bihar, on the incident. "... At about 11 O' Clock in the night of February 12, 1973 the jail doctor said the Civil Surgeon cannot come to see you but he has prescribed a medicine. He administered the so called medicine which was actually, poison. Just after taking the medicine I became senseless. I came back to senses at about 7 O' Clock in the morning on February 13. On the 14th morning I was unable to see anything clearly

To  
The Governor of Bihar,  
Patna, India

Sir,

I would like to bring to your notice a news item of official sources of September 18, 1973 circulated by P.T.I., Patna and published by Times of India, New Delhi on 19th September '73 (Page 2 column 6th) and Anrta Bazar Patrika, Calcutta 20th September '73 (Page 1 column 1). The news item is not only a down right falsehood but also circulated with a political and malefide motive with the intention of humiliating me before the public. In the news item it has been said that -- The condition of the failed leader of the Ananda Marga, Mr. P.R. Sarkar is "Not as bad as it has been alleged in the statements". The fact in this connection is that I have not been medically examined for a period of about three months so it is neither possible for the "Official sources" nor for even the physicians to say whether my condition is good or bad, better or worse.

The news item further states that -- He has also been having his "Constitutional" for half an hour everyday. In reply I am to say that almost everybody in Bankipore Central Jail, Patna knows that from 13th Sept. '73 (And the news item is of 18th Sept. '73) I can not move without the assistance of a second person. Regarding the reason of my undergoing the fasting what has been said in the news item is another intentional distortion of fact.

In view of the proceedings, I would request you to please issue an official contradiction to the defective news item and take suitable steps against the immoral "official sources" as this distortion of facts has not only defamed me but also damaged my interest. Such a contradiction is also extremely necessary for the sake of veracity and also for maintaining the sanctity and dignity of the word "Satyanamh Jayate".

In the last week of May '73 a defective news item regarding the liquid that I used to take at that time was published in the Searchlight, Patna from official sources with a similar malefide motive. Then and there, I brought it to the notice of the Superintendent, Bankipore Central Jail, Patna, requesting him to issue an official contradiction. But, as ill luck would have it, no official contradiction has been issued within this long period of about four months. Under the circumstances, should I think that the Government is in the habit of taking refuge in falsehood in order to conceal its weakness and misdeeds and chant the incantation of "Satyanamh Jayate"\* as a suprapyschic ostentation just to befool the general public! This time I hope the Government will be prompt in issuing the contradiction without adhering to further red-tape-ism.

I have not received any reply to my letter dated 5.3.73 requesting for a judicial probe. Does your Government want to avoid the unpleasant task of facing the world of veracity, facts and figures?

Thanking you,  
Yours faithfully,

Sd/-  
Prabhat Ranjan Sarkar) 21/9/73  
Bankipore Central Jail, Patna

\* "Satyanamh Jayate" -  
"Victory to the Truth only"



even from a short distance. On February 19, a first class Magistrate was deputed by the District Magistrate to record my statement. In statement I said that for medical treatment the faith of a patient plays a very important role and as I have lost faith in these Government doctors, a strong suspicion has been created in my mind that they have poisoned me as per direction of the CBI. I want to be treated by my private doctor ... please appoint a judicial commission to go through the above mentioned complaint. I have got suspicion that certain black hands are working against me ... some of those are important persons ... I want to disclose their names before the Judicial Commission". This letter and others were shown to the Commission. Thereafter he wrote another letter to the Governor on March 12, 1973. This was followed by another on the day he began his fast to press for his demands viz. April 1. Three more such communications were addressed on May 13, June 15 and September 21.

But the Governor did not show courtesy of even acknowledging far less taking any action on the letters.

On July 9, 1975, Shrii Sarkar was brought into the court room on a stretcher. After three and a half years



*Jubilations in Calcutta, on the release of Shrii Sarkar from the prison*

his case was finally committed to trial on that day. William T Wells, former British MP and Queen's Counsel who had been acting as Defense Counsel had visited India and saw Shrii Sarkar in Court, by then three years of fasting had passed. On his return to UK he informed International Affairs co-chairman Chandra Shekhara that Shrii Sarkar was physically too weak and was actually unable to sign his name because of his three years

fast in which he took only liquids. They even had to take his thumb print as signature when required. And on December 26 the same year Shrii Sarkar crossed his 1000th day of fasting

### **Commission's Findings**

After examination of medical experts, the findings viz. para V-6 of the Report clearly states, "Poisonous drug in overdose was administered on Shrii Prabhat Ranjan Sarkar in jail on February 12,



*Jubilations in Pueblo, California, USA*



1973. Political motivation induced the Government to do such a nefarious act in applying the medicine which undoubtedly acted as poison. If by an administration of poisonous drug in overdose and due to its chemical reaction serious deterioration of health is caused, that application of medicine comes within the definition of poison; as such administration of barbiturates, which is a poisonous drug, administered in overdose without prescription and examination of Shrii Prabhat Ranjan Sarkar amounts to poisoning him by the Administration”.

And the Commission also observed in its report, “He is a very important and famous man who could be recognised and respected by the world for his new ideology and philosophy. But he was treated in such a savage condition something intolerable for a man of his stature”.

### Epilogue

In Bankipore Central Jail, Shrii Prabhat Ranjan Sarkar began his fast from April 1, 1973, taking no food at all. But at the behest of his elder sister Shrimati Hira Prabha, he began drinking a cup of liquid Horlicks twice a day. During the second week of April she requested him to take solid food but he declined with a smile and said, *I never went against your desires but*

*as I have taken a solemn oath, I do not wish to break it. One day I will certainly come out and break my fast taking food from your hands.*

On February 17, 1975 Sri Ganguli the Jail Superintendent reportedly mentioned, “He has been without food for months together, yet how strange he has kept himself up. You don't know how often I face Government officials and others all of them ask the same question, ‘Is he really on fast? Mr. Ganguli, he surely takes food at night without your knowledge?’ ... Or ‘how is it possible for a human being to survive without taking food for so long?’ I protest by saying, ‘How dare you say so? I can guarantee one hundred percent, except a small quantity of Horlicks he takes nothing’. After a pause he added, “Everything is happening before my eyes ... everything unbelievable ... my men keep watch on him day and night, so where is the question of taking food surreptitiously”. When asked why doesn't he issue a press statement when there is so much doubt about the fast, he replied that that was beyond his jurisdiction, only the Inspector General of Prisons or other higher officials could do.

Meanwhile the trial went on in the Sessions Court No. 2 Patna, based mainly on the evidence of one of his ex associates turned approver. There was no other evidence either documentary or circumstantial. Mr. Wells Queen's Counsel and part of the Defence team said one day in open court that the judge Shri Radha Ballabh Singh made a telling comment. He said that every night he awoke at three in the morning and could not sleep again for worry over where the truth lies in this case? Still On November 26, 1976 he pronounced Shrii Sarkar guilty and sentenced him to life imprisonment.

On hearing the verdict Shrii Sarkar smiled and remarked that soon the tables would turn. And true to those words, on July 4, 1978 a two judge bench of the Patna High Court acquitted him honourably of all charges. This judgment was the triumph of truth and justice and exposed the conspiracies of the Indira Gandhi Government to crush Ananda Marga and its spiritual head because he wanted to bring about social, economic and political changes for the betterment of humanity. Three months before his release on January 3, he told one of his visitors a nun from Australia, “When I went to jail Ananda Marga was in 5 countries. Now it's in 87 countries”.

After the verdict was pronounced, his only comment was, “I am not a political man and I have my hearty goodwill for the entire human society”. He was not released from prison the same day though, as there was yet another false case pending at Ranchi. Finally at 10 minutes past 3 in the afternoon of August 2, 1978, 6 years 7 months and 4 days after he was imprisoned, the car with Shrii Prabhat Ranjan Sarkar in it, drove out of the jail. Thousands and thousands of his followers from all over India and overseas lined the route outside the gates of the Bankipore Central Jail chanting slogans of victory in their Guru's name, “Shrii Shrii Anandamurti ki jai”. There were scenes of jubilation all over the world.

And at 4.30 that day, 5 years 4 months and 2 days later, he broke his fast by taking a glass of coconut water from the hands of his elder sister. That was for the first time after he was sent to jail that he took anything outside.

It is however, a different matter that, generally newspapers and magazines and radio bulletins of those days gave extensive coverage to fasts of few days by political leaders, Shrii Prabhat Ranjan Sarkar fast was not even mentioned once.



# Timeless Great Mind

✱ Prabhakar

Great visionaries tend to be viewed as “larger than life” characters. Their profound ideas affect others deeply. Many, who are fortunate enough to come in their contact, regain long lost hope and pick up essential life work. Others may become their hateful enemies due to the fresh challenges presented by them. Theirs become a meeting of the new and the old, progress and regress. Controversial to some and loved by many, men and women of true greatness make a difference to such an extent that history wastes no time in turning them into fairy tale like, mythical figures.

This type of transformation took place immediately when I first met Shrii Prabhat Ranjan Sarkar. But first a little background. In my home place far, far away on another continent, I had a friend whom I regarded as an awakened person. He was an activist and a most inspirational figure who always used to greet me with a broad playful smile and a particular gleam in the

eyes which I had seen in no other, not even among my family members, friends, teachers, etc. I thought of him as an actually spiritual person. He had in fact moved me to do something worthwhile in life, after which I had travelled to India to see Shrii Sarkar. And there I was along with two or three office workers, standing by the door of his tiny office chamber at one end of the upstairs hall of the unassuming head office of his global organization in Jodhpur Park, Kolkata, waiting for him to come up the stairs.

When he finally came towards me across the floor it wasn't as if he walked normally by any human standard. He seemed to bounce with every step. I thought it most unusual this most energetic and obviously very fit person had recently emerged from years of hard suffering, poor health and long fasting under dismal conditions in jail. It was then I was really taken by surprise. He greeted me with exactly the same

**I thought it most unusual this most energetic and obviously very fit person had recently emerged from years of hard suffering, poor health and long fasting under dismal conditions in jail.**

mischievous smile and that particular gleam in the eye of my friend only topping it a thousand times over!

For the rest of the day I was greatly overwhelmed with the powerful impact of having met Shrii Sarkar in person. The idea kept buzzing in my head that here was someone who indeed was at both ends of the joke, setting it up and delivering it, as it was. I was in no two minds about who was in charge “in this office” and who it was who kept inspiring even my friend at home.

I am a trained psychological counsellor and know that “recognition by projection” can be explained in simple terms. But such an idea was nonsense to me. Instead, the idea that “Shrii Sarkar's world is also my inner and outer world” was instantly established as a basic truth and tradition of my life. I now knew this to be true, just as I knew the number of fingers on my hands, my mother and father, the way to my childhood school, etc. With the smoothest of humour and charm, Shrii Sarkar had outshone my



previous notion of greatness and inspiration as well as of their source, much like the sun outshines a firefly.

Not only that, the very experience of meeting him had been most emphatic, thunderous, light as a feather, undeniable, bound by no limitation, other worldly like no other before ... Explain that! Electricity in the brain? Then produce it to me!

Not only was I stunned. After having gone through a number of aftershocks that followed upon seeing Shrii Sarkar, I concluded that I must have had what the American humanist psychologist Abraham Maslow termed as “peak experience”, one of those rare moments of spiritual significance that people secretly treasure as precious high points of their life.

Only, in the days and months that followed in that Kolkata office floor they kept coming, and in great and most surprising variety. My time of volunteering in Shrii Sarkar's office took the form of a very long freight train of baffling peak experiences. Every weekday he turned up for “office work”, and with that arrived, the extraordinary just as would the daily mail delivery at home.

As far as psychological analysis is concerned, it is a fact that



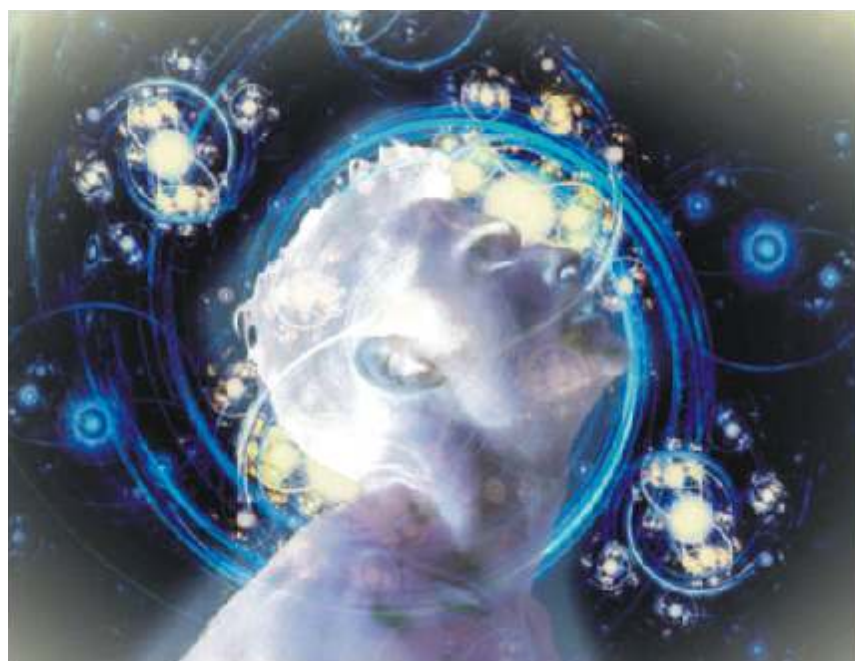
an amazingly powerful mind may easily influence other minds, just as a large container may hold smaller ones. Therefore, there is no need to go into arguments over whether Shrii Sarkar actually knew about my admiration for my local friend or not, via some form of telepathy or otherwise, whether Shrii Sarkar was omniscient, etc. It is enough to determine that his being was indeed very vast, a fact that has been richly documented by numerous disciples

and devotees from all over the world.

My personal plug is that the truly great, by force of the irrefutable, irresistible magnitude of their being, essentially help humanity to move forward. The published works and statements by numerous disciples prove that Shrii Sarkar during his lifetime motivated scores of people throughout the world to take to the path of rectitude and spiritual progress.

After having met him on several occasions decades ago, and having studied his magnificent vision, down to earth approach, as well as the unfathomable theoretical scope of his works, my enduring feeling is that many, many more people will be aided by his legacy in the future.

It is our good fortune that we experienced him directly. It is our misfortune that we are so far behind in applying most of his ideas. I am confident in stating that decades and centuries from now, upright people everywhere will continue to experience feelings of recognition similar to mine whenever they practice Shrii Sarkar's teachings. And they will, like we all do, deem themselves blessed for having that opportunity.







# The Practice of Yoga

✱ Ravi Logan

**Some Yoga practices develop the mind; these are practices of Jinana Yoga, the path of knowledge. Some develop the wisdom of the heart; these are practices of Bhakti Yoga. And some develop one's sense of universalism and destroy one's sense of self-centeredness; these are practices of Karma Yoga.**

Yoga means to yoke that which is separate with the whole, to unite that which is individual with all. The practices of Yoga are many, with many schools, many branches. It is a vast and broad subject, dealing with the most subtle and sublime of human endeavors. And the roots of these practices have an ancient and obscure history. So rare is the personality who can speak with authority and depth on the practices of Yoga. The perspectives in this article draw extensively on the vast wisdom of Shrii Shrii Anandamurti, whose teachings on Yoga and Tantra have imbued new vitality to these ancient spiritual practices.

Yoga practices go back

thousands of years. As a discipline, as a practice, Yoga came from two sources. One was from the development of the *Vedas* in the Aryan culture that came across from Eastern Europe and settled into the Indus Valley. The other was from the indigenous Harappan culture of the Indus Valley.

One historical figure, Lord Shiva, was of primary importance in development of Yoga. Shiva was an historical figure who lived about seven thousand years ago. Shiva married three wives. One wife, Parvati (who came from the Aryan culture), sat before Shiva and asked for teachings. Shiva gave Parvati teachings on many aspects of Yoga, and these teachings were passed on within an oral tradition for thousands of years. This began the yogic disciplines to yoke the small mind to the great cosmic mind, to unite the consciousness separated from the whole with the Infinite Being. Due to the inquiry of Parvati, Shiva revealed the practices that were handed down through the centuries. In time, some teachings changed, but the essence remained due to the powerful imprint of the consciousness of Shiva.

## Ashtanga Yoga

Some Yoga practices develop the mind; these are practices of Jinana Yoga, the path of knowledge. Some develop the wisdom of the heart; these are practices of Bhakti Yoga. And some develop one's sense of universalism and destroy one's





sense of self-centeredness; these are practices of Karma Yoga. Out of these three primary paths of Yoga have developed so many secondary Yogas or schools that apply this or that practice.

Prominent among the secondary Yogas is Ashtanga Yoga, popularized, coalesced, and recorded by Patanjali in his *Yoga Sutras*. In Ashtanga Yoga, the practice of *yama* (restraints) and *niyama* (observances) develops one's sense of Karma Yoga, one's relationship to the world. Then *asanas* (postures) are to develop the body. And *pratyahara* (withdrawal), *dharana* (concentration), *dhyana* (meditation) and *Samadhi* (union in oneness) are internal practices to develop one's sense of relationship to the divine, to enhance one's connection to the Divine by meditation practices, by *sadhana*. Together with *pranayama*, these form the eight limbs of Ashtanga Yoga. This system existed long before Patanjali recorded it.

(The yogis of the time developed the practice of *asanas*,

which means "pose comfortably held". In Western society today, *asana* is called "Yoga", but this is a misunderstanding. In the beginning, these postures were simple sitting postures for meditation and no more. Over time, more *asanas* developed.)

### Tantra

Tantra greatly predates Patanjali's *Sutras*, which were recorded some time in the second to fourth centuries. Shiva gave Parvati the systemization of the practices of Tantra, and they were already ancient when Shiva formed them into a system.

The practices of Tantra systematized by Shiva became secret, spoken only from guru to disciple and handed down in a secret manner that required *diiksha*, or transmission from guru to disciple. These esoteric practices were hidden, and the philosophies and understandings of Tantra were quietly transmitted. It was not until the Fourth Century that the first recorded books on Tantra came about.

The teachings of Tantra were

secret for a reason. Tantra explores the subtle energies in the psyche and the physical body. Tantra developed knowledge of *kundalinii* and the *chakras*. Tantra developed understanding of the flow of psychic energies and subtle energies, of the systems of *nadiis* (subtle energy channels) that are developed through Tantric practices. The tantrics learned to manipulate these energies, to raise the *kulakundalinii* and unblock the channels that prevent this universal energy from rising to *sahasrara chakra*, where the union of Shakti (divine energy force) with Shiva (pure consciousness) can take place. Tantra was kept subdued because to raise these forces without proper guidance was somewhat dangerous. For this reason, one was expected to take initiation and learn from a qualified teacher so that there could be no difficulty as one opens the energies within the subtle body.

Tantrics studied the process of creation, the emanation of the *omkara* (Om sound) and the division of the *omkara* into the *bijja* sounds (seed sounds) in the chakras that emanate the sounds of creation. The tantrics studied the science of sound and developed mantras with the ability to empower sound and perform vibratory changes in the subtle body, and even in the physical world. The tantrics realized that such capacities could be benevolently used to open one's awareness to the Divine or destructively used to gain personal power, control, and do harm to others. When these subtle sciences were explored and developed, the potential danger in them was realized, and so the masters of these sciences kept this knowledge quiet and taught it only to qualified disciples who were ready to receive it.

### Confusion about Tantra

There is some confusion today about Tantra because there is a very popular movement in the West of sexual Tantra. When one is working with subtle forces and energies, naturally the sexual energies are part



and parcel of this. But the sexual Tantra came about in the Middle Ages in India when the caste system was very strong. Due to oppression by the ruling priestly class, tantrics who initiated women and untouchables were in grave danger, as were their disciples. This behavior was a heresy in the rigid society of that time. Therefore, they developed a secret code they called the "Five M's". In this code, they hid the teachings of Tantra beneath what appeared to be purely degenerative, with drinking of wine and having sexual intercourse. This is what the words meant on the surface to deflect the interest of the priest class. But, underneath, the words had secret meanings to initiates.

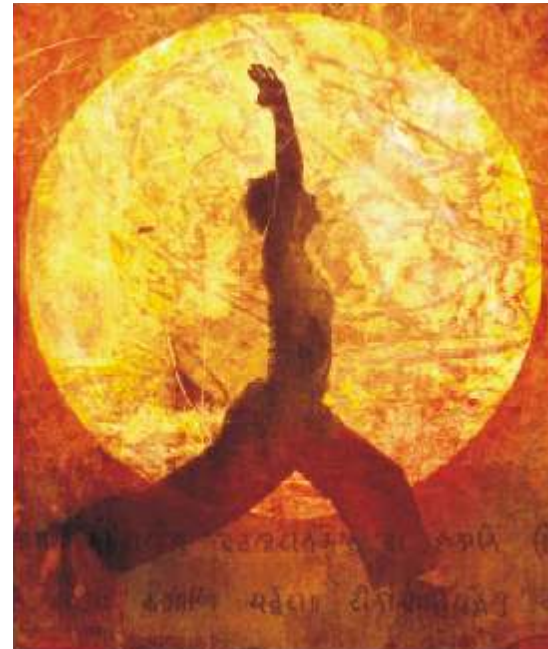
Not everyone who heard these teachings was an initiate, and many people did not know the esoteric meanings. To drink wine is to drink the nectar of *amrita* [immortality]; to have sexual union is to have union with the Divine. To the uninitiated, the misunderstandings came that Tantra was talking about sexuality and drinking wine and so on. There then came to be one school of Tantra that pursued this path because of the secrecy of the teachings for those not initiated. From this evolved sexual Tantra as a practice of its own. Sexuality is not to be denied, and, in the teachings of Tantra, sexuality is a part and parcel of the spiritual path and expression of subtle energies.

But it is not to be used in an unsavory fashion or merely for pleasure.

In the Middle Ages, this sexual Tantra that was misunderstood as the surface meaning of the words began to spread. The true teachings of Tantra continued hidden beneath this veil so that the priest class and those in the rigid society could not see that deep teachings were being conveyed even to the untouchable caste and the women.

There was also the path of the *avidyatantrics*, who used their knowledge of subtle sound and subtle energies to gain power, control and wealth. They developed their own way. The tantrics who developed practices for spiritual life are the *vidyatantrics*; they were seeking truth rather than power and wealth. Of the *vidyatantrics*, there are several paths, and within each of these are many divisions.

Thus, Yoga has a long history in which there are different types of practice, but all intended to move the mind towards union. As Tantra moved forward there became different understandings. There were tantrics who wanted only the purest teachings, only truth and rejected the world. There were tantrics who wanted the world only and formed the paths of self-pleasure. There were tantrics of the middle path who wanted to know the Supreme but not to reject the world. In this approach, the tantric can be



both yogi and *bhogi* an enjoyer of life, because all is Brahma, all is part and parcel of the one eternal being. There is no rejection of this world, but incorporation in knowledge of the eternal Self. This is the approach of Tantra. Tantra uses the three primary paths of Yoga, along with mantra (the science of sound), certain *pujas* and rituals, all to realize the eternal nature of the Self.

### Hatha Yoga

Out of the teachings of Tantra, and the internal research of the subtle body that the great tantrics developed, grew in the Middle Ages the system of Hatha Yoga. In the present era, so many teachers have come to the West teaching strictly *asanas* and saying they are hatha yogis. They name their systems of *asana* after themselves or their teachers or some school of Yoga they like. Most of these schools have come from south and central India. Teachers in the West think that people will not be receptive to all the teachings of Yoga, so they have popularized the *asanas* alone. "*Hatha*" means "sun-moon"; it is the sun-moon channel in the subtle energy system.

The first hatha yogis were tantrics who began to feel they didn't want to explore the subtle body so much. They still wanted to realize





*Parama Purusha*; they wanted to realize the Self; but they felt that to realize the Self they must move beyond the focus on the subtle body to focus on the physical body. They developed more emphasis on *asanas*. Now *asanas* and *pranayama* are part of Tantra and part of Ashtanga Yoga, but the hatha yogis wanted to put more emphasis on *pranayama*, *asanas* and the *shatkarmas* (cleansings). These cleansings include practices such as swallowing a rag and bringing it back up and putting salt water through the nose. The hatha yogis put more emphasis upon these practices.

In recent years, the hatha yogis who come to the West to popularize their teachings dropped nearly all teachings but *asanas*. But the original system of Hatha Yoga does not recognize *asanas* apart from *pranayamas* and cleansings and meditation practice. All three are part of the limbs of Hatha Yoga, and the Hatha Yoga system incorporates all. To separate *asanas* is a new trend of the last forty or so years. Dividing *asanas* from the other practices and then stylizing, naming, and teaching *asanas* in classes is a new trend in the history of Yoga.

In early times, *asanas* were

primarily the sitting poses. Then the tantrics further developed *asanas* because in the body will naturally move in different ways to bring forward the *kundalinii* energy. When the yogis realized that the *kundalinii* energy requires the body to move into different positions they decided to imitate the poses. Additionally, they observed animals and saw how they stretched to move the vital force, the life force of the body, and to keep it strong and vibrant, and they developed different poses based on their observations. The first ones to do so were tantric yogis. Then as hatha yogis broke away from the tantrics in the Middle Ages, they began to put more and more emphasis on the *asana* practice. In Ashtanga Yoga, the *asana* practice also began to grow in magnitude.

### Jinana Yoga

In the strictly Jinana Yoga practice, *asanas* never developed. The jinana yogis came from the Vedantic tradition out of the tradition of the Vedas through Samkhya. Many strictly Vedic practitioners maintained themselves without *asanas*. In Jinana Yoga their approach is to simply to drop all of one's self-delusion and realize the truth here and now. Why do so many

practices? Simply know the truth; know that you are the eternal one, the eternal divine being. They call it the direct path because they are very direct in their approach; they don't want to hear about anything else. No *asanas*, no subtle body, no *kundalinii*; just "You are the Self."

Those who were engaged in Jinana Yoga wanted to realize the nature of Self, to go directly to the point. The problem with Jinana Yoga is that the body is the vessel of the mind in this world, and it cannot be ignored. It must be used and cared for. There are no teachings in Jinana Yoga for this, and there are no teachings to make the mind magnanimous. One can so focus on one's own enlightenment that one forgets the condition of humanity and of living beings. One forgets that one lives in all beings, and the being of all beings is one's own and the joy of all being is one's own. This knowledge, this expansive magnanimity of mind, can get lost concentrating only on one's own enlightenment. Jinana Yoga has great merit, but is problematic for some people.

Jinana Yoga was adopted as part of the The ravada system of Buddhism. Both Buddhists and Hindus incorporated yogic



practices. Yoga is not Hindu or Buddhist, but was taken by both traditions to realize the Supreme, to attain Self-realization. Some Hindus do not practice Yoga, but they perform rituals and worship gods and goddesses. Some Buddhists do not practice Yoga, but are very involved in the practice of Buddhism. Yet in both are those who want the deep esoteric knowledge and they do the practices of Yoga.

### Bhakti Yoga

In Bhakti Yoga one sees the Divine Entity in a personal form. Of all the Yogas, Bhakti Yoga is said to be the simplest form, and the most effective for the most people because it engages the heart and the passions. It engages not just the mind and intellect, as Jinana Yoga does, but it engages the passions, the feelings, and the heart. In Bhakti Yoga, one's *Iishtadeva*, one's focus on divine consciousness, takes form. In Jinana Yoga, focus is often on a void, an abstraction that cannot be understood in the mind. But in

Bhakti Yoga, the abstraction is given personal form. One sees one's *Gurudeva*, one's *Iishtadeva*. Lord appears to the yogi in a personal form. And due to this grace of the appearance of the Divine Entity in a personal form, a person will follow the path of Bhakti Yoga because they feel their heart has been touched in such a deep way. Perhaps they are meditating and suddenly there appears a divine form in their meditation, or their *Gurudeva* comes and they see the beatitude and splendor of the Supreme in this personal form.

In this way, the bhakti yogi has the experience of the Lord appearing in the simple form of a human being. For the bhakti yogi, Lord graces them to see the true form of the divine to one degree or another, as it is behind the ordinary form. In this way, by the grace of the *Sadguru*, their hearts open because they see a little bit of the Divine Entity associated with an ordinary form to which the ordinary mind can relate.

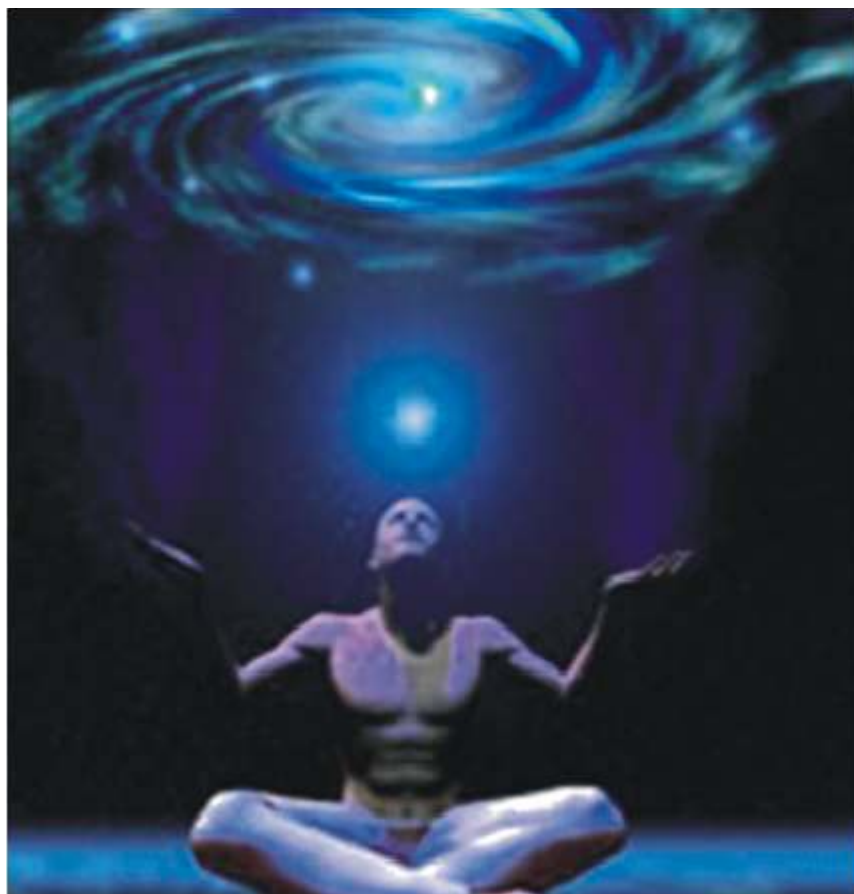
The path of Bhakti Yoga is very beneficial to many people because it is simple, and one practices it in an ordinary way. When one hears beautiful devotional music, it brings the mind to another level. When one hears stories of great love, of the beauty of *Parama Purusha*, one's mind is transported by these stories. Bhakti Yoga involves the hearing of *bhajan* (devotional songs), and *kiirtana* (chanting), the use of story, the use of meditation, the development and encouragement of love, and all different manner of devotional practices so that the *bhakti yogi* feels, "Lord is with me every moment and is my nearest and dearest. Everything I do is to please my Lord, to serve my Lord." Life becomes a dance of love. It is the sweetest of paths.

### Path to Liberation

In Tantra, one pursues all three primary yogic paths (*karma*, *jinana* and *bhakti*) simultaneously because this gives maximum development to the mind. One develops knowledge to bring the mind to understand, "I am that Self." One develops love and devotion. And one develops selfless service to living beings and an attitude of compassion.

The three paths train the understanding of mind, open the heart, and rid the mind of narrowness through living one's life in compassionate service to all beings. This provides a base for *Brahma sadhana*, for meditation. *Asana* practices provide a very good base for the care of the temple of the body. *Pranayama* enhances the mind to go deeper. But if one does *kiirtana*, the same effect occurs on the mind as doing *pranayama*, and with less danger and more sweetness. As we see, the practices of Yoga are vast, encompassing all areas of human life physical, mental and spiritual to transmute one's life from a path of suffering to a path of deep joy and divine union.

Every human life has pain and suffering. A person may think, "I am above it all. I have no suffering in my life." But sooner or later something



will go wrong and suffering will come. Life always has suffering because there is clinging, needing, desiring, and all that people cling to is transitory; all changes and fades. This creates a fundamental condition of suffering, because even when we achieve what we want today, tomorrow it will pass. This creates the dilemma that we cannot find eternal happiness in anything we achieve in this world.

The ancient yogis, realizing this, developed the Yogas, the techniques, for development that can solve this fundamental dilemma of human life. They saw that needing and grasping is suffering. Even the sweetness of whatever brings you pleasure today is tomorrow's pain. They saw this human condition and realized there must be a way to find peace and happiness that is lasting. Those yogis developed the path of Yoga. They found when they did deep self-inquiry that the source of suffering in human life is separation the sense of individuality and separation from the whole. Due to feelings of separateness, there is always a desire to find wholeness. Whether one seeks wholeness in clinging to material wealth or loved ones, or in power, name, fame, and being strong and dominant, it is to resolve the core difficulty of

separation the feeling that, "I am separate," "I am small in a vast universe; alone and fragile."

The yogis realized they must address this fundamental difficulty of human life or there can be no lasting happiness, no deep peace in the mind. So they established the science of Yoga to address the core pain at the very heart of all other pains. They realized that the source of the dilemma is to identify oneself as limited. One is free from bondage when one relinquishes all belief in limitations, in one's smallness. Freedom comes when one sees the interconnectedness of all life and the wholeness of being, when one realizes that the whole world exists within and that there is no separation. One is free when one realizes that one is an eternal, pure, immortal being, divine and sublime, and that the true origin of one's existence is this most exquisite beloved Self. Then the lesser identities fall away and one is free. The bondage is in the mind. Yoga is the science to unbind whatever is bound.

All yogic paths and techniques are for this single purpose. In the practice of Bhakti Yoga, *Parama Purusha* appears as the *Sadguru*, or as different deities, in one's mind to show the path to liberation, to dance

the dance of love until lost in that love they see no difference of "I" and "Thou" and dissolve their separateness and loneliness in love. For the *jinani* yogi, with the mind free of all limitation, knowing only the Self, the mind dissolves into a state where love, truth and blessedness become one. For the *karma* yogi, the one serving, the one served, and the act of serving become one.

One established in this knowledge, this realization of one's true nature, lives in this world but does not live in duality, for all that exists is seen like a play of images, like a flickering of imposed forms on the substantive nature of existence. The yogis established in knowledge of the Self see only the unchanging Brahma, the eternal nature of being, through all creation. There is no duality, no separation; all is the one eternal Self.

If you want to do something very important with your life, realize the eternal Self and realize your own inner freedom. This is the greatest achievement of human life. And you do the greatest service to living beings by moving to this realization, for you open the pathway to release from bondage and suffering by your own realization.







# The Yoga of Economics

✱ Sohail Inayatullah

**As with economics, this means that there are natural cycles in the life of a person or organization. Pauses need not be considered negative growth but as chances to evaluate what part of the business or organization are worth maintaining, what parts need to be jettisoned and what aspects transformed. This is true at the personal level as well.**

Yoga, defined alternatively, to unite with the infinite or as series of poses to regulate the body's glandular system is usually not linked to the economy. However, there is much we can learn from the practice of Yoga in creating more effective business strategy and a more balanced world economy.

As a physical exercise or commonly known as "innercise," Yoga is linked to enhanced wellbeing. In a study using Magnetic resonance spectroscopic imaging, regular Yoga practitioners exhibited higher levels of the amino acid, GABA, which is linked to a reduction in anxiety. GABA helps fight of depression and is essential for a healthy and relaxed mind. Yoga has also become a big business in the

West valued at 42 billion dollars (courses, clothes, mats, for example). Indeed, business strategist and futurist Sudhir Desai of Boston, Massachusetts humorously comments that perhaps it is time to outsource Yoga to India.

However, what I wish to explore is how the principles of Yoga can be used to transform our current world economy as well as to strategically help organizations manoeuvre and create alternative futures.

## **1 Flexibility**

First, Yoga is about flexibility. Enhanced flexibility is gained through holding postures. Done daily and slowly, harmonized with breathing, Yoga over time increases flexibility. Those who don't practice

Yoga find themselves becoming rigid. Metaphorically, they are unable to adapt to changing conditions. They cannot bend to the changing wind. Thus, when there are changes in the world economy or in one's personal economy, they remain rigid. The Yogic principle of flexibility suggests that we always need to be able to bend and bow. This does not mean, however, letting the wind carry us wherever, as Yoga postures are held with inner strength.

One strategy to negotiate dramatic changes is to develop scenarios so as to reduce risk. A deeper approach is individual and organizational flexibility, so irrespective of which scenario occurs, the person/organization does not break. Flexibility in organizations is about enhancing capacity and to some extent can be operationalized as policies that ensure that employees do not experience conflict between work and family. This leads to cost savings and higher productivity as family life is not sacrificed for work.

Other measures could include how employees respond to stressful situations.

## **2 Breathe in, Breath out**

Second, Yoga is about breath, prana. Breathe in, breathe out. Yoga is about slowing the heart rate down, slowing the mind down. Yoga is about being present. As economic or social crises result, the lesson from Yoga is to breathe, to slow down, to reflect and not be carried away by the challenge at hand. By being present, relaxed, often an answer to the problem can emerge from the intuitive part of the mind, from another self. By slowing down, we can see the problem anew as panic and fear either disappear or are decreased. The "fight or flight" reaction does not dominate.

## **3 Pause**

Third, yoga is based on pauses fits and starts. It is not a continuous linear pattern of endless growth. Rather, like the breath, there are pauses. The stopping allows for reflection, for gathering energy, before the next speeding up. Mystic Shrii P.R.Sarkar suggests that life is

like a series of rolling hills. There are pauses between climbs what he calls systaltic pauses. We rest, regain focus, and then move forward. Even if one believes life is like climbing a ladder or a race, it is important to rest between rungs or after a race, to gather energy and momentum.

As with economics, this means that there are natural cycles in the life of a person or organization. Pauses need not be considered negative growth but as chances to evaluate what part of the business or organization are worth maintaining, what parts need to be jettisoned and what aspects transformed. This is true at the personal level as well. One can ask: what aspects of my life behaviours, attitudes and assumptions - need to be pruned and what aspects need to grow and what parts need to transform?

## **4 Concentration and Meditation**

While yoga may begin with external exercises it tends to conclude with innercises- the most powerful is concentration and meditation. The benefits are overwhelming. Meditation can increase the thickness of regions that control attention and process sensory signals from the outside world. In a program that neuroscientist Amishi Jha of the University of Miami calls mindfulness-based mind-fitness training, participants build concentration by focusing on one object, such as a particular body sensation. The training, she says, has shown success in enhancing mental agility and attention "by changing brain structure and function so that brain processes are more efficient," the quality associated with higher intelligence.

Meditation, as well, can switch genes on and off. In a recent study on the impact of meditation on the body, researchers concluded: "...meditators showed a range of genetic and molecular differences, including altered levels of gene-regulating machinery and reduced levels of pro-inflammatory genes,





which in turn correlated with faster physical recovery from a stressful situation”.

Specifically: “The results show a down-regulation of genes that have been implicated in inflammation. The affected genes include the pro-inflammatory genes RIPK2 and COX2 as well as several histone deacetylase (HDAC) genes, which regulate the activity of other genes epigenetically by removing a type of chemical tag. What's more, the extent to which some of those genes were down-regulated was associated with faster cortisol recovery to a social stress test involving an impromptu speech and tasks requiring mental calculations performed in front of an audience and video camera”.

This is important as there is a direct correlation, argue the authors, between chronic low-grade inflammation and the most common problems of the modern world including cardiovascular and metabolic disease, cancer and neuropsychiatric disorders. Meditation can make the person and the nation healthier. By reducing national health care costs, debt can be reduced and capital reinvested in prevention. And by increasing well-being and purpose, meditation can enhance productivity, increasing the quality of life.

## 5 Tandava, creative destruction

Fifth, associated with Yoga is a dance called tandava. This is the dance of Shiva, wherein Shiva dances between life and death, the infinite and finite, the eternal and the temporal. The narrative is Shiva is not just the creator and the maintainer but also the destroyer. Without overdoing the link to Joseph Schumpeter's notion of creative destructive as one of the hallmarks of capitalism's strengths, it is important to note that Yoga is not just about stretching and feeling good. Yoga also highlights the needs for destruction of behaviours, attitudes and assumptions about self, economy and planet. Certainly the



Occupy wall street movement has made it clear that the inequity built into capitalism needs to end. The delinking of the financial system from the real economy needs to end. Others, more radically, assert that Shiva needs to engage in the dance of tandava on capitalism itself. Five hundred years of one system is more than enough. Time for a change? Time for Shiva's tandava?

## 6 The Ethical context

Sixth, whether exercise or spiritual unification, Yoga also has a critical ethical context. This context is called Yama and Niyama. Yama, writes, Yogi Bhaavananda, means that which controls and the practice of Yama means to control actions related to the external world. Niyama, in contrast, is focused on self-regulation. Both are crucial for creating a context for the expansion of goods, services, ideas and purpose. In this section, I explore five aspects of Yama and Niyama, in specific, the implications of ahimsa, aparigraha, tapah, asteya, and

santosh on economics.

The first Yama is **ahimsa** or least violence, even non-violence. For the Yoga practitioner, the simple question is: Am I partaking in aspects of the economy that lead directly to violence (person to person, person to nature, person to animal) or indirectly through structural violence, where the system creates violence, as in the Indian caste system. Applied to the economy, this would mean moving away from Big M or the Big meat industry. In the USA, estimates vary but generally a conservative number is 10 billion land animals are slaughtered annually. Globally the number is 58 billion.

In a switch to a vegetarian economy, certainly there would be many losers and winners. And it is only fair that Big Meat gets a decade or so to start to switch over to vegetarian options. Structurally, this means the end of subsidies for the meat industry and the support of education and policies that moves toward a vegetarian society.



Overtime the goal would be an economy rooted in ahimsa.

Big Tobacco would also be directly impacted. The World Health Organization estimated that one billion people will die this century from tobacco related illnesses and over 165,000 children die annually from complications of second hand smoke.

An ahimsa-based economy would also support anti-bullying legislation in workplaces and create legislation where there was none. Programs that reduce bullying such as meditation programs would as well be encouraged. Essentially, instead of a focus on social Darwinism, ahimsa would create, as Riane Eisler argues, a caring economics. The question asked by regulatory authorities would be: does this economic activity create violence or peace. Where there are conflicts, is there harm reduction policies? That we spend globally 1.62 trillion dollars on military expenditures tells us that our world economy does not follow ahimsa.

As relevant as ahimsa is

**aparigraha** which is essentially about voluntary simplicity. It is the ecological principle of asking before accumulation of a physical object, as well as a mental object, do I need this in my life? Am I purchasing it because I can use it or because I wish to demonstrate to my neighbours and others that I am important? What am I truly purchasing is the yogic question. Am I purchasing the object or is at issue the lack of inferiority I feel?

While the implication of aparigraha is to some extent an economics of austerity, this does not mean a reduction in standard of living. There are billions of objects, the basic needs of education, health, clothes, housing, food, communication and connectivity that need purchasing. Aparigraha is about intent. It is also about full information. Who made the product, how much did the worker make, how much did the middle man, the trader? Was anyone or nature harmed its production? Aparigraha leads to a questioning of consumption. Aparigraha is also

contextual. Each epoch and each region has different levels of appropriate technologies and consumption. And one can reduce material items but still collect unnecessary thoughts or reduce material items but secretly desire them. Aparigraha is an economics of wise consumption not repressed asceticism. Yoga teacher, Dada Vedaprajinanda writes that aparigraha means to “not hoard wealth which is superfluous to our actual needs,” what Shrii Sarkar has called, “keep the money rolling.”

Applied to the world economy, aparigraha suggests that if one person or nation hoards wealth, it may lead to others having less. It certainly slows down the movement of goods and services. Fluidity and flexibility disappear as trust and legitimacy decrease in the overall system. The results of hoarding are obvious throughout the global economy. At the external level, hoarding decreases when there are regulations that create a maximum income. At the inner level, hoarding decreases when individuals trust



their own capacity to earn wealth, and they trust the rules of the game when there is transparency, a fair judiciary and accountability. And when the maximum and minimum are linked to each other, as the maximum goes up so does the minimum, then wealth and equity can increase.

**Tapah**, a yogic principle, suggests that one must undergo some physical hardship to attain the goal, counters much of New Age thinking, which often asserts that hard work is not necessary. In Yoga, there is great value to persistence and perspiration. Every successful individual, organization or nation knows this. Short term desires are sacrificed for the long term. Children who say no to the doughnut in front of them for two doughnuts later do much better in life. Delayed gratification, putting in the hours, and “no short cuts” are all crucial for success (within our contemporary worldview). And the hard work may be simply thinking different examining one's narratives and seeing if they are sabotaging one's

goal orientation, sacrificing neural pathways that are not productive.

**Asteya**, as a well, the yogic principle of not stealing or renouncing the desire to acquire or retain the wealth of others is crucial if we wish to ensure the economy has legitimacy and trust. If there is theft at the top senior government ministers, corporate CEOs or civil social society leaders then the system loses legitimacy. Those closer to the bottom feel that if the elite can get away with it, why can't they take short cuts or engage in micro-corruption. Good governance is essentially about ensuring that the political-economy is transparent, that at every level of society, there is no theft. Laws thus must be fair and there must be equality before the law. With *asteya* as an operating principle, trust increases, legitimacy expands and wealth can grow and circulate. It is not siphoned off at every step of the way, rather, it moves and moves, allowing all to benefit. Thus: higher ethics leads to stronger economies.

While there are other important

ethical guidelines in Yoga, I conclude with **santosh** or contentment for things received. This is principle of acceptance, of “enoughness.” In spiritual traditions, this is similar to allowing, of appreciation of what is. While seemingly in contradiction with other principles of expansion of the mind, in Yoga there is a both-and approach, of being present to the dialectics of the present, of both *tandava* (destroying or deconstructing what-is) and *santosh* (accepting and appreciating what-is). Behind this is the notion that happiness is a virus. The happier I am, the happier others will be, as contentment radiates from person to person. Like money, which needs to keep rolling, happiness needs to keep moving, from person to person, economic system to ecosystem, and flower to planet.

In conclusion, Yoga leads to **prama** or dynamic equilibrium, appreciating what-is and creating more wealth and equity for all - local and global, self and planet, inner and outer.





The versatile genius of Shrii Prabhat Ranjan Sarkar has expressed itself in such fields as music. He has created a new school of music known as Prabhát Samgiita (songs of dawn). In this article below the authors portray the mystical mention of flora (specially Palásh Tree) in Prabhát Samgiita. It also shows Shrii Sarkar's love for plants and trees.



# Palásh Tree

## in Prabhát Samgiita

✱ Vartika Jain and S.K. Verma

Interestingly, many of these songs reflect immense knowledge and command of Shrii Sarkar on Botany and its allied branches as well as human emotions and sentiments. For example, beautifully colored flowers of Palásh are however, without any smell.

### Prabhát Samgiita - New Dawn in the World of Samgiita

*Prabhát Samgiita* (PS); is a collection of 5018 songs written and composed by Shrii Prabhát Ranjan Sarkar in a short period of 8 years, 1 month and 7 days. It is popularly known as songs of new dawn and is considered as a class in itself. This collection is a complete pack of good ideation, excellent lyrics, harmonious rhythm and sweet melodies with inherent therapeutic benefits.

These songs are written in 8

languages and beautifully express every emotion and sentiment of life and take the listener in devotional flow to ultimate bliss. Songs are on every occasion of life, to express every feeling of a spiritual aspirant, mysticism and on Lord Shiva and Lord Krishna in beautiful tunes which are totally unique and unexampled.

### Plants in Prabhát Samgiita

Plants with their enormous colors, forms, fragrance, blooming seasons etc. always find place to express various human emotions



such as love, happiness, bliss, grief, disappointment, devotion etc. Shrii Sarkar has very well described significance and botanical characteristics of many plants in beautiful melodious language in around 1080 songs out of total 5018 songs. There are total 81 plants which have been mentioned in *Prabhát Samgiita*. Maximum ten plants have been mentioned in a single PS (No. 3701); based on glorification of Lord Shiva whereas 8 plants have been depicted in PS 1549, 4159, 4479 and 4708.

### Prabhát Samgiita and Palásh

*Palásh* tree is mentioned in 71 songs of PS. Out of these 71 songs, one is in Sanskrit (PS 3951), six are in Bánglá dialect (PS 468, 478, 487, 512, 4005, 4243) and rest 64 songs (PS 102, 103, 105, 110, 259, 520, 819, 912, 983, 986, 1101, 1170, 1221, 1280, 1304, 1345, 1367, 1369, 1398, 1501, 1549, 1557, 1579, 1760, 1882, 1931, 2453, 2799, 2809, 3050, 3068, 3116, 3243, 3248, 3256, 3293, 3357, 3476, 3537, 3619, 3685, 3743, 3774, 3946, 3962, 4032, 4159, 4190, 4192, 4214, 4276, 4295, 4299, 4300, 4307, 4380, 4319, 4414, 4480, 4538, 4644, 4660, 4708, 4929) are in Bengali language.

### Palásh – Botanical Characters

*Palásh* is a small to medium

sized deciduous tree with crooked trunk and irregular branches. Scientifically, it is known as *Butea monosperma* (Lamk.) Taub.; member of dicotyledonous family Fabaceae and distributed throughout India. It is known by various names in different languages such as *Kimshuk*, *Khakhra*, *Dhak*, *Tesu*, *Polashi* and most commonly by Flame of the Forest tree due to its bright orange-red flowers. Trifoliate leaves, 2-lipped petals which are silky outside and green flattened silky pods are some of its prominent morphological characteristics. Family Fabaceae tops the list of total 81 plants mentioned in PS with total six plants and *Palásh* is one of them.

### Palásh and its Botanical Illustration

*Palásh* tree flowers in spring season (*Fálgun*) i.e. during months of February to mid April and with its orange-red hue, it seems that the whole forest is ignited with fire and for this aspect; it has been named as Flame of the Forest tree. This particular characteristic of *Palásh* tree has been very beautifully depicted in 19 songs (PS 259, 983, 986, 1170, 1304, 1398, 1557, 1760, 1882, 2453, 2809, 3050, 3068, 3256, 3293, 4190, 4300, 4307, 4708). In

PS 1882, the poet has described that in spring season, flowers of *Palásh* are saying that, they ignite fire and that fire is not generating heat but pouring joy and happiness (*Kinshuk bole ami agun jváli, E águne tát nei khushi dhali...*).

In *Prabhát Samgiita*, beauty of spring- the King of all the seasons is described very attractively by blooming of many trees such as *Ashok*, *Champa*, *Palásh*, *Bakul*, *Semal*, *Mango*, *Mahua*, *Kadamb* and *Parul* and arrival of fresh new leaves. Among this, blooming of *Palásh* tree in the forest is elegantly discussed to express panoramic beauty of spring season in PS 102, 103, 3050, 3293, 3774, 4159, 4300, 4319. In PS 1557, the spring season is nicely described, in a mystical way that what an intoxicating fragrance floats in the breeze of a colorful floral garden (*Gul bágicáy raungiin haoáy, Parág bheshe jay kii nesháy...*). Why do the flowers of *Palásh* tree are intoxicated with enthusiasm, doubling the heat of *Phálgun* with joy? (*Phágune agun jhariye dviguna, Palash ulláse keno matáy...*). PS 4032 is on celebration of *Nav-Samvatsar* (Hindi New Year) which usually comes during March/April months when the *Palásh* tree is in full bloom to welcome *Chaitri* New Year.

Interestingly, many of these songs reflect immense knowledge and command of Shrii Sarkar on Botany and its allied branches as well as human emotions and sentiments. For example, beautifully colored flowers of *Palásh* are however, without any smell. Shrii Sarkar has also highlighted this character in PS 2799 where it is described that *Palásh* flowers are overwhelmed with colors, but they are looking towards *Param Purusha* (Supreme entity) in the hope to get fragrance as they are smell-less in nature (*Kimshuk phul varné ákul, Gandher ashe ceyechilo...*).

Another morphological character of the tree has been very inconceivably depicted in PS 487 where devotee is insistently asking





Supreme entity that please tell me, why lotus doesn't bloom in winter, why *Palásh* tree is devoid of any fruit and why He is so cruel that for whom devotee took birth, and perform all the actions, even then He makes devotee to shed tears and refuses to come to his house! (*Palásh gáchete keno náhi dhare phal, Jár lági janam jár lági karam, Se keno jharáy mor ánkhi jal, Torá bal go torá more bal...*). In fact, *Palásh* tree bears green, flattened, silky pods which appear to be leaves of the plant and so, when these pods appear on the leafless tree just after bright flowering it seems that the tree doesn't produce any fruit. Shrii Sarkar has beautifully illustrated this aspect in the melodious expression through a devotee in a sentimental way.

He has also depicted status of nature during blooming of *Palásh* flowers in very esoteric way in PS 1345, where Supreme entity is telling to barren land that despite it doesn't bear any green tree, He loves it and doing its silent coronation with flowers of *Shimul* and *Palásh* trees. Both the trees bloom during spring season. These deciduous trees shed their leaves during spring season and all the land looks like full

of dry trees and at that time the brilliant red bloom of these trees decorate the complete landscape. He has also described simple ethnobotanical information about the joy of tribal girls playing with flowers of *Kadamba* and *Palásh* in lovely shade of *Mahua* trees in a sweet way in PS 468.

### Palásh in Linguistic Beauty

*Prabhát Samgiita* is an unparalleled collection from the language point of view. In spite of using eight languages, Bengali language dominates, respecting the laws of musical jurisprudence. It is a lively language containing more than 92% words of Sanskrit and predominantly uses soft sound letters (*komalsvara*).

In songs related to *Palásh* tree also, this is clearly visible. For example, in PS 4380, devotee's beloved Lord has been compared with immortal and non-decaying smiling flowers of *Palásh* tree (*Amará Jar Tumi Abhishmita Kim'Shuk*). Its flower has two-lipped corolla which appears like a beautiful smile and another fact is that even after drying, their shape and texture remains same as when fresh. In PS 3951, Lord Krishna's

body is told to be anointed with sandal paste, decorated with precious gems and His beautiful red lips are compared with flowers of *Palásh* tree (*Candan carcita kaostubh nandita, Kinshukádhárah Mathurája..*). The use of such interesting characters for God chosen from nature itself affirms the immense observation power and linguistic wealth of Shrii Sarkar. He has used the word '*Krishánu*' for fire in PS 4276 and 4300 which shows his excellent art of linguistic expression. In PS 4276, he has brilliantly compared upwardly inclined flowers of *Palásh* with flame of the fire which always inclines upwards.

### Palásh in Flow of Mysticism

There are many PS based on mysticism and depict very good analogy of Supreme entity's various actions with *Palásh* tree and its flowers. For example, in PS 3962, it is said that delusion of fire in forest of *Palásh* trees creates disappointment (*Kimshuke kánan májhe, Hutáshane hatásha kare..*) like in life of a spiritual aspirant when Supreme entity doesn't respond to his call yet in the end, this song creates optimism with the grace of love in the nights of sorrow, Supreme entity shows rays of hope, to those who remain submerged in pessimism. PS 1760, where it is asked that who has come into the mind, coloring it like kindling fire through red *Palásh* flowers and deluded and intoxicated the life through melodies and rhythms? (*Palashe águn jvele maner májhe raunga lagále, Ke ele go man bhulano, Prána matáno sure tále..*).

*Niice áche kántá kimshuk, Badha nei tár kono, Kata liilá tumi jáno...* (PS 4538); in this song, devotee is saying to Supreme entity that You only know your *Liilá* (illusive game). I am a small human being, a balloon full of feelings, floating in the sky without knowing that below are lying thorns and flowers of *Palásh* tree. It can be interpreted as there are thorns and red hot cinder like *Palásh* flowers



lying below and one can easily fall on them when influenced by emotions and feelings. This is a wonderful simulation of life's intricacies which one suffers when he starts on path of spiritual meditation.

In PS 2453, where devotee is saying that *Param Purusha* has kindled fire in the forest through red flowers of *Palásh* trees and that fire also reached to his mind and colored it with song after song. Colorful red fire of *Palásh* flowers is also compared with Supreme entity in PS 3068. In another song, colorful *Palásh* tree is crying and telling that nobody has come on to its petals whereas the beloved Lord has come in forests of *Shál* and *Mahua* trees and even on flowers of *Piyashál* (PS 4299). In PS 4192, Supreme entity sings that I drift along with beauty of red *Palásh* flowers and remain in every part of this nature and tells that He has no comparison with anybody (*Ámi jharná dháray náci go, Ámi kimshuke bhese jái, Ámi puspa korake madhu go, Ámi áveshe dhara má'tái, Mor tulaná náí...*).



In few songs, devotee's desire of meeting with Lord is beautifully discussed in bloomed forest of *Palásh* trees (PS 259, 520, 1170, 1398, 2809, 3242, 4708). In PS 819, with a beautiful description of spring season, the devotee is telling that many plants and birds are doing vivid activities to welcome Supreme entity and *Palásh* tree has applied color to its eyes and watching that who is coming in forest full of flowers and in that color, earth's beauty is also illuminating very well.

In PS 512, pain of separation of devotee from his beloved Supreme entity is wonderfully described by saying that devotee has wore out wandering through shady *Palásh* groves for Him and almost died with grief. In PS 1304 also, feeling of separation is discussed and it is said that *Palásh* tree has intoxicated itself to full with its bright red flowers in spring season to see Him.

### Supreme entity in nature

In PS 1280, beauty of Supreme entity is said to be glorified with pollen of flowers and bright radiance of *Palásh* flowers. Similarly, in PS 1101, beauty of '*Param Purusha*' is wonderfully described in various elements of nature including plants, animals, birds, water and sky and said that He, the most beautiful entity, is vibrant in *Ashok* and *Palásh* trees (*Ashoke Paláshe Durvá gháse, Chandáyiita he sundar, Tumi, sundar ati sundara...*). In one song composed in Bangla dialect, it is said that Supreme entity dances on branches of *Mahua* tree, on cheeks of *Champa* and Marigold and on *Palásh* and *Shimul* trees, but devotee could not recognize Him (PS 4243). This gives indications towards Neo-humanistic concept of Shrii Sarkar by suggesting that all this natural beauty in form of plants also possess fraction of Him. Perching and call of birds such as *Papiha* (Common Hawk-Cuckoo) and *Dahuk* (White-breasted Waterhen) on *Palásh* tree has also been mentioned in PS 110 and 4276 respectively.

### A Treasure for All

In a nutshell, talking about the treasure of *Prabhát Samgiita* is unceasing. From a botanist's point of view, it is a wonderful collection where so many botanical characters as well as phenological information about plants have been beautifully expressed and the present article is a small attempt to endorse this fact. *Palásh* tree is very radiantly described, mystically compared and linguistically expressed in PS. Apart from this, Shrii Sarkar has also described medicinal importance of its flowers for treatment of Gonorrhea in his book *Yaogic treatments and natural remedies*.

In the end, it is not hyperbolic to say that PS is like a bag of Santa Claus which has always got something for everybody. Beautiful melodious music for a music lover, an excellent linguistic expression of nature for literature enthusiastic, wonderful illustration of botanical characters in elegant language for a botanist, a perfect kit to treat mental and physical illnesses for a psychologist, a soulful explanation of every feeling for a devotee and even for an ignorant man, a simple medium to express emotions – this collection is unrivalled in its own. It could be analyzed from various points of view and for this purpose; humanity is awaiting for a good team of scientists, academicians, musicians, poets and spiritual aspirants to uncover many of its underlying mystic meanings, inner thoughts, message of new hope and therapeutic benefits in a proper way.

### Acknowledgment

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# Who will Rule

## Modi, BJP or the People



✱ Antarang Anand Yogi

**Voting in elections is like drinking toddy -- it is not about facing the truth and fighting for freedom. It is about temporarily escaping from one's misery and ultimately falling drunk at the feet of the victorious Neta (Leader). Later when the kicks of the Neta wakes them to reality, they angrily turn to another toddy seller and then, the whole debauchery of democracy begins afresh.**

Modi and the BJP-RSS has come into power with record-breaking, thumping majority. The media is painting Modi as a chaiwala (tea-seller) who rose to become Prime Minister. This is not a great achievement for a karmayogi. History has seen similar such self-made statesman like Lal Bahadur Shastri and contradictorily history has also seen self-claimed politicians like Lalu Prasad Yadav. What is important is that, if this rise is due to morality and service to the people like Shastriji, then alone would it be of greater significance for the nation and humanity, for Modi to become a peoples' leader and make history.

Now let us see who he is and

chemistry Modi has with the BJP-RSS people. It is said that Modi was a chaiwala (tea seller) and got the opportunity to serve leaders of the RSS in Gujarat and then became interested in their ideology. He came to manhood in the shakha (unit) discipline of the RSS and developed nationalistic sentiments and studied the RSS ideology and worked hard with the party to rise ultimately to the position of Chief Minister of Gujarat. In Gujarat, he attracted his party by his hard work and as organizing secretary of the party, he steered it to win the State election.

Then came the Gujarat riots which came as a God-send for him. Claiming to be protecting Hindus against Pakistani terrorism, he



oversaw what was one of the most violent series of religious killings in the Nation's history. Condemnation poured in, but Modi seizing the mood of the Gujarati people, declared this condemnation as an insult to the Gujarati people and took out a *yatra* (march) to proclaim the pride of the Gujarati people. This propelled him to power.

Once in power in Gujarat, he attracted people by stable government and extensive building of infrastructure. More importantly he gave Gujarati people tremendous feelings of pride in themselves through constant advertising. Furthermore, corporates were attracted to Gujarat through programs of rapid processing of projects without any corruption and without any delays due to the protest of farmers whose lands were taken or from any labour organizations. Due to his vice-like grip on Gujarat, Modi was able to negotiate and deliver deals to corporates like a Nawab and not like a democratic leader. This made him very popular among the corporates, who gave him constant propaganda in their newspapers. Thus Modi's natural flair for sharp insults and humorous bantering took him on centre stage.

When the Congress national leaders came to Gujarat to help the Gujarat Congress campaign against Modi, their insults to Modi and his brilliant replies made him the sole spokesman for all those who reel under the rule of the endlessly corrupt Congress and their foreign-origin leader. The new middle class created by the corporatization of the Indian economy became the biggest admirers of Modi.

The poor who make up for the majority of the population in Gujarat and the nation, never had the enlightenment or courage to protest. Gujarat despite having such a high GDP has one of the highest percentages of children with malnutrition. Yet the Gujarat model is portrayed as paradise. The amount of propaganda was so



overwhelming in this election that many of the poor voted in this election thinking that Modi would bring them prosperity and justice. The poor know that every day they have to face same mafias, exploiters but voting in elections is like drinking toddy -- it is not about facing the truth and fighting for freedom. It is about temporarily escaping from one's misery and ultimately falling drunk at the feet of the victorious Neta (Leader). Later when the kicks of the Neta wakes them to reality, they angrily turn to another toddy seller and then, the whole debauchery of democracy begins afresh.

We know the world economy is in trouble, as is China's. The Indian economy is completely dependent on the joothan (leftovers) thrown by them. Modi has claimed to be Thatcher of India. This means he will cut public programs for the poor and start giving welfare, land and deals for corporations like he has done in Gujarat. The poor by voting for such a person have drunk a toxic toddy. But their despair to escape from facing their present and their desperate thirst for delirious dreams of prosperity make them not to care.

Earlier Swami Ramdev, Anna Hazare and Arvind Kejriwal were rousing People's rage against government corruption while being studiously silent about corporate corruption. This national wave led to the success of the Aam Admi Party in Delhi, where even traditional RSS supporters voted AAP to power. Though Kejriwal is a brilliant campaigner, he is also an indecisive populist whose deceptive promises and questionable behaviour turned people against him after he resigned

as head of the Delhi government.

The AAP's success in Delhi was a setback for Modi but Kejriwal's attack on Ambanis (who have tremendous influence on both tBJP and the Congress) led media to turn hostile against him. Disappointed people however thought that the disciplined RSS network offered a chance for stable government, free from the hegemony of the Congress. In addition, Modi skillfully stole the rhetoric of Swaraj (Self-rule) used by Kejriwal thus swaying away those who had been energized by Anna and AAP's movement.

India's mass voted for Modi as an alternative to dynastic rule of Congress. BJP however won by approximately 18% votes, which is only 31% of the total votes cast. Now Modi has to prove so called charisma of his leadership, whether he will be caught in the grip of BJP stalwarts or will he stand for the Common People, needs to be seen.

If Modi maintains a Universal outlook and works for the welfare of all Indians, he can establish himself as a National Leader. He has also to remember that welfare of the poorest, which he has been declaring in his speeches, is possible by taking certain measures against the erring corporate sector.

In spite of all this, if at all Modi wants to make history as a Moralistic Leader (the image which made him win), then he will have to take up the leadership out of the control of BJP's political and capitalistic nexus and make his own Spiritual Moralistic force in times to come. Genuine spirituality cannot be found in those who promote hatred based on religious dogmas.

## PBI in Indian Parliamentary Elections 2014

**Bhubaneswar ( Odisha ) :** First time Proutist Bloc, India (PBI) took part in the recently concluded Parliamentary elections in India. Votes obtained by them is a clear message that they have a long way to go and that they have to work very hard in order to get success at the hustings.

When our correspondent interviewed the three candidates, they had exuded confidence that they will attain success in the next general elections to be held five years hence.

When asked about the reason of their confidence, their reply was almost the same. They said they had contested this election without any work in their constituency, and had only about 12 days for campaigning. Whatever votes they received shows support for Proutistic views. People have appreciated the ideas and want us to continue the work for people's cause. Shankar Lal was throughout in vibrant mood, and felt confident of victory in the next election after experiencing people's mood during electoral campaign.



**Prof. Kulmani Nayak**  
Bhubaneswar Constituency  
1128 votes



**Shankar Lal Agrawalla**  
Sambalpur Constituency  
3110 votes



**Muzaffarpur ( Bihar ) :** Neelu Singh had campaigned in the election very hard since morning 6 am to night 10 pm with her small team of 4-5 persons. She was not satisfied with the result, and felt lack of proper infrastructure throughout the constituency was the main reason of her poor showing. She therefore felt need to concentrate on building the structure of PBI till village level, which will in all probability bring her success in the next election. She will therefore not sit idle, and will constantly work for the redressal of people's grievances.

**Dr. Neelu Singh**      Muzaffarpur Constituency      2271 votes

## PBI in Odisha Assembly General Elections 2014

**Bhuwaneswar :** The six candidates fielded by PBI in the Assembly General Elections 2014 which was simultaneously held with Parliamentary Elections, could not make impressive performance. They have to do much more to get desired result. Following is their vote count:



1



2



3

**1. Aditya Pradhan (PBI) : 2791**

*His position was fifth amongst the 11 candidates who were contesting from this constituency.*

*Following parties were positioned below him : Kosal Kranti Dal : 1630 votes / Paschimanchal Vikas Party : 868 votes / Aam Admi Party : 847 votes / Bahujan Samaj Party : 845 votes / Odisha Jan Morcha : 697 votes*

**2. Chandramani Dehuri : 1264 votes**



4



5



6

**3. Dolakar Bhoi (PBI) : 795 votes**

**4. Pitambar Bhuyia (PBI) : 71 votes**  
*Following three Parties were below him in respect of vote count : Samajwadi Party: 65 votes / Trinamool Congress : 62 votes / CPI ( ML ) : 40 votes*

**5. Khageswar Bal (PBI) : 69 votes**

**6. Hrisikesh Sadangi (PBI) : 67 votes**



## Amra Bengali and Proutist Sarva Samaj in the Elections

New Delhi : Two Proutist organisations – Amra Bengali and Proutist Sarva Samaj – have too contested in the Parliamentary elections. Some of their candidates have secured good number of votes. They however need to do lot of efforts for success in the contest. Hopefully they will not lag behind and will work with greater determination in future elections for success. Following is their result :

Constituency	Candidate	Party	Votes
Dhanbad	Mantosh Kumar Mandal	Amra Bangalee	3413
Jamshedpur	Angad Mahato	Amra Bangalee	12632
Tripura East	Smt Subarnamala Debbarma	Amra Bangalee	4152
Tripura West	Rakhal Raj Datta	Amra Bangalee	2879
Bangaon	Tarapada Biswas	Amra Bangalee	2848
Coochbehar	Dalendra Nath Ray	Amra Bangalee	4169
Darjeeling	Niranjan Saha	Amra Bangalee	2029
Ghatal	Goutam Kouri	Amra Bangalee	5547
Jalpaiguri	Dhirendra Nath Roy	Amra Bangalee	2835
Jangipur	Dhananjay Banerjee	Amra Bangalee	3019
Jhargram	Rampada Hansda	Amra Bangalee	8478
Kolkata Dakshin	Hitangshu Banerjee	Amra Bangalee	2921
Maldaha Uttar	Bishnupada Barman	Amra Bangalee	4225
Medinipur	Ashok Bera	Amra Bangalee	7883
Murshidabad	Swapan Kumar Mandal	Amra Bangalee	4260
Raiganj	Nandakishor Singha	Amra Bangalee	3338
Hazaribagh	Pramod Kumar Mahtha	Pragatisheel Magahi Samaj	3076
Katihar	Satyanarayan Bhagat	Proutist Sarva Samaj	2550
Khagaria	Tej Bahadur Singh	Proutist Sarva Samaj	4053
Ujiarpur	Vindeshwari Sahni	Proutist Sarva Samaj	7969
Bhopal	Rajaram Mehar	Proutist Sarva Samaj	--

## “Education for Peace: Widening our circle of love in all directions” Global Conference on Neohumanist Education Caracas, Venezuela April 14-18, 2014



**Neohumanist Conference**  
Public day 14 April 2014 and Seminar from 15 - 18 April 2014  
location: Prout Research Institute of Venezuela, Caracas



**Neohumanist Education for Personal Development and Social Transformation**  
Through adequate education and utilizing our capacity to discern, we can liberate ourselves from complex and artificial distortions and expand our mind until we embrace with it the whole universe. This liberation and expansion of the mind converts us into responsible, benevolent, universalist and respectful human beings, indispensable conditions to create a healthy, ethical and progressive society.

The hope is to bring together leading neohumanist and progressive educators from around the world as we delve deeper into the forces shaping the educational spaces of the future; join us to dialogue, listen, share and contribute towards forging new ways, fresh attitudes, greater awareness and practical modalities for improving educational practices.

P.R. Sarkar - Founder of Neohumanist Education

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**Speakers**  
Aanya Shambhushivananda Aji  
Chancellor Ananda Marga Gurukula, India  
Eric Jacobson  
Progressive School of Long Island, U.S.A.  
Mahajyoti Glasman  
Morning Star Preschool, Denver, U.S.A.  
Jorge Enrique Balsebre  
Sub Director Botanical Gardens in Bogota and  
Maria del Rosario Rojas  
Professor of Ecology Universidad Nacional de Colombia  
Mica Nore Manriquez, PhD  
Punto Ordeal, Venezuela  
Sada Maheshwari  
Director of PIRV, Caracas  
Cla Binkle  
Director, teacher, performer and writer at the Gamella School, Copenhagen, Denmark  
More to be announced

The first Global Conference on Neohumanist Education held in Caracas, Venezuela concluded with much inspiration and positive interactions among educators, social activists and project coordinators from South and North America and Europe. It was co-sponsored by the Prout Research Institute of Venezuela and Ananda Marga Gurukula.

On Monday, April 14, more than 180 participants came to the science faculty auditorium at the largest and oldest educational institute in the country, the Universidad Central de Venezuela, for an all day program, to hear dynamic speakers from around the world. Presentations included cutting edge holistic educational initiatives that are taking place in Brazil, Colombia, Denmark, India, Venezuela and

the United States. Professor Iraida Sulbaran of UCV and Dada Shambhushivananda, Chancellor of Ananda Marga Gurukula, gave the welcoming remarks. At the end of the day, beautiful printed certificates of attendance were given to all participants.



Eric Jacobson



Dada Shambhushivananda



Ole Brekke



Dada Maheshvarananda



Mary Jane Glassman

The first day's speakers were as follows:

1. "Introduction to Neohumanist Education" by Eric Jacobson, Director Progressive School of Long Island, NY, USA
2. "Education in the Barrios of Sao Paulo, Brasil" by Didi Ananda Jaya
3. "Puppets in Education" by Nora Manrique, Lecturer of Culture in Puerto Ordaz, Venezuela
4. "Neohumanist School of Caracas" by Didi Ananda Amegha
5. "Project Peru" by Didi Ananda Muktivrata
6. "Project Porto Alegre" by Edeliene Rios and Fabricio L. Viana
7. "Ecological and Community Education in Bogota, Colombia" by Jorge Sanchez
8. "The Transformative Power of Neohumanist Education in Social Change" by Dada Maheshvarananda, Director of the Prout Research Institute of Venezuela
9. "Plasticine in Education" by Ricardo Saavedra
10. "Ananda Marga Gurukula" by Dada Shambhushivananda
11. "Centro Madre Community Project in Barlovento, Venezuela" by Didi Ananda Sadhana
12. "Theater in the Classroom" by Ole Brekke
13. "Organic Agriculture Education" in Venezuela by Luisana Barico and Simon Avila of IUTY
14. "Kaoshikii Dance" by Didi Ananda Amegha
15. "Meditation for Teachers" by Mary Jane Glassman, Director of Morning Star Neohumanist Preschool, Denver, Colorado, USA
16. "Circular Dances" by Dayse Dos Santos

Seminar: Following this one-day program, fifty-two people attended the three-day intensive seminar held at the Quinta Prout. Seven Brazilian Neohumanist Schools in Sao Paulo and Porto Alegre sent representatives to this meeting, plus the preschool in Lima, Peru and of course the preschool in Caracas, Venezuela. The conference presented a unique opportunity for them all to meet and share their experiences. Workshops included "Applying Neohumanism to the Layers of a School" by Eric Jacobson, "How to Be the Most Effective Preschool Teacher in the World" by Mary Jane Glassman, "Five Petals of PRO U T (Progressive Utilization Theory) Based on Neohumanist Education" by Dr. Shambhushivananda, Ole Brekke, Jorge Sanchez, Dada Maheshvarananda, Niliima, Edeliene Rios and Fabricio L. Viana.

Dada Shambhushivananda's introduction to Ananda Marga Gurukula was followed by a group envisioning of the future of Ananda Marga Gurukula through a "Grammar of Fantasy" by Ole Brekke. During this workshop pairs expanded their imaginations and using fantasy explored possible futures of Gurukula 500 years in the future, then 100 years in the future and then finally focused on the present exploring the possibilities for the global network of Gurukula today. Much fun and inspiration were enjoyed by all.

Evening programs included presentations of the projects of Didi Ananda Jaya, Didi Ananda Muktivrata, Didi Ananda Sadhana and Didi Ananda Amegha.

Much inspiration was shared during the closing ceremony. Here are two of the comments:

*"One month before the conference I had a dream in which many people were dancing in an auditorium with the colors of the rainbow. When I saw the poster for this conference with the colors of the rainbow, I was very happy. And when at the end of the conference in the university auditorium we did circular dancing on the stage and then together sang the song, "Venezuela", I realized that my dream had come true."*

*"I am very grateful for the organizing staff, the support, the rich learning in the lectures, the wonderful food, the kirtan, meditation and to meet everyone. I leave with great affection and memories of all."*

Complementary programs during week included a trip on April 7th with 70 people to the local Botanical Gardens where Shrii PR Sarkar had visited. Dada Shambhushivananda gave a public talk to 70 students and teachers at the International School, and to 50 students and professors at the Pedagogical Institute. A bus trip to visit Centro Madre Master Unit on Friday, April 18 had 30 participants. Ole Brekke gave a one-day clown workshop to 41 very enthusiastic participants on Saturday, April 19. Four radio interviews took place before the event, two on Venezuelan National Radio.



## PBI Agitation at Ghatanji, Vidharbha

PBI, Vidarbha under the leadership of Madhukar Nistane, held agitation against the inaction of Municipal Council, Ghatanji on 16th May, 2014. They were demanding to get the debris and sewer lines cleaned before the rainy season, which otherwise leads to flooding of city area in case of heavy rains. This is a cause for great inconvenience to the inhabitants of the area and the stagnant water becomes breeding ground for life threatening diseases like Malaria, Dengue, Diarrhoea etc.

Also they urged the Municipal Council to take up issues related to other civic amenities including roads and sanitation on urgent basis.



## Proutist Bloc India - Voice of the Oppressed



PBI unit of Vidarbha is striving hard to voice the genuine demands of the local people. In the same vein, Madhukar Nistane, the PBI leader organised a mass movement 'Bemuddat Dharna Andolan' in association with other social organisations of Ghatanji to demonstrate against the corrupt practices of Government officials, on May 23rd, 2014.

They were demonstrating outside the Block Development Officer's office, demanding justice for 700 farmers who were promised a grant of Rs. 2 lacs under MGNREGS (Mahatma Gandhi National Rural Employment Guarantee Scheme) against digging of wells in their areas. In spite of the disbursement of funds, the money has not reached its beneficiaries. They were demanding for the suspension of the corrupt officials who have already been transferred. Agitators were assured by the authorities about quick redressal of their genuine demands. The event was widely covered by the local media.

## A Global Revolutionary Marriage Convention on 7th and 8th of July 2014, at Patna

The propounder of Prout, Shrii Prabhat Ranjan Sarkar has made many contributions for the welfare of the society. One of them is revolutionary marriage with its unique system. The Revolutionary system has evolved in the back drop of the ideal marriage of the Shiva and Parvati. Both of them proved themselves as an asset of society while discharging their personal and family responsibility.

Continuing with the same old tradition, Shrii Prabhat Ranjan Sarkar encouraged inter-caste, interlingual, interstate, international marriages. He totally prohibited social ills viz. Dowry, Tilak and Kanya'da'na. Instead He redefined the concept of marriage to honour the independence of the opinion of the bride as well as the groom and awakening a new sense of social responsibility.

It must be accepted that even the so called progressive humanity of the twenty second century has failed to establish a genuine indivisible society worthy of its name. The divisiveness and discrimination based on caste, high and low, rich and poor, developed and undeveloped and black and white is constantly weakening and eating up into the vitals of human society. The illusion of false prestige of money power, and consequential social evils of tilak, and dowry, and Kanya'da'na (as if our children are commodities for sale in the market place) has caused the loss of the purity and glory of the pious marriage relation. That is why the Revolutionary Marriage System proposed by Shrii Prabhat Ranjan Sarkar is a strong step towards social goodwill and unity.

The first revolutionary marriage was performed in His presence on 8th July 1960. On that historical occasion He planted the seeds of a revolutionary movement for social justice. Following this event thousands of couples around the world got inspired and adopted this revolutionary marriage system. And this process has continued through many inspired boys and girls and among the children of these couples.

To re-energize this socio-spiritual movement, many efforts have been made in the last 58 years. A Global Revolutionary Marriage Convention is being organised on 7th and 8th of July 2014 at Patna, in which all the revolutionary married couples and many prospective girls and boys planning to get married are joining together to make the event a success. Ways and means to popularize the movement for wider acceptance in the society will be discussed in length. All are cordially invited.



# NO ONE IS ALIEN TO US

SUR SAPTAKE MÁDHURI- BHARI,  
MORÁ, EGIE CALÁR GÁN GÁI  
MANA MANDIRE MAMATÁ- MÁKHI, BOLI,  
KEU TO MODER PAR NÁI  
MORÁ, EGIE CALÁR GÁN GÁI

DYULOKER JATA PULAK RÁ-SHI,  
BHU-LO-KETE NÁCICHE Á-JI  
SAPTA LOKER JATA SUDHÁ RÁSHI,  
EKÁKÁR HOYE GECHHE BHÁ--I  
MORÁ, EGIE CALÁR GÁN GÁ--I

MADHU CAMPAK SURABHI- DHÁLI,  
SABÁI KE PRANÁTI JÁNÁ-I-  
EGIE CALÁR GÁN GÁI, MORÁ,  
EGIE CALÁR GÁN GÁI  
SUR SAPTAKE MÁDHURI- BHARI,  
MORÁ, EGIE CALÁR GÁN GÁI

Filling the seven notes with sweetness,  
Singing songs of moving ahead  
Because we spread tenderness  
In the temple of the mind,  
No one is alien to us.

All celestial joys  
Dance on the earth today.  
All nectar of the seven worlds  
Dissolves, becoming one, brother.

Pouring out the honeyed scent  
Of magnolia blossoms  
We offer salutations  
To everyone.

*(Translated from original Bengali)*



# PROUT

Progressive Utilization Theory

## *Cry of the Suffering Humanity*

**A  
Vibrant  
Magazine  
which  
Informs  
&  
Inspires**

### 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*

# ETERNAL SONG OF **The Proutists**

- Shrii P.R. Sarkar

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



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