

June 2016

Price: ₹25/-

Vol. No. 27  
Issue No. 06

# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

## Ananda Purnima A Blessed Day

“You are never alone or helpless.  
The force that guides the stars  
guides you too.”

- Shrii Shrii Anandamurtijii

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ISSN 2321-6786

# 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*



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**Rate (INDIA)**

Newstand Price - ₹ 25/-

Annual Subscription - ₹ 275/-

Two Years Subscription - ₹ 520/-

Three Years Subscription - ₹ 730/-

Five Years Subscription - ₹ 1100/-

Ten Years Subscription - ₹ 1800/-

**Overseas (BY AIRMAIL)**

Annual - US\$ 45

**Overseas (By Paypal)**

US - US\$ 45

Others - US\$ 50

Payments in India may be made

by cheque favouring

**Neo-Humanist Education Foundation**

mailed to Acarya Santosananda Avadhuta,

JC-48, Khirk Extension, Main Road, Malviya

Nagar, New Delhi 110017

For outstation remittance from non

computerized banks/branches add

Rs 30.00 for bank clearance charges.

Or amounts may be deposited directly

to any branch of the State Bank of India

as per details below:

**Neo-Humanist Education Foundation**

State Bank of India

Malviya Nagar Branch,

C-30 Malviya Nagar,

New Delhi 110017

A/C No. 30379188250

IFSC SBIN0001493

Overseas remittances may be made by Paypal

using id [prout.am@gmail.com](mailto:prout.am@gmail.com)

or electronic bank transfer referring above

details and **Swift Code SBININBB382****Printed, Published and Edited**

by A'carya Santosananda Avadhuta

on behalf of Neo Humanist Education Foundation

JC-48, Khirk Extension, Main Road,

Malviya Nagar, New Delhi - 110017

and printed at Cyber Creations,

JE-9, Khirk Extension,

Malviya Nagar, New Delhi-17

Online link <http://www.proutjournal.co.in>

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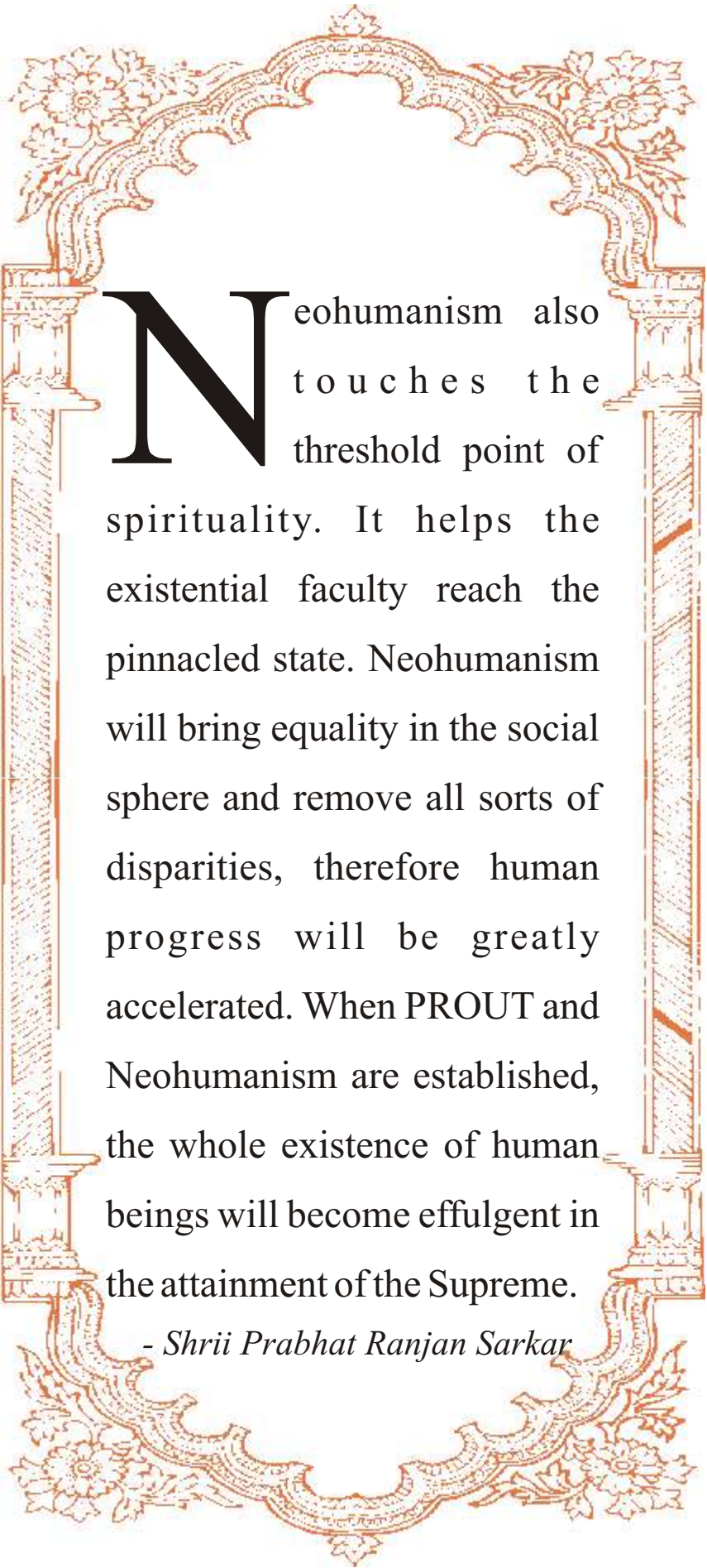
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## Fundamental Principles :

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.



Neohumanism also touches the threshold point of spirituality. It helps the existential faculty reach the pinnacled state. Neohumanism will bring equality in the social sphere and remove all sorts of disparities, therefore human progress will be greatly accelerated. When PROUT and Neohumanism are established, the whole existence of human beings will become effulgent in the attainment of the Supreme.

- Shrii Prabhat Ranjan Sarkar



## MAKINGS OF AN IDEAL LEADER

In a recent internet poll of the top 15 leaders of the world, one finds the likes of Alexander, Julius Caesar Napoleon, Adolph Hitler, Stalin, Fidel Castro, and MK Gandhi among others. Society today considers an ideal leader as one who made a difference to the world and influenced people. Many believe that leaders must also have charisma – those who give off good vibes – look and talk like leaders. They also want their leaders to be gutsy, unafraid, who will never back down in the face of any adversity and the ideal leader must also have vision, integrity and a sterling character, providing direction and showing the way for others by example or explicitly promoting a better way.

But Shrii Prabhat Ranjan Sarkar the founder of PROUT had a different approach. He felt leadership is the wealth of the society fulfilling the hopes and aspirations of the people. Such leadership should be infallible. Further leadership must never be imposed from above, rather should establish itself through dedication, sincerity, ideological zeal, fighting spirit, such qualities being acquired gradually along the way. Quoting instances from history he says, “In many countries a well-knit and prosperous society could not be built due to the defective leadership. Concepts such as Plato’s philosopher king, Confucius’ sage, Nietzsche’s superman, Marx’s proletariat dictatorship, etc., were propounded to develop ideal leadership, but all these concepts have failed. They were unable to solve the pressing problems confronting the people or eradicate exploitation”.

Leadership therefore must be benevolent, thinking about human welfare always all the time. True leadership shows the way to the future keeping the past and the present in mind. Simply showing the vision of a future howsoever bright would never work. Such leaders having moral firmness, only they can spread happiness to others. Defective leadership causes catastrophe and misery in human society. Instead, leadership needs to be strong as otherwise the entire structure – social, economic and political – becomes weak and collapses. Great civilizations from history that became decadent are good examples.

Benevolent leadership is a must for building a humanistic society where genuine love for the people is sole criterion and not profit and loss and other considerations. Sadvipra leadership is that ideal form of leadership at various levels of society. Such leaders would be physically fit, mentally developed and spiritually elevated.

And on a rare occasion in 1970 the founder of PROUT personally told the editor of PROUT Magazine that ideal leaders among many other qualities should have spiritual practice, uncompromising ideological steadfastness, high morality, courage, insight, farsightedness, foresight, solid knowledge, and the ability to make quick decisions. This concept of Sadvipra leadership in a Proutistic society is the only solution to individual dictatorship, party dictatorship and the pandemonium we see in democracies today.

On the 94th birth anniversary of Prout’s founder this commemorative issue also features some articles on experiences that his followers had with him, as a token of heartfelt remembrance.

**Linguistic Rights**

This was indeed a remarkable article. There is a lot of debate about dialects and languages. Many scholars throw up their hands and declare that there is no difference between the two and that any differences are simply based on cultural politics of various social groups. The ideas on acoustic notes (beej mantras) are just now being explored in the field of phonosemantics. What is even more remarkable is how language scholarship is used as a means of social empowerment for the neglected communities of Himachal Pradesh. The idea of philology as a mission and of empowering repressed languages as a vocation for language scholars is something that needs to be pondered over by every graduate student as languages are dying every year in this country.

**Bhayankar Tode, Bangalore**

**Private Sector Taking Over Forests**

Really the Environment Ministry exists just to hand over the forests, waters, mountains and land of India to the highest bidder. Once the Forests Rights Act is thrown away, then most likely the entire ministry will be dissolved like the Planning Commission. It really is beyond me why no one calls this anti-national. To sell Mother India in bits and pieces to corporates (often foreign corporates) makes the current government little better than Mir Jafar. And there appears little choice for the nationalist voter as the communists and the congress have the same policies although not so extreme. From the Upanishads to the Jungle Books, our forests have been our monasteries, our universities and laboratories. Now this ecological civilisation is doomed to become fodder for polluting paper mills.

**Bhargav Hoda, Kota**

**Health Care Budget**

The article showed the present government not caring a fig for the countless ailing people of this country. But that is not the real story. The real story is that this chronic underfunding of medicare - allowing the elderly, pregnant women and babies to die or live anemic and stunted. This policy as Binayak Sen several years ago is a

planned genocide. And the criminal is not the Congress or the BJP - the criminal is you and I. We have done nothing while so many people have been suffering in the decades since the vulturization of the Indian Economy. We are doing nothing now and what are we, what are you going to do now. Please tell us all.

**Sharmila Holkar, Indore**

**Journalism As Genocide**

What is amazing about our age is the complete abandonment of any sense of responsibility. Before the media was often biased, and often bowed before the PM but it had some decency in not acting like a lynch mob. As this article shows, the lynch mob mentality has been steadily corrupting our media since 2002. Journalists are ready to whip up rage and hate very readily. There are certainly responsible journalists but they usually come out to preach after it is too late and this is more rare in the Hindi media. Another sad thing is that those who do speak out against the hate-mongers have usually sold out to the Congress or communists. There is thus little scope for independent journalism to function. The corporate houses give editors no freedom to voice their conscience.

**Ramesh Thevar, Trichy**

**Puerto Rico**

This colonialism of Puerto Rico is such outright colonial criminality that really seems too amazing to be true. The crimes of Washington in their old colonies of Haiti, Philippines and Liberia are more well known but this story is not known here in India. Vasco de Gama discovered India not much before Columbus discovered America but while India has got freedom, Puerto Rico has been endlessly enslaved and robbed. We would like to think that India could speak out on this issue at the UN and elsewhere but today we have not values and no commitment to anything except our own greed to sell our country to the highest bidder and help our corporates loot poor countries. The future of this long-suffering country seems dark indeed but while there is life, there is hope.

**Linda Bruckmeier, Toledo, USA**

**Anti-Nationals**

Can't thank you enough sir for this article. You know many have fought in

the police and army but we never knew how to love our country as a Bharata. I would like to form a corps of people dedicated to being a Bharata like this article shows? Is there anyone else who is doing this. We need to take this message across the country and let the countless idle youth living in self-disrespect the way out of the darkness of the way we live not.

**Govind (Veer) Singh, Kullu**

**Indian Railway Privatisation**

We all need to understand why even good people support privatisation. It is because they have lived under governments that simply exist to rob them and think that corporates (who have no mission at all of service and who exist to cheat and loot their way to profit) will care for the common man more than others. There is a desperate need to expand the rail network, to help poor entrepreneurs who use the trains to travel from town to town with discount passes and so much more. The main problem is that the ministry has no service mission. And also we the public have no respect for our own trains. We pollute and destroy at such a rapid rate in every compartment that often the railways gives up and does not bother trying to clean the mess. It is a cycle of disrespect - the ministry has no respect for the poor, overcrowded travelers in the general compartments and they look upon the government and its property like the British. What is the way out? How do we stop Indian Railways from being ruined the way Thatcher ruined British Railways?

**Rudra Reddy, Kurnool**

**Amazon Jungle**

Long article that shows in detail how Make in India will break the security and dignity of the Indian worker. The days of the communist unions shutting down factories are ending and instead we have the opposite misery of corporate slavery. Few people think about how many unhappy workers are required to enable them to get their hands on even 1 book. Fundamentally, even the socialists have no way out. What about you PROUT people? What can you offer to the Indian worker that they have not heard before? How can you help them fight their way out of the present government war on labour?

**Joseph Pinto, Mumbai**



## TWIN PLANES OF MORALITY

Vaeshaki Purnima in the year 1922 saw the advent of a peerless soul. Being born at dawn the baby's father Laxminarayan Sarkar named him Arun. Around five years later it was changed to Prabhat Ranjan meaning one who paints the dawn. This young lad later at the age of 33 became the founder of Ananda Marga as its spiritual head by the name of Shrii Shrii Anandamurti. Leaders like Subhas Chandra Bose had also used the sentiment behind the slogan "Liberation of Self and Service to Humanity", which is the touchstone of Ananda Marga philosophy. He was also a renowned philosopher and four years later he extended the scope of Ananda Marga philosophy to encompass certain socio-economic principles known by the acronym PROUT (Progressive Utilization Theory) enunciating principles meant to be followed by a healthy and progressive society, a theory that blends spirituality with socialistic idealism.

Social activism believed to be the ultimate crime in society, its adoption by a spiritual organization naturally generated controversy in India, and vested interests — and those in power viewed these philosophies as threats and attempted to brutally suppress these futuristic ideas for a just and humane society. This also included the incarceration of the founder for 6 years, 4 months and 7 days in jail, where besides unspeakable tortures an attempt was made to silence him forever by poisoning him with an overdose of barbiturates administered by the jail doctor. To protest against that he fasted from April 1, 1973 till August 2, 1978 an unbelievable period of 5 years 4 months and 2 days.

Today the philosophies of Ananda Marga and of PROUT have spread all over the world and millions of human beings follow the principles of PROUT in their daily lives and are reaching out to others in the quest for a better world of the future, a world where humans take care of animals, birds and plants and humans alike.

On the 94th birth anniversary of this universal soul these few lines from his countless sayings be it discourse, prose, verse or song, provides a wee bit of an insight of greatness:

"Wherever my devotees are  
Physically I am there too.  
You are all my symbols,  
You are all mini-Babas.  
The world will know me  
By your conduct, by your actions.  
My discourses are not the words I speak  
My discourses are your actions  
In the society, in the world".

Affectionately called Baba by his followers whom he considered his daughters and sons, he exhorted them in a unique way, "You know, a son must remove the debt of his deceased father; he is morally bound to do so. Similarly, you are to purify society by purging it of sin. It is more than an obligation; it is your bounden duty. You must do this or total destruction is inevitable. To take leadership in society you must be established in Yama and Niyama in just such a strict way." These two Sanskrit words respectively meaning psycho-physical emanation and physico-psychic movement define the twin planes of morality where there can never be any difference between one's thought and one's actions. This was Baba's way of forewarning them to complete the tasks that would be left unfinished after his short visible sojourn on planet Earth, one that ended on October 21, 1990.

*Arun Prakash*



# Gurukul: History and Planning

SHRI PRABHAT RANJAN SARKAR

In olden times (in South Asia) an educational institution enrolling about a hundred students was called a “Pathshala”. Institutions with 5000-500,000 students were called Gurukul.

If human beings think seriously, they can perform small and big tasks unitedly in a beautiful manner. Work can be accomplished in a short time and with very little effort, the welfare of a maximum number of persons can be effected. To work in such a united way, we have prepared a plan for the establishment of a gurukul for educational and research purposes. In this scheme, several responsible persons have been inducted.

In olden times (in South Asia) an educational institution enrolling about a hundred students was called a “Pathshala”, that with 100-1000 students was called a

“Catuspathii”, and an institution of 1000-5000 students was called a “Mahā-catuspathii”, Vidyapeetha or “Seat of learning”. Pupils of ancient Semitic and Middle Asia whose branches are the Ottoman Turks, Arabs and Jews used to call it “Academy”. Institutions with 5000-500,000 students were called Gurukul. The learned scholar of Vikramaditya’s court, Shri Amar Singh opined that a Gurukul should not enroll more than 500,000 students because it adversely affects the administrative efficiency.

In later times, when in ancient Greece, the system of Academies progressed, they were upgraded and during the Roman Empire, they were reconstituted as “Universities”. The Universities represented a grand

educational scheme. During the tenure of the British Empire, the institution of universities were also initiated in India – particularly in Calcutta, Madras, Bombay, Lahore, Allahabad and Nagpur.

We have lost the tradition of over a thousand years. Is it proper to use the term “University”? It has been loosely translated in the vernacular as “Vishvavidalaya”. This is a misnomer. We already have a proper term for a university and it is “Gurukul”.

Anyway, we have made a beginning. From today itself, a Homeo-College, Electro-Homeo College and Ayurvedic College have been opened in Anandanagar. From tomorrow, a medical school is being opened for the training in different “pathies”. A separate institution for girls is being opened at Uma Nivas. Certificate courses in NATAC (Naturopathy, Acupuncture and Chandsi) are also going to be offered soon. I hear that from 3rd October, 1990, a music college and fine arts college will be opened. A Textile Institute is also to be started soon in order to provide the textile-training for improving the self-reliance of the people. A branch of the same







can also be opened for ladies.

I also hear that from 5th October, 1990, a Sanskrit Vidyapeeth will be opened. Sanskrit is the vehicle of cultural history of the entire India, Tibet and South-East Asia. To go away from that culture means to lose a vital link and to destroy oneself. That is why, we cannot forget Sanskrit, we cannot ignore, neglect or disrespect it. To neglect Sanskrit means to disrespect our forefathers, our ancestors. It would be a crime which none should commit. That is why, we are opening a Sanskrit and Bangla Vidyapiith. The Hindi language is under the burden of complexity of its grammar and is also at the threshold of sudden death. I have tried to save it in a different way. I earnestly hope that the new Hindi with a fresh lease of life will move forward. For this

purpose, we have established "Hindi Bharati". This Hindi Bharati will also publish new books in a novel style and create an intellectual stir in every mind in every nook and corner of India.

Let humanity progress in every sphere of life. With this wish I have told you all these good news on this auspicious Vijay day. I also want that we should take other languages of this earth forward in a similar fashion. Probably, in the very near future, we shall also be able to do something for the progress of the Oriya language. While telling you all these good news on this auspicious day of Vijay, I also declare that Gurukul is not going to be established but rather it has already been established. May you all strengthen it and ensure its progress with collective efforts.

Everyone's work is to establish it with collective support. You people know that when clothes are

woven white ants and mice try to eat them. So the cloth has to be saved from the destructive activities of white ants and mice. So whenever you make something, establish a protective fence to protect it from the evil forces.

In days of old, when womenfolk used to prepare dried mango cakes, the young boys used to sit by the side to keep the crows away with a stick in the hand. Similarly you should be careful and alert always.

From this very auspicious moment, you should take a vow to progress individually and collectively and build a new society on the planet Earth. We have come to build a new society, to construct and to remain engaged in constructive works throughout our life. This would be the greatest mission of our life.



# My Marga : My Goal

★ Arun Prakash

On September 18, 1972, an ailing Baba with a doctor in attendance was brought in an ambulance to the Court of Special Munsif Magistrate RP Srivastava for recording of statement on the charges made against him. The ambulance ride from the jail to the court was a fascinating one. It was escorted by two police vans one ahead the other behind packed with 50 armed personnel. There was even a motor cycle pilot escort leading the convoy of the three vehicles. While

**Though Government and its handmaiden the CBI tried their best to tarnish Baba's image, they could not succeed.**

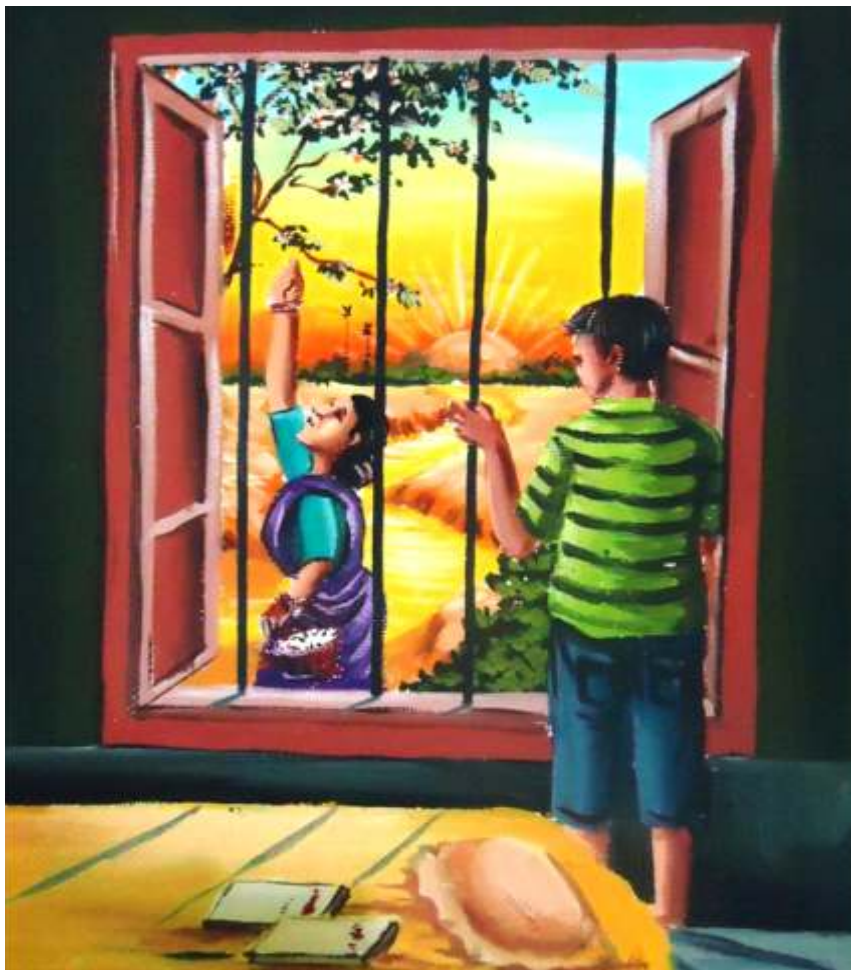
all this drama was unfolding a crowd of 9000 waited anxiously to have a glimpse of Baba. Also, quite interestingly the High Court in Patna and the lower court virtually closed down as the advocates left their

cases and packed the courtroom ever eager and anxious to have a glimpse of Baba.

As the doctors in attendance declared that Baba was not medically fit to be taken inside the courtroom, the proceedings took place outside and those already present inside the courtroom were barred from coming out. Even the press was barred from covering the proceedings, though the Emergency was nowhere on the horizon then. The magistrate asked, "In which language shall I record your statement?" Immediately came the reply, "I know more than two hundred fifty languages. You can record my statement in any language you prefer. However, for your convenience, you can record my statement in English".

Though Government and its handmaiden the CBI tried their best to tarnish Baba's image, they could not succeed. When the Press and the public saw the overseas margii didis and dasas sobbing away near the ambulance for as long as it was there – that struck some chord in their hearts and left a lasting impression. After all how can anyone but a revered Guru pristine, arouse such devotional sentiments among followers especially those from overseas?

In December 1972 edition of *Crimson Dawn*, Acarya





Suvedananda, General Secretary of Ananda Marga International Office wrote, "That even the defectors (prosecution witnesses) and those who are under the clutches of the persecutors have admitted that Baba and Ananda Marga preach and practice nobility of character, truthfulness, discipline, self restraint,

even for a fraction of an inch, for a fraction of a second. But I know that if we keep our minds always on Him, if our Hearts are always cradled in his hands, we can do nothing else but His will".

So Baba mine here are few words among many someone whispers at times in my ears, in my mind,



social service, humanitarian activities besides spiritual practice, sadhana.

That such teachings and preachings should be taken as an attempt to establish dictatorship and to cause alarm to vested interests and make them start persecution of Baba and His creed is a matter of deep regret".

So that is my Baba, everyone's most beloved Baba, for whom what may anyone say. Still what Margii didi Madhuri did say in those dark days of Ananda Marga's history, words straight from the depths of her heart, needs to be repeated to refresh memories and also kept alive for posterity:

"I know very well that He is the Lord and that He cannot truly suffer and that He is only there because He chooses to be and that in this way He is taking upon Himself all the samskaras of this planet, but still I feel sad for Him. I only pray that He guides my feet forward on His path,

#### **Anandapurnima celebrations 2015, Tiljala, Kolkata**

that He guides my intellect towards His goal, that He charts my course so that I do not waste any of His energy that He has so lovingly given to me – that I do not deviate from His path

during the ambrosial hours of silence before dawn - a small birthday present for all that You have done and continue to do for countless others and for me:

***You are my bhava You are my jagriti***

***You are my tandava You are my kaoshiki.***

***You are my diiksha You are my marma***

***You are my shiksha You are my karma.***

***You are my sadhana You are my dhyana***

***You are my mantra You are my vanadana.***

***You are my prana You are my ishta***

***You are my yama You are my niyama.***

***You are my svadhyaya You are my gyana***

***You are my Purusa You are my lishvara.***

***You are my varabhaya You are my janusparsha***

***You are my dharma You are my chakra.***

***You are my nrtya You are my giit***

***You're my Prabhat You are my samgiit.***

***You are my ananda You are my soul***

***You are my marga You are my goal.***

# On Being Loved

## by Shrii Shrii Anandamurtiji

---

**As I passed, I gazed long and deep at this Stranger, this Unknown Traveler, taking in every detail of His form.**

---

★ Gayatrii Ghista

**W**hat is like to be loved by the Lord of the Lord of the Lords? What is it like to be loved by the Lord of the Universe? In 1969 I was initiated and began to read His books. Even to read the words in His books the words of His discourses even to see those words puts one into an enthralled state, a state of intoxication, and a state of divine excitement, of spiritual ecstasy. Why? Because, one can feel, they are the words of GOD. GOD is who? Generator, Operator, Destroyer. He is all these things. He is the mightiest of the mighty, the greatest of the great, and the lion of all lions! He is the king of all kings! But for me, He is only sweet. He is the sweetest, the most charming Entity I have ever met. His words are surely the most humble, most gentlemanly, most courteous in all of the universe.

In October 1971, I waited outside on the tarmac of the airport in Cochin, Kerala (India), waited for the plane to arrive which was carrying my Lord. It was the first time to see Him in real physical form. Waiting and watching, waiting and watching and lo, He appeared at the open door of the plane. Slowly, He came down the steps. Then He walked, quickly,

doing namaskar as He moved. Inexplicably, I also moved, and was running silently behind Him, keeping up with Him, unbearably attracted to a Stranger who was also my Greatest Love. As no others ran, I stopped. Then a kindly brother told me, go ahead, run. So I ran still faster to catch Him - that Elusive One, that Glorious One, in simple white cotton clothes and black spectacles. But he moved faster! In the next moment, He was sitting in silence, hands folded in namaskar. One by one we filed past the Most Illustrious One, most humble, most sweet love of my heart. As I passed, I gazed long and deep at this Stranger, this Unknown Traveler, taking in every detail of His form the shape of His head, His hair combed back straight and smooth, His eyes hiding behind large glasses. As I gazed at His silent, motionless form, I knew. It is GOD. He knows all. He feels all. He loves all. He controls all. He is Master of the Universe. I knew, there is nothing about me that He does not know. As I gazed, I knew these facts. He gave all these facts to me in my hand, as I gazed. And receiving these facts, I felt such unbearable thrill, such divine excitement how to bear it! How to keep still! I wanted to scream to the sky His true identity. I

wanted to warn all the world of His true identity. But, I moved on. I walked on.

Then high fever came and I could not rise from the bed. I wept for missing Him, missing His darshan, one day and then the next. Then my loving brother came and made sweet mosambee juice for me, and told me, 'Baba was talking about you! He was saying, 'She is my small child!' I asked my brother many times, 'Are you sure? Are you sure?' 'Yes!' he said, 'Baba was talking about you with so much love, so much affection!' Next day I determined to go, fever or no. Morning darshan was there. I sat in the front, and sang a song I had written a few weeks after initiation. I sang, 'O Baba mine, Thou art so dear, O Baba mine, Thou art so sweet, O take me in Thy loving arms, and give me all devotion to Thee. I see Thee walking in the forest, I see Thee sitting in the field, I see Thee smiling, eyes half closed. So full of love, that's how I see Thee'...I sang this song, full of shyness. Then BABA came. What transpired then? I was completely transfixed. I only remember how beautiful, how magnificent He looked, and how happy and content I felt to do Guru Puja (the process of surrendering body, mind and soul





unto His effulgence) to Him for the first time.

Then my Baba left. My Baba was in prison for so many years, in such unbearable conditions, in heat and squalor, in a small cell. He was so far away. But, He was also so close. Once I was at the train station in Madras saying good bye to my elder brother. Suddenly Baba was in front of me, smiling. Stunned, I moved my gaze. But He was still there. Wherever I gazed, Baba remained! So much bliss at seeing Him everywhere I could hardly move, hardly speak! That was in 1973. Years rolled by. I was in Houghton, Michigan, a tiny town in America. Baba was so far away.

Suddenly, Baba was free! It was 1978. I sent Him so many packets of flower and vegetable seeds more than 100 packets. One day somebody told me, Baba acknowledged the seeds. He told that 80% of the seeds gave fruit. I was confused. I asked my neighbor, a gardener. He said this is excellent percentage, if 80% come up. I was so thrilled. Baba wanted me to know that He also loved the flowers as much as I did more even and that He had taken personal care of their growth! I was so happy. Later that day I went to the department store. As I waited to pay the cashier, suddenly, Baba was in front of me. I could not believe it! And again, when I changed the direction of my

gaze, He was there again! Every where I looked, there was Baba. I began crying uncontrollably, there in the store. It was too much, it was too over whelming. I felt too undeserving of His grace, of His love. Why, when, where and how He gave His darshan only He knows.

Baba was coming to Jamaica! It was September 1979. By His grace, and due to the kindness of my brother, I was in Baba's house from 6 am until midnight daily, preparing food for Him! It was His sweet grace. In the beginning I hesitated to cook. Then Madhu said, 'Come Gayatrii, you must cook for Baba!' So I began to cook. First I cooked cabbage the most simple of vegetables, and cooked in the simplest way. It was given to Him for dinner. Next morning, Madhu called out to me, "O Gayatrii! Baba loved your cabbage! He talked on and on about the origin of the cabbage, the entire history of the cabbage, how it spread to the different countries and continents! Oh, Baba! How happy I was! Imagine, for Baba to get excited over cabbage! Slowly I cooked more and more items for Him and watched the tray go into His room, and then come out with a clear and sometimes substantial portion missing - I would just jump for joy! On another day, my (spiritual) brother gave me the towel with which Baba had wiped

His face. The towel was filled with the most divine heavenly fragrance it was the scent of purest sandal wood. Never have I smelled such a divine fragrance before!

In 1971 I had PC (Personal Contact) in Cochin with Baba. But, there in Jamaica, Madhu told me, 'You have to have PC!' I decided not to mention to anyone about my Cochin PC. I decided to follow whatever Madhu and Didi Karuna wanted. They organized my (second) PC with Baba! We went in together. It was indescribable. Five or six of us were together with Baba, with PA Dada and Karuna Didi. As my turn came, I went on my knees at His feet. I began crying. It was too much for me, to be so close to Him, even touching Him. Love was too much. Longing was too much. The intimacy was too much. I cried so loudly.

Through all my weeping, Baba was talking so much, but I heard nothing. He was taking apart each syllable of the name Gayatrii and giving Sanskrit origin and translation. But I was only crying in bliss to be at the feet of my Beloved. Finally, He made me listen. He told, slowly, "Gayatri means mother of... the... universe!" I listened. I heard. I remembered it for life. All those days, I had not asked Baba for anything. But that day, I asked Him. I told Him, in my mind: 'Baba when You return from field walk, can You not smile at me, as I stand in the line when You walk past?' And then, I forgot my wish. Later on in the evening, Baba came. And lo, as He approached, He was looking directly at me, with such a big smile on His face! I was stunned! (I had forgotten about making this very wish!) Then I was overwhelmed. His love was too much to bear.

I had never experienced such love before. It was Infinite love! His love was more vast than the cosmos! To feel it even for a fraction of a second meant for the face to be covered in tears. Grown men, forty and fifty years old, feeling His love as He passed - they all were weeping! Such was His love. So was

it to be loved by Lord Anandamurtiji!

Time moved on. It was August 1981 the time of Dharma Samiksa the time when Baba gave spiritual analysis to hundreds of His devotees (and removed the stains of so many past sins impeding our spiritual progress)! Here also, Baba graced me with His close, intimate darshan. The room filled with women. One after the other, they were called in front of Him. Baba reviewed their work for the Mission. Then He prescribed *a'sanas*. If any severe health problem was there, very often Baba cured it on the spot! So many miracles occurred during this period of Dharma Samiksa. Finally my turn came. So much anxiety I felt feeling I had done so little Mission work, feeling I had so many faults and defects. Full of complexes I knelt in front of Him. I hardly listened to Him. I was only intent on getting closer. My Baba allowed me to come so close! I was kneeling just next to Him, and finally put my head on His lap. Then again, I cried. I refused to leave that spot. Then my brothers were pulling me off of His lap and then away to the door. It was so short! How to leave! So much pain to leave Baba!

It was 1982, in Patna. Daily morning and evening, Baba would come out and walk up and down the driveway, next to the garden which was filled three feet high with all sorts of flowers tuberose, zinnias, marigolds, chrysanthemums, gladiolas, lilies, asters - Baba surrounded by flowers. It was paradise! Daily we waited on the verandah for Him to come out and begin His walk. One day He stopped, just in front of me, and spoke in English. He said, "This world is for human beings...not for demons." So seriously He spoke that I remembered these words forever.

There was a sister there whose husband had just been killed in the samaj movement Baba's plan to remove the regional exploitation by outside capitalists. One evening, this sister fell at Baba's feet, weeping

profusely due to the loss of her husband. Then Baba spoke. He told her and everyone present: **"Let there be no unhappiness in your hearts. Let everyone be immersed in serving the suffering humanity, by doing samaj work for the sake of the Supreme Entity."** After His walk, Baba would sit in the chair, and all His devotees would dance, singing kiirtan, in bliss, around Him. Many times this occurred. As we danced and sang, Baba sat, so quiet, so silent, mostly with eyes closed. He was enjoying! He was loving the devotees all around Him. Occasionally, He opened His eyes, to look deeply into the eyes of a particular devotee. One must realize that in the infinite depths of His eyes lay the entire universe! It is impossible for mere mortals to comprehend, to fathom, the infinite attributes of the Lord! Can a small ant fathom the intricacies of the human being the mind and heart of the human being? Similarly, it is impossible for us to comprehend the Lord. But, His love was pouring forth to all, causing some to go into ecstatic trances as they danced Such days with the Lord cannot be forgotten!

It was January 1990. Due to His sweetest grace, and due to the sweet kindness of Baba's personal assistant, I was inside the gate of Tiljala His new residence on the outskirts of Calcutta. I was kneeling outside His door and, peeking through a tiny crack in the door. BABA was not well. Hence, He was not coming outside for walks through His garden. Baba walked slowly from His bedroom to His living room, and there He lay down on His sofa, His couch. Only one brother was with Him, His guard of honor. This was the ONLY WAY one could see Baba peering through a small crack in His door! What was Baba doing??? He was telling jokes to His guard. And then? Baba was laughing! So much He was laughing! He would tell the joke, then the guard would laugh, and then Baba would Himself laugh so much at His own joke! Sometimes, He

would laugh so hard, He would roll over onto His back, on the sofa, still laughing and laughing! It was unbelievable! Day after day, for nearly a week, I was peering into that crack, and watching Baba, talking and then laughing, telling joke after joke, story after story, and laughing and laughing! It gave me so much realization to see the Lord in this way. I realized, first, that the funniest person in the entire universe is God - my Baba that all humor emanates from Him. And second, I realized that the Lord wants all of us, all the human beings to be laughing! He wants to see us all laughing! He does not want us to be sad or depressed. He wants to see us smiling and laughing! But, who could imagine the Lord of the Universe, laughing and laughing? This is a beautiful secret! For very few people know that the Lord, our Baba, is the funniest person in the world! So irresistible is my Baba, how can I leave Him for even a second!

Baba's health was somewhat better. He had resumed His daily walks through the garden in the mornings. Evenings He used to walk just outside His room. Baba was so beautiful! After His walk was over, a few of us were allowed to wish Him Namaskar, and gaze in bliss at His smiling face a face whose smile was so vast that if we began to comprehend and feel it, we were in tears. On the last day, just prior to departure, I had so much desire to kneel and touch His feet nay, to kiss His feet. But, how to dare to fulfill this desire! It was a strong and deep desire which I had had for many months. How to do this!! I felt, it is too bold. Hence, I decided not to even attempt it. But, on that last day, when it was time to garland Him and tell Him good bye, by His miracle, I stood directly in front of Him. Suddenly, in a flash, I felt myself going down on my knees. In fact, I felt myself pushed down by an external unseen force! Then, I was holding His feet in both my hands. Then, I was kissing His feet! You see, Baba knows everything. He knows our each and every desire.





Go not to the temple to put  
flowers upon the feet of God,  
First fill your own house with  
the Fragrance of love...

Go not to the temple to light  
candles before the altar of God,  
First remove the darkness of  
sin from your heart...

Go not to the temple to bow  
down your head in prayer,  
First learn to bow in humility  
before your fellowmen...

Go not to the temple to pray  
on bended knees,

First bend down to lift someone  
who is down-trodden...

Go not to the temple to ask for  
forgiveness for your sins,

First forgive from your heart  
those who have sinned against you.



He must fulfill our each and every desire before we leave this world. It happened so fast. But, it happened. I knelt in front of Him, I touched His tender feet, and then I kissed them.

This event would become the greatest treasure of my life. Henceforth, wherever I moved and lived, I would carry this event, this happening, with me in my heart. I

touched His feet. And I kissed His feet. It was in January 1990. It was an event unsurpassed by any other event. O, Baba! See how it was to be loved by Lord Anandamurtiji!



# Return from a Strange World

★ Kirit Dave

**O**ur Baba started fasting on April 1, 1973, in protest of poisoning attempt on His life as well as atrocities against Margiis and the Marga. On the eventful day of Baba's 1000th day of fast, I was on my way from our jagrati in Los Altos Hills, California, USA, to a nearby town to bring one of my friends Allen to the jagrati for initiation. It was a cold winter's dark night. I was driving on a narrow winding country road, which had no street lights. I was very upset and emotional at the Indian government for all the atrocities committed on our beloved Baba. I too was fasting and with a disturbed state of mind I was driving a Ford Pinto car, very fast (about 50 miles per hour in 25 miles per hour zone).

I lost control of the car at a bend on the road, and saw a big tree in front of me and saw a big tree. I knew that I would crash into it and that would be the end of me. I still remember saying to myself, "oh so this is what is called death". The distance between the tree and my car was very small giving me only a fraction of a second to even think, - yet time seemed to have stretched and I could think all this. As I stared at impending death, physically I felt that all the neurons in my brain had suddenly switched on and someone had taken over its control. Perhaps I had become unconscious.

Then I must have crashed but never felt anything. When I came to my senses, all I knew was that I was curled under the steering column near the brake and clutch. I woke up feeling as though I had returned from some strange world. I did not know who I was nor did I know where I was. I had no concept of "being". And as the day breaks when sun slowly rises, like that consciousness began to return to me.

I then knew my name was Kirit and little later that I was in the car and finally that I had hit the tree and the car was a total wreck. The Ford Pinto is called a death trap car, and about the worst car you can have from the standpoint of safety. That car has long been barred from manufacturing due to its safety hazards.

The car had climbed the tree partially and was kind of hanging in balance. Fear returned to me, when I realized what had happened. I was afraid of moving, lest the car fall over by the shifting of weight. I wanted to get out of the car, afraid that it might catch fire due to gasoline and oil leaks from this massive crash. I did not know what to do and I was stuck like an animal in the cage.

Then suddenly and unexpectedly, through the depth of the darkness, on that lonely road I saw a young man walking towards the car. He came near and somehow rolled down the car window stretched his hand in and pulled me out like one would pull out a little child. He put me on the verge of the road and told me not to fear and said that police was nearby and would come soon come to assist me. I was in a daze totally confused by the whole experience. So I started staring at the direction he had pointed. Then I realized that I should thank him and ask his name. As I turned to talk to him, he was gone and was never found!! He had come walking and not in a car, where could he have gone so fast? Few minutes' later police came from the same direction that he had come to assist me. The

**I often wondered about the incident that happened way back in 1976. Now I don't. Though the car after the crash was a complete wreck, the surprising part is that not only I survived, but didn't have even a single scratch!!**

policeman took one look at the car and could not believe that I could have survived such a crash.

Those days there were no air bags and he mentioned that he would believe if I fell from the Empire State building I might have survived - but not from that crash!! He ordered a special tow truck to lower the car safely down the tree and had it towed away. Later the car was sold for scrap.

After that day I often wondered about the incident that happened way back in 1976. Now I don't. The most surprising part is that not only I survived, but didn't have even a single scratch!! The engine compartment was crushed had moved in towards the windshield, the front left wheel had bent in half while the engine compartment had caved in.

One can calculate the enormous force of a car speeding at 50 MPH crashing head on into a stationary object. Unbelievable as it may sound, I know it could have only been my beloved Baba, languishing then in jail in India, who saved me that cold dark night across the seven seas in distant USA. The only possible explanation of the absence of the slightest scratch or even a drop of blood, there being absolutely no scratch on me was I feel that at the time of impact, Baba had either taken me out of the car or I was on His lap in the car. From that day on, due to His grace, I feel I am on borrowed time.

*A crashed Ford Pinto circa 1970s*





# Dada Aks'ayananda's Story and Healing

**I completed the chemotherapy and the doctor  
when he saw me would joke and say,  
"Here comes our ghost"**

## ★ Dada Vimalashananda

**D**ada Aks'ayananda is an example of service for all. He has been running the homeopathic dispensary in Tiljala for many many years and is continuing till today in spite of health that sometimes gives him alarming signs. I met him in Ranchi when he reached just for one day for the Central Committee election held few days ago. We were invited to a Shraddha Ceremony for margi Bipil of Ranchi. He talked in Hindi and just one sentence in English struck my mind: "massive heart stroke".

When we came back I talked to him remembering part of the stories he shared when I was in Kolkata. In one of them he told me that Baba asked him if he wanted any power. He replied no. Baba insisted a lot and he always replied: "Baba I want only You". Fact is that before becoming a margi he was able to read others minds and he asked Baba to withdraw this power as he was not able to concentrate in meditation during which all thoughts of other people were coming to disturb him. Baba withdrew from him such power but He left with him a special gift for the welfare of the margi. Whenever a margi was not taking second lesson he was immediately able to detect it.



This time in Ranchi he wanted to share other stories and he started while he was taking his lunch telling what he was sharing at the time of the Shraddha Ceremony just concluded. "The time of birth and the time of death are fixed, nobody can change them. Four days ago I had a massive heart stroke. Few years back I had terminal cancer. No desire to live anymore. Still Baba wanted to take work from me and I am still alive due to Him. Baba doesn't take work from anybody. Once two business men came to see Baba at the time when there was no property of Ananda Marga. They offered to build a jagrti on a piece of donated land. Baba didn't want to see them. He told that he was busy and

He had no time for them. I and others dasas insisted with the result that Baba became furious and denied once again to see them as He didn't want to take any service from them."

After the meal we had moved in the room of one dada who has been sick for long time not able to

walk without assistance. Dada Aksayananda taught him some back exercises and then continued with his story. Sometimes due to weakness he was briefly dozing. I cared not to interrupt him in any form as he was sharing his memories like it could be his last opportunity to do so.

"Few years back I had terminal cancer in stomach and liver. When they found it I didn't want to tell to the other people. It was already a four stage cancer and I didn't have desire to live and to undergo the expensive medical treatment. But it happened that someone did go to the same hospital for her examination and they told her about my condition. So when she came back



she told to others and they pleaded me to have treatment even if it was for a last chance. I refused but in the end as they insisted so much I accepted and I undergo chemotherapy. I was recuperating in the hospital and one dada requested me to tell all my Baba's stories. I reacted - "How come that you never bothered to ask before and now that I am almost gone and nobody believes that I can survive you come for it?" I refused and when he insisted I started abusing him telling to go out. I battled for half an hour until I was exhausted. Finally I conceded and I started narrating my Baba's stories."

"Baba's was coming to the airport in Kolkata in the year 1968. Nobody had prepared a placard to welcome Him. I was in another place and when I heard I prepared the placard and I ran for 10 miles arriving late to the airport. But the flight was also late due to fog and so I arrived before Baba's landing. When Baba came out he called me. I could barely walk due to the pain in the legs. Baba told - "Due to you I had to delay the flight". I was crying. Baba took the stick and He passed it on my sore legs. I felt like the pain was coming out of my body and it was no more. When I was telling this story to this dada in the hospital I had



*Dada Aksayananda with a patient*

the same sensation. Baba was taking away the cancer from my body. I felt fine. I stepped out of the bed and I started walking. Everybody looked bewildered. Then I called the doctor and I requested to examine if the cancer was still there. They did the scan with ultrasound and they could not find anything. They thought that the machine was broken so they brought another one and still there was nothing. Then they did MRI and they continued to pass me up and down until I was feeling so cold that I asked them to stop. Later on I

completed the chemotherapy and the doctor when he was seeing me he used to make fun with the nurses by telling - "Here comes our ghost"

As dada was telling the story to me he briefly wept. I felt like Baba was curing him once again. It was not possible for a person having had a heart stroke four days before to come from Tiljala to Ranchi by train and then go back in one day. He told me that he had to go back immediately in order to attend his patients. Lately he has been taking care of them during the day and preparing the medicines during the night. He hardly sleeps more than two hours per night. Then from outside the room Dada Rakeshananda called him telling that PP Dada wanted to see him. I accompanied Dada Aksayananda and when we got access in PP Dada quarter Dada insisted for me to stay as we had both to leave in the evening. I greeted briefly PP Dada and I left him giving full attention to Dada Aksayananda. I didn't see him again and I trust he is back in Tiljala where Baba is still accepting his service. In his life he may have attended to over 900,000 patients asking only few rupees for the cost of the medicines and never taking anything for himself.

***Reproduced kind courtesy  
Crimson Dawn***



# A Massage from Bábá

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**My health wasn't good and I was very fearful that circumstances would force me to leave India without ever having seen Bábá.**

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✱ **Ácárya Acyutánanda Avadhúta**

**B**ábá was released from jail on August 2, 1978. As of that date, I was posted in Kolkata and had been in India (or Nepal or Bangladesh) for most of the three preceding years. But I had never seen Bábá. After the Emergency had ended in May of 1977, many overseas Margis had come to India to see Him, but due to circumstances, I had not been able to see Him.

Some of the overseas Margis coming at that time were friends of mine from the USA; and dádás with whom I had shared my training in Sweden also arrived. Normally they would come first to Kolkata, and then proceed immediately to Patna and to Bankipur Jail for their first meeting with Bábá. Then they would come back through Kolkata and tell me their stories. I was very envious, and very fearful that circumstances would force me to leave India without ever having seen Bábá. My health wasn't good, and returning to India would not have been a small undertaking for me. I was becoming more and more desperate to see Bábá.

Bábá's release on August 2 should have made it easy for me to see him, but ironically, even at that time circumstances conspired such that I was not free to travel. Finally a month after Bábá's release I became free to travel. I made a train booking to Patna for the morning of September 5.

The night of the 4th, in the

Central Office on Panditia Road, Calcutta, I prepared to get some rest before the journey. A Berlin Sector brother was present in the office who had just come from Patna after having had Personal Contact with Bábá. His story of his experience with Bábá reawakened in me my envy of those who had seen Him, and reawakened my worries that even now something might go wrong, as had always transpired before. The brother had experienced Bábá's divinity. And he said that at the end of his PC, he had requested Bábá to be allowed to massage Bábá's feet, and Bábá had allowed him. I became fixated on the idea that I must also massage Bábá's feet.

Now, from my six years in Ananda Marga as of that time, and from reading about Indian yogis before I joined Ananda Marga, I had understood that the Guru's feet had some special significance. But the strange thing was that I had little notion what that significance was, nor did I have any real heartfelt inner desire to touch my Guru's feet (as compared to a chance simply to be face to face with Him). I wanted to touch His feet simply because it seemed to be an important thing to do. This Berlin Sector Margi had done it, so I should do it too.

My fears about journey mishaps turned out to be needless, and in Patna I went straight from the train station to Bábá's quarters. Still frail from the long fast He had ended a month before, Bábá was sitting on

His verandah in His green wheelchair, giving evening darshana to a group of Margis and workers. After a short time His Personal Assistant took Him back inside the house to let Him rest. As soon as His PA reappeared on the verandah, I approached him and arranged to have Personal Contact with Bábá the next morning.

During that Personal Contact, Bábá lay on His cot on His right side, with His head propped up. A number of things about that PC were very memorable, but most of them are stories for another time. After several minutes, Bábá signalled that it was time for me to go. But I had not forgotten the determination that I had formed thirty-six hours before in the Panditia Road office.

"Bábá," I said, "may I massage your feet for a minute?"

If Bábá had suddenly received a visitor from another planet, with four eyes and six ears, He might not have been surprised. But at those words of mine He looked as though He had just heard a request never made before by anyone in the universe. He adopted an expression of the utmost surprise, and with seemingly the sincerest puzzlement, He asked me, "WHAT FOR?"

I wasn't prepared for that. The truth was, I didn't know what massaging the Guru's feet might be for. I was exposed. I managed to say, "Oh, well, um, if it will please you, I'd like to do it."

Bábá sat up a little to free His right arm. He reached out and patted my left cheek. "Massage complete," He said.





## A DAY THAT ALWAYS INSPIRES

**A**pril 30, 2016 was the thirty-fourth anniversary of the most gruesome event of modern times in Kolkata, West Bengal, the state that was known in history for its high accent on culture and civilization. On the same day in 1982, fourteen sanyasis and two sanyasini, all in their saffron attire along with one proutist brother from Jaipur, were brutally murdered in Kolkata. The spread of that day's events from Bijon Setu, a Railway Goods Shed adjacent to the Ballygunge station, Bondel Road and other places and all that happened – of that morning calm and peaceful like others before, bathed in blood and heart rending tales of pain and sorrow. All seventeen were beaten, most rendered unconscious, kerosene and petrol poured on them and set on fire in broad daylight before a multitude of witnesses.

Still thirty years later not even a single one of the perpetrators of this heinous crime has been brought to justice. In fact quite the opposite happened. These people and the conspirators behind them, some of whom held important governmental and political posts have been systematically shielded and whatever little evidence that was there was destroyed by those in power in the state.

To protest these inhuman

killings and to pay homage to the dadhics, on this day every year with permission from the Police authorities a silent procession of Sanyasis, Sanyasinis and members of civil Kolkata's society of Kolkata ends at Bijon Setu for a solemn commemorative function and prayer for the departed souls. This year due to election in Kolkata falling on that very day, police permission was denied. As this day and these Dadhics can never be forgotten, a short commemoration ceremony still took place at Bijon Setu before the start of polling, in the early hours of the morning between 5 and 5.30 am. The gathering had to be kept small. Photographs of the departed souls were displayed respectfully at Bijon Setu and senior Dadas and Didis garlanded the Pratikrtis of the Dadhics and paid homage by singing a *Prabhat Samgiita*, doing Kiirtan followed by collective Sadhana and Gurupuja. Later several people from far and near, went to Bijon Setu individually and paid their respects to the memory of these dadhics.

In evening the same day the main program was held at Tiljala, where a large numbers gathered to pay homage to these Dahicis.

Shrii Prabhat Ranjan Sarkar's Prabhat Samgiit 5009 written in English on September 8, 1990 gives a poignant reminder of the supreme

sacrifice made by such souls for the cause of Dharma.

*This life is for Him,*

*This mind is for Him.*

*His universe we'll serve*

*In coordinating team.*

*Light belongs to Him,*

*Night belongs to Him,*

*Might belongs to Him.*

*Undaunted in smiling face*

*His grace we'll sing.*

Despite repeated requests no commission of enquiry was ordered by the CPM government that was in power in West Bengal for 34 years and its high functionaries and cadres very much being involved in the conspiracy, planning and actual execution of such a heinous crime. However with the change of government a commission of enquiry was ordered in March 2012, appointing Shri SK Fauzdar retired High Court judge, Kolkata. This commission was replaced by Shri Amitabha Lala, retired Acting Chief Justice of Allahabad High Court, and hearings started in 2013. Till now nearly 30 witnesses have been examined including an ex minister of the CPM govt. More witnesses would be examined and after the installation of the new government post elections, hopefully the commission of enquiry would continue in right earnest and reach its logical conclusion indicting those guilty for trial by due process of law.







# How Baba's Photographs Were Taken

★ Dada Svarupananda

It happened in the very beginning when Ananda Marga was very small and very few people were there who would come to listen to Baba—His discourses and all that.

I was very young, hardly 19 years a university student then. All of a sudden Baba decided to make a trip to Calcutta. So we went to Calcutta. Baba had planned to stay with one family. But when we reached we found the door locked. Then Baba asked me where we should go. I said: "Baba, Your younger brother stays near the railway station. We can go there." Baba did not know his address but I knew it, so we went there. We stayed for a while. He went to His office and

**Effect of Varabhaya Mudra is not an ordinary one. It creates a very high spiritual environment.**

then Baba went for a walk, at about maybe ten in the morning. The then General Secretary, Mr. Pranav Chatterjee, told me "We don't have any good photograph of Baba. So, can you request Baba to go to any studio where we can have a very good photograph (of Him). I said, "I don't know if Baba will agree."

So, when we came to the market place, I saw one good studio. It was the "Durga Studio". So I said,

"Baba, we don't have any good photograph of Yours, so please come to the studio." Baba replied, "I'm not interested to go to any studio." I insisted and, with much difficulty, He agreed, went in and sat on a chair. Then I said, "Please get ready." The photographer also got ready. He put on all the lights. And there was a very big camera. Those days, there weren't any small cameras. The photographer took one look and

**Only a magnanimous and pervasive mind deserves to be called the Macrocosm. The ideological component of the unit mind which provides the initial inspiration for the individual to attain that Cosmic state, is called "morality". Every aspect of morality sings the song of the Infinite, even in the midst of the finite. In other words, or put more simply, I wish to say that those magnanimous propensities which help to establish one in the Cosmic state are the virtuous principles of morality.**

**Shrii Shrii Anandamurfi**



exclaimed, "He has not shaved, so please go to a saloon and let him get a proper shave". Baba said, "No, no, no, I'm not going to any saloon." We went out and again I had to insist, Baba agreed and entered the saloon had a good shave and we went back to the studio and again He sat on the chair. Lights were switched on again and the photographer said, "No, no, no, no." Then I asked, "What's the problem now?" He said, "His glasses are so thick that the eyes will look very small. So instead of wearing glasses, He should wear only the frame." So, I bought one frame and put it on His face and His photograph was taken.



Baba observed, "Oh, you turned me into a funny person – taking me to the studio, then to the saloon, then back to the studio, then having me being taken a photograph only with the frame, without any glasses".

After three days, we went to the studio to collect the photographs, they all turned out to be very good. Baba was very happy and said, "Alright, my mother will be very happy to see these photographs". Then, He asked, "Do they have anything on which I can sit there?" I said "Yes, Baba I have something." So we visited the studio one more time. This time he was ready, well shaved. And the frame, the frame without glasses, was in my bag. "Do you have that frame?" He asked, I replied in the affirmative.

He put on the frame and sat on the ground, not on the chair. And the photographer was told to get ready. When he was ready, Baba came in Varabhaya Mudra. When He was in Varabhaya Mudra, the photographer could not understand and asked, "What is this? Please hands down, please hands down." He did not know that this is the proper mudra in which the photograph was to be taken, and exclaimed, "No, no, no,

no, please. Hands down please, hands down please." I said "No, no, no, no. Please take the photograph in the posture in which He is sitting". And Baba continued sitting in Varabhaya Mudra, for more than five minutes. Finally he took one photograph. After that Baba sat in different mudra Janusparsha Mudra. The photographer by now completely flustered put his hands up and said, "I don't have much time. What is this? Please put your hands properly." I repeated yet once more, "No, no, no, no. Please take His photo in the posture He is sitting". Again for five minutes Baba sat in Janusparsha Mudra and at last the photographer clicked that photo too.

The mudra photos of Baba that we see today, Varabhaya Mudra or Janusparsha Mudra, are the ones that were taken that day in that studio in Calcutta.

When Baba came out of the studio, He said "You see, today you have done something historical". I said "What? How can I do anything historical?" He said "These two photographs - I will not permit anyone to take photographs of me in this mudra anymore. In DMC it is ok but otherwise, I will not permit

anyone". He added "Another thing, I have never given two mudras at the same time and at the same place. I have given only Varabhaya Mudra, never Janusparsha Mudra." And He was pensive not in a mood to sit. With great difficulty we took Him to the car. Myself and the other Dada too were in a different mood.

That photographer also was sobbing and crying and we did not understand what the reason could be. So I asked, "Baba why is the photographer crying?" He said "You know the effect of Varabhaya Mudra is not an ordinary one. It creates a very high spiritual environment. And if someone comes in that environment, he may be a margii, he may not be a margii, he may be a sadhaka, he may be a non-sadhaka it will have an effect on his mind and his body. So He said "These two mudras, I never give two mudras at the same time and at the same place. This is the first time I have given them like that," and added "I have decided that from today I will give only one mudra, not two mudras."

Thereafter Baba gave only Varabhaya Mudra, and never Janusparsha Mudra in collective gatherings.

# Under the Shelter of His Varabhaya Mudra

**Mind was beholding  
sweet effulgence all  
over and I was fully  
engrossed in enjoying  
its sweetness. I do not  
at all remember how  
long was I in this  
state.**

★ **Acharya Asiimananda Avadhuta**

One morning in March, 1969 and we were just 5 or 6 persons present in the General Darshan in the Ranchi Jagrti. Besides me, who else made up this small group, I am now altogether unable to recollect because then I had not given this incident as much importance as it deserved. I understood its import only after Baba was arrested in December 1971.

Baba was rather unusual that day. Was He really unusual or did He only appear unusual to me? I was not aware of the reality. He looked affectionately and penetratingly at each one of us and said in a very unusual voice (the voice appeared to me to be coming from some very remote place) "Soon there will be very difficult times. Severe winds will remove all old and withering leaves from the tree. Only the strong shall survive." I could not make out what He was hinting at, everything then seemed to be going on so smoothly.

And then Baba asked us to do sadhana. The moment I closed my eyes I found my mind lose itself in vibrations of bliss. I was diving deeper and still deeper into a bottomless self. The experience was so pleasant. I was seeing myself cut off gradually from the external physicality and was moving inside more and more. I never wanted to return. My mind was beholding sweet effulgence all over and I was fully engrossed in enjoying its sweetness. The mind-bee had

stopped hovering and murmuring and was busy in drinking the endless nectar. I do not at all remember how long was I in this state.

Then I heard Baba's voice asking us to open our eyes. Unwillingly I obeyed. Between Baba's command to open the eyes and my sitting for sadhana I had opened my eyes once and had found an all-pervading white effulgence engulfing everything. There was no object, even Baba was not visible. I had again closed my eyes and continued my sadhana.

On Baba's command when I finally opened my eyes I saw Baba in the Varabhaya Mudra. Baba was a different Baba, a very unusual Baba. I had beheld Baba earlier in the Varabhaya Mudra but never so majestic and great. Baba remained in the Varabhaya Mudra for such a long time - must have been nothing less than five minutes. Not only were we lost in the fathomless ocean of the most absorbing beauty, Baba too was lost. Infinite time appeared to pass. Time had forgotten to tick.

Finally Baba broke the spell. He said, "You have no reason to be afraid." He was still in the Varabhaya Mudra.

And the wind that was to sweep the old and withering leaves started its fury in October, 1971, two and a half years after this incident. The wind became a tornado in December 1971. It is continuing unabated, but truly, I have no reason to be afraid – as I am under the shelter of His Varabhaya palm.

***Dada Asiimananda and five others were brutally murdered by CPM cadres in broad daylight in Anandanagar on April 2, 1990.***







*Women walk long distances to fetch water in Tikamgarh in Madhya Pradesh*

# Drought and Caste Divide

**In December, the administration put a ban on drawing water from public sources for irrigation. Farmers could not sow wheat in their fields.**

★ Supriya Sharma

The fields have gone fallow this winter in Anandpura village. But the Mahua tree has not stopped giving. Before the sun turned scorching, one morning in the last week of April, Mukesh Vanshkar's family sat on the tarred highway in Tikamgarh district in Madhya Pradesh, picking white Mahua flowers.

The flowers will shore up the family's earnings in an otherwise bleak year. Like the other districts of Bundelkhand, the arid region at the intersection of Madhya Pradesh and Uttar Pradesh, Tikamgarh saw poor

rainfall last year. Between April 2015 and March 2016, it came to just 50% of the average annual rainfall. In December, the administration put a ban on drawing water from public sources for irrigation. Farmers could not sow wheat in their fields, and families like Vanshkar's, which got a small share of the produce for sowing and harvesting the crop, have gone without their regular food wages.

To make things worse, now, the drinking water in the village is running low. The Dalit basti where Vanshkar lives has been particularly

hit hard partly because, despite having 50-odd homes, it never had a handpump to begin with. "We made a thousand pleas, we wrote a thousand applications to officials, but no one listened to us," he said. "We even borrowed money and paid Rs 5,000 to the sarpanch for the handpump. But he did nothing."

Left with no choice, the Dalits would walk to a nearby Yadav neighbourhood. Even though the handpump there had been installed by the government, the Dalits would be mocked, and sometimes, driven away. "Chua-choot ke chalte," said



***The handpump in the Yadav neighborhood near the Anandpura village***

Vanshkar. Because of untouchability. Now, even that handpump has gone dry. The Dalit families have turned to a well located on the land of a Jain farmer. In a fitting irony, so have the Yadavs. But while the Dalits drink water from the well, the Yadavs only use the water to bathe and wash clothes. For drinking water, the Yadavs access a borewell sunk by a member of their community that still has water. Drought does not deliver an equal blow in the countryside. Access to water is determined by caste and class. The poor rarely have money to dig wells, let alone sink borewells.

Ten years ago, the state government came up with a scheme called Kapil Dhara, which offered financial support to Dalits, Adivasis and other small farmers to dig wells on their land. Aimed at helping poor farmers to irrigate their fields in drought-prone places like Tikamgarh, the wells also act as backup drinking water sources. Last December, Madhya Pradesh's minister for rural development, Gopal Bhargava, told the state assembly that more than three lakh Kapil koopshad been built in the state over a decade. But on the ground in Tikamgarh, Dalit and Adivasi farmers showed incomplete

wells that had to be abandoned halfway because the sarpanch allegedly siphoned off the money allotted for them.

Lakhan Adivasi, a resident of Panchampora village, showed the incomplete well built in his name under the Kapil Dhara dug well scheme. It isn't that the wells of the richer farmers have not gone dry. With the ground water levels plummeting, the entire population of Tikamgarh has been thrown into an endless struggle for water. The

difference is that women from poor families walk long distances to fetch water, while affluent families have the resources to deploy bullock-carts, tankers, and if nothing else, motorcycles.

"This year, water is more precious than petrol," said Balwant Singh, a young man in the Thakur basti of Panchampora village. Thakurs are the region's large landowners. Three consecutive cycles of crop losses have eroded their earnings. But in Panchampora, the wells on their fields still have water. In the Dalit quarter of the village, the only source of water – a handpump in the school compound – has gone dry. A non-profit is supplying water to people through tankers. Every family in the Dalit quarter was given five pots of water. As the tanker, yoked to a tractor, chugged its way past the Thakur homes, there were raucous demands that it stop and supply water to the neighbourhood. "We need the water to bathe, we need the water for our buffaloes," shouted a Thakur seated on an elevated platform. "Fill up our tanks, or we won't let you pass..." The tanker-operator, a Yadav, folded his hands, and said, "In Bundelkhand, first of all, if there had not been Yadavs and Harijans, you would not have been seated here.



***Lakhan Adivasi, a resident of Panchampora village, showed the incomplete well built in his name under the Kapil Dhara dug well scheme***





**Every family in the Dalit quarter was given five pots of water**

But now I, alone, am more than capable of taking you on..." The Thakur shot back: "*Dekh lo, kulhadi, lathi chal jayegi.*" Axes and batons might be used. Then, sensing the presence of a reporter in their midst, both the men laughed. Was the conversation just a show of bravado, or could water indeed trigger a caste war?

### Official Narrative

Every village that this reporter visited in two blocks of Tikamgarh district complained of handpumps that have gone dry. But the official data for the district does not reflect that.

In the Public Health and Engineering Department, which looks after drinking water sources, Ajay Diwakar, the executive engineer said, "Of 9,600 handpumps, 540 are non-functional. Only 250 of them have gone dry." But why does the data not square up with the accounts of villagers? "Only those handpumps where there is no recharge of water are counted as dry," he explained. "Not those which have a reduced yield of water." By this yardstick, a handpump that yields a trickle, filling some pots before going dry for several hours, is officially counted as functional, never mind that people no longer use it.

Diwakar conceded that there could be another reason why the official data does not reflect the scale of distress in the villages. The department has no capacity to

regularly collect the data. "I have 20 mechanics, 20 helpers and 40 labourers," he said. That comes to one mechanic for 480 handpumps. Despite the staff shortage, Diwakar claimed, his department was working overtime to keep handpumps running. New pipes were being added to extend the reach of the handpumps inside the earth. In villages where the water levels have fallen below 150 feet, motor-operated submersible pumps have been installed near functioning handpumps to pull out water. "240 submersible pumps have been installed," said Diwakar. "After 15 days, if they are doing fine, we construct a tank of 2,000 litres capacity, so that water can be stored, and villagers are able to use it." Only if the pumps go dry, would tankers be deployed, he said.

In contrast, the neighbouring Uttar Pradesh district of Lalitpur has already moved to using tankers. "Submersible pumps are a bad idea," said Arun Upadhyay, the district's Chief Development Officer. "If you pump water and store it in a tank, people will waste it, and it will run out faster." While this might be true, officials conceded there is also an economic incentive to deploy tankers. The costs are higher, and the possibility of earning commissions on tenders is higher too.

### Caste Divide

The good part about the installation of submersible pumps is that the government is prioritising the



**This tanker was filling water for the affluent neighbourhoods of the village**

neighbourhoods of Dalits and adivasis (officially, Scheduled Castes and Scheduled Tribes). In Gaur village, for instance, the government installed pumps in the seven neighbourhoods, starting with three that are home to Dalits and adivasis. The village has about 5,000 people and nine neighbourhoods. The two neighbourhoods that did not get pumps are home to relatively prosperous Sahu, Brahmin and Jain families, who have sunk borewells in their backyards. Unfortunately, in one of the adivasi quarters, the pump failed to work – there wasn't enough water in the underground aquifers. Women of the basti are now walking long distances for water. The district administration is yet to officially deploy water tankers. But the rich of the village have unofficially managed to get one.

A tanker owned by the Gaur gram panchayat was parked outside the village anganwadi to fill water from a submersible pump. Santosh Kumar Samele, the man who was commanding the tanker, said the water would be taken to the bazaar mohalla, where Brahmin and Jain families lived. Who was paying for the transport of water, I asked him. "We'll take the money from the sarpanch," he said. But wasn't the government not paying for tankers yet?

He paused. Then, correcting himself, he said: "It's not such a big amount. If need be, we'll pay ourselves."



# People Victimised by Government Callousness to Drought

**The situation is so grim for people that the government has been forced to impose Section 144 of the Criminal Procedure Code in many parts of Maharashtra, to avoid water riots.**

## ★ Gadhar

**T**en large states - Uttar Pradesh, Rajasthan, Maharashtra, Madhya Pradesh, Chhattisgarh, Jharkhand, Odisha, Karnataka, Andhra Pradesh and Telangana - are officially declared drought affected; some of them for the second year in succession. More than one fourth of the country's population is in the grip of drought - 33 crore people in 256 districts of the country (more than 2.5 lakh villages). Nearly 40 percent of the area of the country is affected by the drought. Water charges constitute an additional burden on working people in many

parts of the country where they are buying water at exorbitant prices.

The situation is so grim for people that the government has been forced to impose Section 144 of the Criminal Procedure Code in many parts of Maharashtra, to avoid water riots. In some parts of the country, water is supplied only once in 20 days. Ranchi, capital of Jharkhand, has been forced to declare a "water emergency". Water availability in the country's 91 reservoirs is at its lowest in a decade, with stocks at a paltry 29% of their total storage capacity, according to the Central Water Commission.

The problem of acute water scarcity has been developing since last year. However, it did not feature in the news media until the situation reached alarming proportions by April 2016. Even today, many big capitalists are expressing joy that the monsoon rains are predicted to be better than average this year. As long as they are able to sell their products in some parts of rural India, the big capitalists do not care if crores of peasant livelihoods get destroyed in the drought affected regions. Drought is turned into an occasion for various officials and contractors to profit by looting the

## Five Worst Affected States

State	Number of districts affected by drought	Total number of districts	Number of people affected, crore
Uttar Pradesh	50	75	9.9
Madhya Pradesh	46	51	4
Maharashtra	21	36	3.7
Jharkhand	22	24	3.2
Karnataka	27	30	3.1

funds provided as “drought relief”.

Out of the total geographical area of India, almost one-sixth area (more than 100 districts) with 12% of the population are officially “chronic drought-affected” areas. Why have we not been able to drought-proof them? It is due to the capitalist orientation of the economy where maximising the profit of the capitalist class takes priority over needs of peasants, workers and toilers in deciding the use of a natural resource like water and the allocation of funds for developing water sources. India’s climate is not particularly dry, nor is it lacking in rivers and groundwater but more than 40% of rainfall is allowed to run away to sea.

The small and medium size peasants of the country have been the worst sufferer of the capitalist path of development of agriculture, pursued by every central government. The necessary resources have not been invested to insulate the farmers from the effects of the variation in rainfall from year to year. After 69 years of the end of the colonial rule, only about one third (36%) of the cropped area of the country is irrigated.

The farmers of the ‘richest state’ like Maharashtra are worst victims of this neglect as only 17 percent of the area is irrigated in the state even today. Two large areas of the state – Marathwada and Vidarbha – are prone to drought frequently. Repeated failure of crops and mounting loans have forced more than 20,000 farmers to take their lives since 2001 in Maharashtra, 3200 in 2015 alone, yet the state has shown little concern to address the problems of peasants. Every time Nature is blamed for their problems and diversions are organized to divert the attention of people. While crores of people of the state are struggling even for drinking water, the state has no shame in justifying full supply of water to capitalists owning half a dozen beer-making factories in Marathwada.

The Central government

absolves itself of its responsibility to provide a basic necessity of life like water to people by saying ‘water’ is a state subject. “Prioritising use of water, like how much for drinking and how much for irrigation, can be done only by states as it is a state subject. We can only give information on what preparations can be done, like for say, rainwater harvesting,” declared the Union Minister Uma Bharti a few days back.

The Central government claims that it has provided Rs. 20,000 crore to the states in April 2016 for providing jobs to drought affected people in rural areas as a relief measure. But, nearly 60% of the released money will go towards paying wage arrears for the work done last year. That will leave only around Rs. 7500 crore for giving relief to 33 crore people affected by the drought – about Rs. 230 per person to survive for the next few months!! However, the same state gives relief of Rs 1.14 lakh crores to a few thousand capitalists by writing off their bank loans during last three years.

#### **Shocking Facts about Water in India**

1. It is estimated that only 18% of a total rural population of 833 million Indians have access to treated water.
2. Only about one-third of rural households in India are reached by piped water supplies. The balance two-third of rural households is still living ‘beyond the pipe’.
3. The 2011 census estimates that 138 million rural households, or about 685–690 million people, lack access to safe drinking water.
4. More than half of the pipes in rural areas in India deliver untreated water.
5. Access to safe water varies greatly from state to state. 36% of the rural population in Andhra Pradesh has access to treated water while, in Bihar, less than 2% of the rural population receives treated water.
6. WHO estimates that, in India, about 38 million people are affected by waterborne diseases each year, of

which over 75% are children;

7. Contaminated water causes nearly 780,000 deaths every year. Diarrhoea alone causes more than 1600 deaths every day.

8. India ranks a dismal low 120th out of 122 nations for its water quality and 133rd out of 180 nations for its water availability.

#### **Children Victims**

Nobel Peace Prize winner Kailash Satyarthi on Tuesday urged Prime Minister Narendra Modi to immediately declare drought as a “national emergency” in view of the rising numbers of children in rural areas affected and exploited due to drought.

Stating that over 164 million children were affected by the “severe drought situation”, Satyarthi said the drought across 10 states has led to rampant child marriage, child labour, abduction and trafficking of children.

“On May 1, a 12-year-old girl named Madhu and her eight-year-old brother Ashok died of dehydration in Lingam village of Telangana. Their mother, who went to fetch some water, was later found unconscious in the forest with an empty plastic bottle,” Satyarthi said addressing a conference ‘Drought Crisis and Children’ in New Delhi.

“In Latur, Maharashtra, a mother ‘donated’ her daughter to a temple to become devadasi. Parents, with nothing to feed to their children are taking such steps to save their children being forced into prostitution.” He said that of 336 million people (government figures) affected by the drought, 40 percent are children, that has led to 22 percent school dropouts.

“Reports of children being forced into child labour, trafficking, child marriage and the Devadasi system are coming to light,” he added.

Satyarthi’s Bachpan Bachao Andolan put the figures of missing children in the country at 35,873, those abducted at 22,014 and those forced into child labour at 74,84,416.



# World on Brink of Global Water Crisis

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Unless action is taken soon, water will become scarce in regions where it is currently abundant, such as Central Africa and East Asia and scarcity will greatly worsen in regions where water is already in short supply, such as the Middle East and the Sahel in Africa.

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★ **Deirdre Fulton**

**G**lobal water shortages, exacerbated by human-caused climate change, are likely to spur conflict and migration across the Middle East, central Asia, and Africa—all while negatively impacting regional economies, according to a new World Bank

report published Tuesday.

Rising demand combined with increasingly "erratic and uncertain" supply could reduce water availability in cities by as much as two thirds by 2050, compared to 2015 levels, the report warns. Meanwhile, "food price spikes

caused by droughts can inflame latent conflicts and drive migration," a World Bank press statement reads.

The report further cautions: "Unless action is taken soon, water will become scarce in regions where it is currently abundant—such as Central Africa and East Asia—and

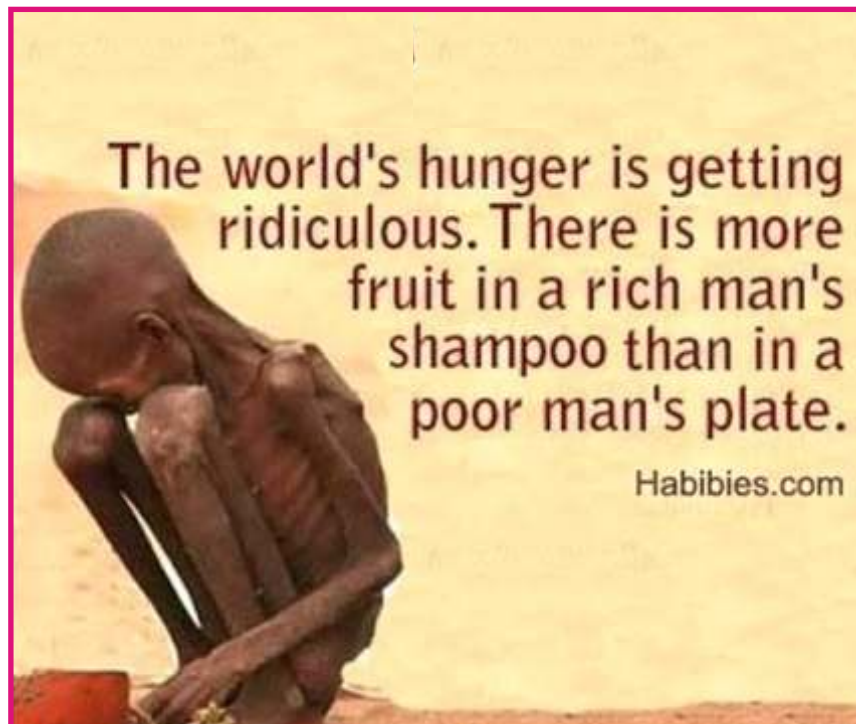


scarcity will greatly worsen in regions where water is already in short supply—such as the Middle East and the Sahel in Africa. These regions could see their growth rates decline by as much as 6% of GDP by 2050 due to water-related impacts on agriculture, health, and incomes."

However, the World Bank adds, "the negative impacts of climate change on water could be neutralized with better policy decisions, with some regions standing to improve their growth rates by up to 6% with better water resource management."

Scientists have warned that global warming is setting the stage for more frequent, and more devastating, droughts. Indeed, extreme drought is currently causing hardship in several of the regions named in the World Bank report.

Just this May, Zimbabwe put its wild animals up for sale, "saying it needed buyers to step in and save the beasts from a devastating drought," Reuters reported. Also, Burkina Faso's government began rationing water in its drought-hit capital, which is home to some two million people. Much of India is currently suffering from a scorching heat wave and severe drought conditions that have decimated



crops, killed livestock and humans, and left at least 330 million Indians without enough water for their daily needs.

The World Bank's warning comes on the heels of a study published this week in the journal *Climatic Change*, which suggests that the Middle East and North Africa could become "uninhabitable" by the end of this century due to climate change and

increasing hot weather extremes.

Echoing the World Bank, the Max Planck Institute researchers behind that study wrote: "We anticipate that climate change and increasing hot weather extremes in the [Middle East and North Africa], a region subject to economic recession, political turbulence and upheaval, may exacerbate humanitarian hardship and contribute to migration."



# Labour Bondage: An Ignored Reality of India,

## 50 Million People Trapped in Slavery

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**Bonded labour is an age old exploitative practice of human slavery. However, in the contemporary world, its forms are changing. It is the worst type of human rights violation and contemporary form of slavery.**

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✱ Dr. Archana Kaushik

**W**alk Free Foundation (2013) ranks India to be number one country with the largest number of bonded labourers. Indebtedness is one of the

prime reasons of labour bondage. Breman (2010) brings forth that the proportion of the workforce that is trapped into indebtedness is nearly 10 per cent of the total population

working in the unorganised sector. This is close to 50 million people.

Bonded labour system is an age old exploitative practice of human slavery. However, in the contemporary world, with newer social and economic systems, its forms are changing. It is the worst type of human rights violation and contemporary form of slavery. It is violation of Right to Life, Right to Equality, and Right to Individual Dignity, among many others. Though mostly seen in agricultural setting, bonded labourers are also found in varied forms of non-agricultural activities like stone quarries, brick kilns, sex workers, fishermen, forest labourers, bidi workers, carpet makers, weavers, head loaders and children in match and firework factories, among others.

A look at the magnitude of the bonded labourers in India would indicate the gravity of the issue. The Gandhi Peace Foundation and the National Labour Institute conducted an exhaustive survey on bonded



*Bonded labour system is a stark reality in India. Have a look at their vulnerability aspects, which are delineated*



labourers in 10 states, in 1978-79. The survey is more than 35 years old and at that time, the estimated number of bonded labourers in the agricultural sector was 2.62 million. A more recent Report by The United States Trafficking in Persons (2013) assesses that the numbers of those in coercive labour due to debt bondage range between 20 and 65 million. Likewise, the Walk Free Foundation (2013) ranks India to be number one

exploited lot. They are landless and asset-less. They are voiceless and passive in the socio-political milieu. They bear the brunt of impoverishment the most.

**Drivers of Marginalisation:** More often than not, bonded labourers are illiterate and ignorant. They belong to lower castes and are discriminated, exploited and marginalized. Due to illiteracy and ignorance, a bonded labourer is

### **Vicious Cycle of Poverty and Bondage:**

In the dire need of money, a poor Dalit has no other option but to take loan from the moneylender, who is often the upper caste rich. To repay the loan amount, he starts working with his wife and children for the moneylender/employer either in his agricultural fields or at his brick kiln. The labourer is unaware of the modalities of loan and interest he is supposed to pay. With heavy deductions from his earnings, he hardly gets enough to sustain his family, what to say of building assets or saving for the rainy day. Before he could repay the loan, one more expenditure, either illness of family member or marriage of daughter/sister, turns up and the indigent has to beg again for another loan amount to his employer. This vicious cycle continues to prevent him coming out of shackles of poverty and indebtedness.

### **Newer forms of Bondage more Exploitative:**

It may be noted that though the traditional form of labour bondage has been long lasting and for generations together, there was an element of patronage in it, which ensured some degree of social protection for the labourers. Traditionally, the employers, though exploited their bonded labourers, but ensured that they do not die for want of food. Employers would secure basic minimum survival needs of their bonded labourers. On the other hand, the newer forms of bondage lack the patronage aspect but retain the exploitative nature. The employer, today, is unconcerned and does not intervene even if the bonded labourer is in the state of complete destitution or even dying of starvation. It is in many ways, the worst of both the worlds, of feudal and capitalist relations.

### **Structural Factors Marginalize Further:**

Bonded labourers are invariably from lower caste groups commonly termed as Dalits. Among other forms of exploitation, they suffer from caste based discrimination, and accordingly,



country with the largest number of bonded labourers, which is estimated to be between 13,300,000 and 14,700,000 people enslaved. Indebtedness is one of the prime reasons of labour bondage. In this regard, Breman (2010) brings forth that the proportion of the workforce that is trapped into indebtedness is nearly 10 per cent of the total population working in an organised sector. This is close to 50 million people.

### **Characteristics of Informal Workforce:**

More than 93 per cent of India's labour force is in the informal or unorganized sector, which is characterized by low pay, no job security and largely unshielded by protective social legislators and labour unions. Bonded laborers, though a small proportion of this informal work force, are the most deprived and

hardly aware of the loan amount and the interest rates. The employer takes advantage of poor labourer's ignorance and illiteracy to forge the loan papers. So, even if a meager amount is taken as loan, a bonded labourer exhausts his/her entire life to repay the same.

### **Inter generational Bondage:**

Another peculiar aspect of labour bondage is its inter generational character. Especially, the traditional forms of bonded labour system, mostly seen in agriculture, entail many generations of the same family being bonded to the same household. Further, several bonded laborers had been working with their entire families, though not inter generational, the employer-labourer relationship is exploitative enough to be termed as labour bondage. This newer form of bondage is of shorter duration.



have limited access to common civic amenities, resources and opportunities. These structural inequalities create multiple vulnerabilities and deprivations among the bonded labourers. In fact, the unjust social milieu and labour bondage supplement each other. Characterized by extreme poverty, landlessness, assetlessness, and with little access to formal credit, India's poorest and most marginalised groups and communities get trapped into labour bondage.

**Indifferent State:** India enacted a strong and progressive legislation – Bonded Labour System Abolition Act (BLA) – outlawing bonded labour in 1976, which provides for the discharge of all debt obligations of bonded workers and their rehabilitation, as well as punishments for employers. However, like many other legislations, BLA too has been emasculated by a corrupt and apathetic bureaucracy. Governments continue to deny the existence of bonded labour system and hardly any employers of bonded laborers have been punished till date. Furthermore, the law has fallen short to challenge the facilitating factors that make the bondage possible and thereby remained unsuccessful in its preventive role. Consequently, plight of labour bondage, far from being obsolete, continue to exist, even thrive, in nearly all parts of India and in multiple industries. Seemingly, bonded labour system is characterized by gross violations of protective social legislations and policies. Some of the illustrations of violations of rights of victims of bonded labour system may be given. For instance, the provision contained in Article 23 of the Constitution prohibits all forms of forced labour including beggary, even if that forced work is remunerated. The interpretations of Article 23 assert that even though the worker enters voluntarily in the contractual agreement, any coercion for labour would be violation of his/her right.

Similarly, the National Policy of Children, 2013, declares that all children from 0 to 18 years need to be protected and provided with all the facilities of health, education, nutrition and protection. And the child labour in bondage is the gruesome violation of assertions of this policy. In the same way, under the Right to Education Act, 2009, it is responsibility of the government school located near to the brick kiln area and also government school in their hometown to enroll these migrant children. In reality, no school teacher has ever been seen in the brick kiln under 'enrolment drive' to enroll children, which is his/her legal obligation.

Further, trafficking of children (half of whom are between 11 to 14 years of age) and women is a plague of the poor. In bonded labour system, trafficked children and women are subjected to physical and sexual abuse and treated as slaves. This is sheer violation of the Immoral Traffic (Prevention) Act, 1956.

Indian State has been a responsive welfare-state as it has enacted numerous legislations for the welfare and protection of interests of workers in unorganised sector. Apart from exclusive law against all forms of labour bondage (Bonded Labour Abolition Act), there are several legislations that directly and indirectly regularize and set norms for the work environment to be conducive for the informal workforce. These labour laws, when applied, ensure that no worker is exploited on grounds of gender, caste, region, religion, etc. The scope of most of these laws is wide enough to cover settings like brick kilns, carpet industries, where labour bondage can be located.

In fact, in 1984, the Department of Labour, Government of India, held a tripartite meeting where all the labour laws were reviewed in the context of their application in brick kilns. Some of the salient deliberations of the tripartite meeting were – brick kilns come under the technical definition

of 'factory' [Factories Act, 1948]; brick kiln workers are entitled to Gratuity [Payment of Gratuity Act] and other bonus and benefits from time to time [Payment of Bonus Act]; labourers at brick kilns are also entitled to Provident Fund, family pension fund, if they have rendered 60 days of work within a total employment period of 90 days [Employment Provident Fund and Miscellaneous Provisions Act]; employment in brick kilns has been notified as a scheduled employment and the employer is bound to pay minimum rates of wages (both daily and piece rate) based on the government notifications [Minimum Wages Act]; women workers at brick kilns are entitled for equal wages as their male counterparts [Equal Remuneration Act 1976]; and provisions for stipulated period of leave with pay after delivery of child, then additional break time between work for feeding the newborn and crèche facility for children are recommended for women [Maternity Benefit Act, 1961].

One may wonder, after enactment of such labour laws, how can labour bondage or exploitative labour practices exist. In reality, there have been blatant violations of these labour laws at the sites of bonded labour prevalence. At brick kilns, women's labour is concealed, not shown on papers so that the employer is not bound legally to provisions under certain Acts discussed above. Additionally, since their work is not recognised, they are 'officially' not paid any wages. Even the basic conditions of labour-contracts are often flaunted by the





kiln owners so that no provident funds, gratuity, and other benefits are paid to the workers. Further, upper caste owners' 'connections' with police, bureaucrats and politicians, pay dividends in terms of protection from legal action for violating laws. Thus, even strong laws like the Bonded Labour Abolition Act remain paper tigers and owners and perpetrators exercise oppressive labour bondage in an unruly way for their profits.

It has become our duty to take concrete steps to curb this gruesome exploitation on our fellow-beings. People's Vigilance Committee on Human Rights (PVCHR) has done exemplary work of rescue and rehabilitation of bonded labourers in Varanasi. With unflinching courage and consistency this civil society organization has created awareness against this social evil, conscientised the exploited victims of labour bondage, did

administrative advocacy through mass filing of RTI, actively participated in the rescue operations of bonded labourers and then suitably facilitated their rehabilitation. Breaking the nexus of upper caste employers, police and government officials was the most knotty issue and even led to death threats received by the PVCHR workers and volunteers. For legal interventions, Uttar Pradesh State Human Rights Commission and National Human Rights Commission were roped in. PVCHR held workshops for employees and volunteers to be trained in modalities of filing complaints against human rights violations of workers in bondage like filling in standard complaint formats, online filing of complaints, providing referral services to victims and networking for different support systems for rescue, release and rehabilitation of bonded labourers.

Even in sporadic cases sting operations against the perpetrator-employers were done. Urgent Appeals to Forum Asia, Amnesty International were filed and UN Rapporteurs and other UN agencies were informed about the incidences of human slavery in India. Local and national media in advocating for the abolition of bonded labour system were involved.

With all these rigorous efforts, within a span of two years, PVCHR was able to rescue and release 243 bonded labourers, which in itself is a huge success. Freed bonded labourers with PVCHR's interventions were issued 'Release Certificate' and financial assistance of Rs.3000/- was provided. After receiving release certificate from the ADM (administration) Varanasi, Siddiquillah, a bonded labourer, took a long breath of relief and uttered, "Now, I will not die as a bonded labourer..."

# PROUT FOR PARIVARTAN

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Prout parameters are based on the premise that Ananda Marga philosophy is great and complete only because it includes Prout which is meant to remain within bounds of Dharma providing solutions for all socio-economic issues - a theory that advocates welfare for all.

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✱ **Ac. Kalyaneshvarananda Avadhuta**

**P**rouT parameters are based on the premise that Ananda Marga philosophy is great and complete only because it includes Prout which is meant to remain within bounds of Dharma (righteous spirituality), providing solutions for all socio-economic issues - a theory that advocates welfare for all.

Something unprecedented happened on 5th June 1959, when Dharma Guru Shrii Shrii Anandamurtijii, (also known as Shri Prabhat Ranjan Sarkar) gave five fundamental principles of His socio-economic theory, Prout (Progressive Utilization Theory). Dharma Guru entering the area of Socio-economic affairs was something that had never happened before, it was really surprising - more so because He included this theory in His basic Dharmic text, (known as Ananda Sutram ) thus making it part of Dharma, giving Prout the status of Dharma. By doing this he clearly made an emphatic statement and i.e. without Prout, Ananda Marga is incomplete and at the same time He wants to say to the Proutists that they cannot cross the boundaries of Dharma, as the basic philosophy itself is part of Dharma.

To be very correct, a glimpse of Proutist principles can be seen in the

great Rsis of the past who thought of “*Vasudhaeva Kutumbakam*” – (the earth is a family) or created the Rgvedic hymn – *Samga-cchaddhvam samvadaddvam...* (You all move together, emanate one and the same thought wave and form one universal mind with all unit minds....May all of you share the wealth of the universe in the same way as Rsis shared the *havih* (fire) with strangers.) The latter mantra from the Rgveda, that had been composed between 7000 years and 10000 years ago raise a natural question - how can in that primitive age, such a developed thought appeared in the minds of the Rsis?

It was because of their spiritual development. Spirituality and civilization or social awareness were connected by these great Rsis of the past and that got recognition from Shrii Shrii Anandamurtijii, when he included these ancient shlokas (verses) in the collective Sadhana of Ananda Marga. Recognizing the heritage is also seen in His spiritual texts, where we see that many of His spiritual discourses often deal with Brahnavijnana in Vedas or Upanisadas and most often with the great Tantric tradition of Lord Shiva. (This He did also for clarifying these great texts).

He could in addition deliver

discourses on subjects of His own, (as in several novel topics like Yoga psychology) with a moral and spiritual grandeur that transcended any scripture, but he wanted to connect us with the great heritage of humanity, so that humans of the present day, who are unwittingly trying to go closer to animality (by following the path of ‘eat drink and be merry’) can realize and connect themselves to their great spiritual past; this would certainly help them awaken or reawaken. (Shrii P.R. Sarkar launched a vigorous movement called Renaissance Universal for reawakening). The inclusion of the *Snan Mantra* (*Pitr purusebhyo namah, Rsi devebhyo namah....*) in the practices of Ananda Marga is also part of this effort (to connect to spiritual heritage).

This principle of awakening by connecting humanity to its great heritage has been also used in His Samaj movement. Samaj movement is the novel method of Shri Prabhat Ranjan Sarkar to utilize this connection to elevate humans to the thought of universalism, while solving their economic and social problems. By including Prout in His all encompassing philosophy, Dharma Guru Shrii Shrii Anandamurtijii has achieved the



status of Samaj Guru.(Samaj or society includes all issues like Education, Economics, Arts, Literature, History, Politics, Science, Linguistics and so on).

### **Guaranteed Minimum Requirements**

The parameters of Prout are based on abovementioned two messages – that Ananda Marga philosophy is great and complete only because it includes Prout and at the same time reminding the Proutists that they cannot go beyond Dharmic boundaries. Based on these parameters, Prout, advocates solutions to all socio-economic issues. That is why Prout is called a welfare theory advocating welfare for all.

The first and foremost solution Prout advocates in economic field concerns a subject that was always a serious cause of stress in common man. He says a constitutional guarantee must be given to every human being that he or she will get sufficient purchasing power to avail basic necessities of life (they include -Food, Clothing, Shelter, Education and Medical Care). This guarantee will allow one and all to pursue their spiritual goal more conveniently, as there will be no reason to worry for tomorrow. Unless humans divert their urge for the infinite to that Infinity through spiritual practice, (instead of trying to satisfy it in material world as most of them do), human life will reduce to animality as is already happening.

Professor Debnarayan Sarkar (former Professor of Economics from Presidency University, Kolkata), an economist of repute,

says that by this single provision of guaranteeing minimum requirements to every individual, Shri P.R. Sarkar has brought a revolution in both physical and psychic spheres. Every human being - both rich and poor- is worried about -what will happen to him or his family tomorrow. This feeling of insecurity is the main reason for accumulation and for all the worries that cause unnecessary stress. This provision in Prout allows every citizen to go to court, if necessary, if he or she is not getting minimum requirements. He need not worry for tomorrow or ever after. This is such a great psychological relief! It is difficult to imagine today - what far reaching changes it will bring to human society. Most of the tensions or stress every human being is going through will be effectively nullified by this single provision of Shri P.R. Sarkar.

Another remarkable point that has been noticed by several economists is Prout's assertion that it is Purchasing Power and not per capita income that indicates the measurement of growth of an economy. Per capita income deceives, because it cannot indicate the economic condition of common man. Capitalism hides its exploitative dimensions under these indicators – like GDP or GNP or per capita income. Because of widening gap between rich and poor, only purchasing power of common man is the real indicator of growth.

### **Maximum Utilization and Rational Distribution**

Prout also advocates maximum utilization and rational distribution.

The utilization theory, as Prout has been named, focuses on maximum utilization of all the resources. The resources provided to humanity by nature are definitely abundant, but they are not infinite. If the greed of human beings is ignited further as is being done in capitalism today, the resources will dry up sooner than one can imagine and all the comforts and facilities science and technology has offered to human beings will be a thing of the past. Use and throw culture has to be replaced by the use and reuse system, reuse to the maximum. Use and throw system represents a callous attitude that grows out of greed, arrogance, disrespect to the nature and show of wealth (that is how a capitalist mind works) is going to result in a catastrophe. So Shri P.R. Sarkar rightly advocates maximum utilization of natural and human resources, so that Prakrti will get sufficient time and space to regenerate the resources for our future generations.

Maximum utilization is associated with rational distribution of the resources. How every individual will get his or her due? First the minimum requirements and then additional emoluments in accordance to the value-added services he or she is providing to society and also considering his or her special needs for providing those rare services. All this depends on the economic status of that particular socio-economic zone (called Samaj). But principle will remain the same - provide minimum requirements to all through purchasing power and then provide additional emoluments for their quality services.

This is based on the principle that is natural to the created world. In Ananda Sutram the author says - *Vaecitryam prakrta dharmah samanam na bhavisyati*. It means everything that exists is different; no two things can be identical. They are not identical and that is why they exist separately. As such equal distribution is unnatural and unjustified; it is against the needs of



Capitalism does not permit an even flow of economic resources. With this system, a small privileged few are rich beyond conscience, and almost all others are doomed to be poor at some level. That's the way the system works. And since we know that the system will not change the rules, we are going to have to change the system.

— Martin Luther King —

the people and against the natural laws. It has to be rational distribution. Requirements of a labourer and an artist or that of a doctor cannot be the same. A person living in cold climate and one in warm country - their requirements also differ. Requirements change according to time, space and person and so rational distribution is the only right approach.

### **Increasing Minimum Standard of Living**

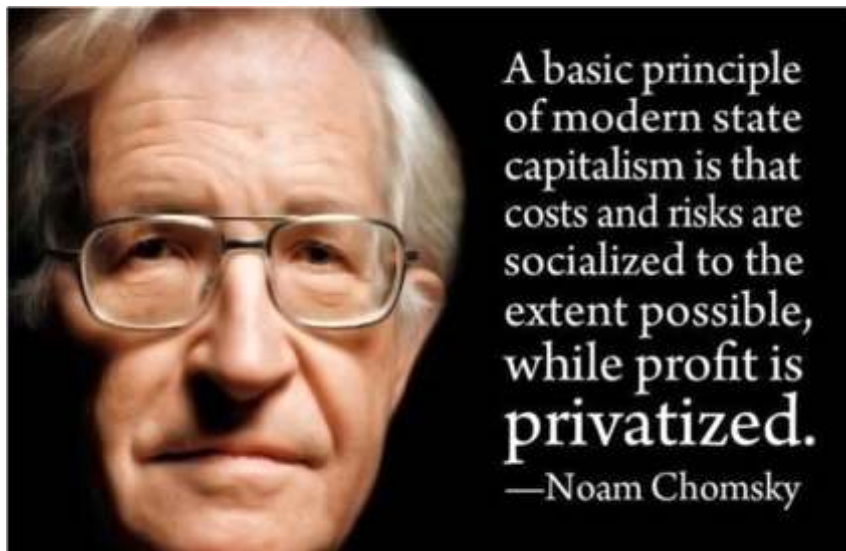
The minimum standard of living should always keep on increasing, because that is the indication of vitality of society, says Shri P.R. Sarkar. This is another dimension of Prout which makes it a living ideology. If minimum requirements are kept stagnant at a particular level, it will never satisfy a person. So to keep on increasing the standard is vital and for that the economic production of that socio-economic unit should keep on increasing and diversifying.

### **No Accumulation Without Permission**

The propounder of Prout tried to remove the need for accumulation by guaranteeing minimum requirements to one and all. But it is not always possible that Proutist system would respond immediately to emergency needs of a person or a family and so some accumulation of wealth has to be allowed. But it is long time experience that greed of human being may keep on accumulating wealth. This will certainly affect availability of essential requirements for others, because mundane wealth is limited. So although accumulation is allowed, it cannot be unlimited. The collective body of Sadvipras will decide how much a person or family can accumulate. This will keep on changing according to availability of the resources.

### **Change in Method of Utilization**

One very important aspect which makes Prout an ever- living theory is its 5th Principle. It says – the method of utilization will vary according to



time, space and person and this change should be of progressive nature. The advancement in science and technology will always invite better utilization of human and natural resources and so method of utilization has to change and this change should be forward looking, progressive.

### **Universalism**

Prout strongly believes that human society is one and indivisible. Shri P.R. Sarkar says that even after making so much progress in science and technology, one human society could not be formed for last 10 lakh years (the first human being was born on this earth a million years ago) and in no way it can be viewed as creditable. He says no “ism”, but only Universalism has to be supported, because that alone can lead humanity to spirituality and also to one human society. Shri P.R. Sarkar says it is good that science has developed, but it is worrying that civilization has lagged behind. The civilization lagging behind science turns science into a dangerous tool. That is why we see that the whole world is worried about atomic weapons of Pakistan falling in the hands of uncivilized terrorists. The civilization must move ahead with accelerated speed- going ahead of science and reassure humans of their safety. Shri Sarkar quotes one more principle from olden texts based on Universalism -

*Hararme pita, Goarii mata, svadesho bhuvanatrayam*

*(Lord Shiva is my father, Mata Goarii is my mother and this Tribhuvan is my country.)*

Prout wants to build up the edifice of Universalism or one human society on this principle.

Shri P. R. Sarkar did not live in the world of fantasy. To establish Universalism on the hard crust of this earth needs some novel methodology. So He went further on this theme – how to achieve it practically. He emphatically said – “....To unify society we must first remove social and economic disparities. In a society where one person wallows in luxury while another gradually starves to death, the bondage of friendship is inconceivable. Similarly, if there is hatred in the social sphere, such as the hatred an upper caste person may have for a low caste person, one can hardly imagine an atmosphere of fraternity. Those who have wealth may try to buy others to serve their purposes but one cannot have unity with a slave....”

### **Samaj for Universalism**

The novel concept to bring universalism is called Samaj – Socio-Economic Groupification. This concept of Samaj is based on deep psychological study of the human psyche and principles of economic development. Just raising hollow slogans of universalism will



cause one to be reduced to hypocrisy, unless every individual participates in this Universal feeling. He says....

*"....If a single person remains outside the influence of universalism and becomes a victim of exploitation, then the foundation of universal humanism will be undermined. Hence, PROUT has adopted a rational method to solve socio-economic problems which may be characterized as universal in spirit but regional in approach...."*

The concept of Samaj as described in His path-breaking talk of October 1979, says that Liberty is

*was the main reason behind collapse of Communism in Soviet Union. The human psyche out-rightly rejected its iron curtain. Shri Prabhat Ranjan Sarkar says... "...Freedom is a right of every human being. To encourage comprehensive, unbarred human expression in the different spheres of social life a congenial socio-economic environment has to be created, because as such an environment does not exist today...."*

The samaj system (groups of socio-cultural ecozones) of PROUT is based on five factors 1. Same Economic Problems 2. Similar

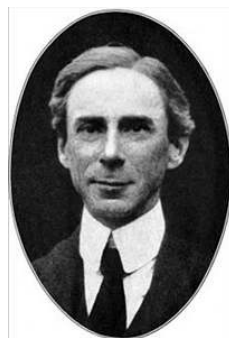
represent the local language and culture and can build up a well-knit society to fight all odds and develop a particular samaj economically. In Proutistic pattern there is no scope for unemployment (Prout says that working hours should be reduced to provide full employment to one and all), but priority must be given to local people so that migration is stopped. Migration to other lands disconnects one from its language, culture, heritage and identity and allows cosmopolitan city culture to develop where entry of pseudo-culture is easy. This pseudo-culture disconnects one from one's rich spiritual heritage and society degenerates. So every samaj has to guarantee employment to its all members, reducing migration to the minimum.

### Decentralization of Economy

Another feature of Proutist economy is Block level planning. Prout opposes planning at central or national level, where the bureaucrats are completely ignorant about the problems of people in remote areas. Administrative control may be centralized, but economic development must be decentralized. Prout calls it Economic Democracy. To materialize this principle, Prout advocates the cooperative system in Industrial and Agricultural structure. The exception is key industries like coal, steel, oil etc, (which should be managed by local Government) and very small businesses that can be managed under private ownership, all Industries and Agriculture should be managed under cooperatives. Prout also did not forget that the biggest exploitation is in farm sector and so strongly asserts that Agriculture must be given the same status as Industry. This will allow farmers to decide pricing of their products based on the input costs. Today they are deprived of this basic right and are compelled regularly to make distress sales.

### Political Democracy

Prout says that although democracy



**Advocates of capitalism are very apt to appeal to the sacred principles of liberty, which are embodied in one maxim: The fortunate must not be restrained in the exercise of tyranny over the unfortunate.**

(Bertrand Russell)

something what human being has fought for ages and does not want to lose it at any cost. In His own words.....

*".....Since the beginning of history there has been an incessant fight for freedom from natural, social, economic and political bondages. This fight is inherent in human nature. Human beings want freedom both as individuals and as members of society, and to achieve this freedom they must fight against all types of oppression. Yet we find that when any oppressed group or class gained some measure of freedom it in turn oppressed others.*

He further says-*"....Whatever liberty exists in society today is the result of prolonged struggle by many individuals and groups. At the root of this struggle is the innate human desire for happiness – the longing to establish oneself in the supreme flow of bliss.... Thus the propounder of Prout beautifully explains the basic humane desire for freedom and its connection with spirituality. Absence of freedom of expression*

Economic Potentiality 3. Ethnic Similarity 4. Sentimental Legacy 5. Geographical Features. Prout has divided India into 44 Samajas and the world in 268 Samajas. Shri Sarkar says that he wants every human being is able to express his or her pain, his afflictions in his own language with free mind. This opportunity for expression is a great achievement and relieves a man in pain to a great extent. But just giving opportunity to express will not do. Every socio-economic zone, called Samaj has to establish its identity, build up its economy, build up its power base to remove complexes and move ahead. That is why for Samaj's political assertion cannot be a taboo. Fighting elections in democracy will help Samaj to establish its identity in a strong way.

### Full Employment to Local

#### Persons

Another special provision of Prout is its assertion that local people must be given 100% employment. Why local people? Because local people

**We have achieved the Orwellian prediction - enslaved, the people have been programmed to love their bondage and are left to clutch only mirage-like images of freedom, its fables and fictions. The new slaves are linked together by vast electronic chains of television that imprison not their bodies but their minds. Their desires are programmed, their tastes manipulated, their values set for them.**

**—Gerry Spence**

**The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country . . . we're dominated by the relatively small number of persons . . . it is they who pull the wires which control the public mind, who harness old social forces and contrive new ways to bind and guide the world.**

**—Edward Bernays**

is the best form of Government in the existing systems, it is not above defects and that is why Prout advocates benevolent dictatorship of the board of Sadvipras. About democracy, Prout asserts that unless there is morality, education and socio-economic and political consciousness in voters, democracy cannot be successful, it cannot build a welfare state.

### **Sadvipra**

Shri Sarkar conceives an ideal character called Sadvipra to be created to administrate, to run cooperatives and also to act as watchdog. Sadvipra is a person who is physically fit, intellectually developed and spiritually elevated. He is a sincere follower of the moral principles Yama and Niyama and 16 points (spiritual discipline of Ananda Marga). Another exceptional character of a Sadvipra is that he is ready to fight with injustice. He is honest, has developed simplicity in his character and is also a fighter. Shri Sarkar has

written extensively about Prout and dealt in all the issues that are confronting humanity today. Exploitation of women, commercialization and politicalization of education, reservation, extravaganza in marriages, dogmas in observing social customs, ritualistic religion, casteism, racism and other divisive forces – he provided solutions to all these burning issues, attacked negative forces and inspired one and all to work for universal humanity.

### **Prout for Parivartan: It is a Mission**

Shri P.R. Sarkar not only gave Prout, he made it his mission. That is why we say Prout is for *Parivartan* (Change). He built up a strong organization of dedicated Sanyasis and devotees to execute his mission of Prout. He started thousands of schools and higher institutions to spread Neohumanistic education, he worked hard to guide His devotees to spiritual way of life, worked round the clock to build up cadre to

realize.

### **His mission.**

Shri Sarkar says there are 4 kinds of philosophies. 1. Matter Centered Philosophy (such as Communism) 2. Self Centered Philosophy (Capitalism) 3. Dogma Centered Philosophy (religious dogmas) and 4. God Centered Philosophy (Prout). The matter centered philosophy of communism has collapsed like a house of cards. Today it exists nowhere. The self-centered philosophy of Capitalism is going to burst out soon. Then will collapse the dogma centered philosophies (already the fight has begun) and only after that the God Centered Philosophy called Prout will usher in to save humanity. One can see or sense the dawn of Prout on the eastern horizon. It is giving a call to one and all to join this mission of Prout. Let us spread the word “Prout for *Parivartan*” in every nook and corner of the world, to reach every human being. Humanity is waiting since ages for Prout and now that moment is here.

# The Song of the Shirt

*(A poem on Proutistic Thought)*

**Thomas Hood**

**(Popular English poet and humorist; 1799–1845)**



With fingers weary and worn,  
With eyelids heavy and red,  
A woman sat, in unwomanly rags,  
Plying her needle and thread — Stitch! stitch! stitch!  
In poverty, hunger, and dirt,  
And still with a voice of dolorous pitch  
She sang the "Song of the Shirt."

"Work! work! work!  
While the cock is crowing aloof!  
And work — work — work,  
Till the stars shine through the roof!  
It's Oh! to be a slave  
Along with the barbarous Turk,  
Where woman has never a soul to save,  
If this is Christian work!

"Work — work — work,  
Till the brain begins to swim;  
Work — work — work,  
Till the eyes are heavy and dim!  
Seam, and gusset, and band,  
Band, and gusset, and seam,  
Till over the buttons I fall asleep,  
And sew them on in a dream!

"Oh, Men, with Sisters dear!  
Oh, men, with Mothers and Wives!  
It is not linen you're wearing out,  
But human creatures' lives!  
Stitch — stitch — stitch,  
In poverty, hunger and dirt,  
Sewing at once, with a double thread,  
A Shroud as well as a Shirt.

"But why do I talk of Death?  
That Phantom of grisly bone,  
I hardly fear its terrible shape,  
It seems so like my own —  
It seems so like my own,  
Because of the fasts I keep;  
Oh, God! that bread should be so dear  
And flesh and blood so cheap!  
"Work — work — work!  
My labour never flags;  
And what are its wages? A bed of straw,  
A crust of bread — and rags.  
That shattered roof — this naked floor —

A table — a broken chair —  
And a wall so blank, my shadow I thank  
For sometimes falling there!

"Work — work — work!  
From weary chime to chime,  
Work — work — work,  
As prisoners work for crime!  
Band, and gusset, and seam,  
Seam, and gusset, and band,  
Till the heart is sick, and the brain benumbed,  
As well as the weary hand.

"Work — work — work,  
In the dull December light,  
And work — work — work,  
When the weather is warm and bright —  
While underneath the eaves  
The brooding swallows cling  
As if to show me their sunny backs  
And twit me with the spring.  
"Oh! but to breathe the breath  
Of the cowslip and primrose sweet —  
With the sky above my head,  
And the grass beneath my feet;  
For only one short hour  
To feel as I used to feel,  
Before I knew the woes of want  
And the walk that costs a meal!

"Oh! but for one short hour!  
A respite however brief!  
No blessed leisure for Love or Hope,  
But only time for Grief!  
A little weeping would ease my heart,  
But in their briny bed  
My tears must stop, for every drop  
Hinders needle and thread!"  
With fingers weary and worn,  
With eyelids heavy and red,  
A woman sat in unwomanly rags,  
Plying her needle and thread —

Stitch! stitch! stitch!  
In poverty, hunger, and dirt,  
And still with a voice of dolorous pitch, —  
Would that its tone could reach the Rich! —  
She sang this "Song of the Shirt!"



# India Edible Oil Producers Fight Losing Battle Against Cheap Palm Oil Imports

★ **Rajendra Jadhav**

**R**ajesh Agrawal had built two large oilseed crushing mills in central India, betting on rising local consumption of edible oils. But now after 30 years of soaring demand and good business, his main mill is shut and covered in grass.

Agrawal's shuttered soybean plant highlights the malaise gripping Indian crushers, who have been forced to use a fraction of their capacity as the domestic market stays awash with cheap rival palm oil from top producers Malaysia and Indonesia.

Now with Malaysian palm oil prices near 6-1/2 year lows, imports could rise even more, undermining Prime Minister Narendra Modi's efforts to make the country self-sufficient in edible oils, overseas purchases of which exceed \$10 billion per year - India's third-highest such spend after oil and gold.

"In the next year, palm oil imports could rise up to 10 million tonnes from around 9.3 million tonnes this year. At the current price level other oils can't compete with palm oil," said Nitesh Shahra, president of the refinery division of Ruchi Soya, the country's biggest edible oil refiner.

"Already our import dependency has gone up from 30 percent to nearly 70 percent in the last few years. It will go up further unless we make oilseeds remunerative for farmers by increasing import duty," he added.

Massive imports have driven down Indian soybean prices by 20 percent in four months, discouraging farmers from expanding oilseed area. But despite

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**In the past 20 years, India's edible oil output has risen only about a third whereas imports have surged twelve times to 14.4 million tonnes to keep pace with growing consumption, making it the world's top buyer of cooking oils.**

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this, local soyoil is still 50 percent costlier than imported palm oil.

"Oilseed cultivation is not profitable. There is no guarantee of prices and yield," said Mukesh Patel, who cultivates soybeans in Dewas, a district in the central Indian state of Madhya Pradesh. "Next year I will switch to corn. It costs less and gives better returns," he added.

In the past 20 years, India's edible oil output has risen only about a third whereas imports have surged twelve times to 14.4 million tonnes to keep pace with growing consumption, making it the world's top buyer of cooking oils.

While India does have a crushing capacity of more than 30 million tonnes, utilization is at below 30 percent due to a scarcity of oilseeds, said Pravin Lunkad, president of industry body the Solvent Extractors' Association of India. Earlier this year crushing plants were operating at around 45 to 50 percent.

"India has become the dumping ground for palm oil," said Davish Jain, chairman of the Soybean Processors Association of India. "Our oilseed and edible oil production will not rise unless we restrict cheaper imports."

## **Government Push for Oilseeds**

The finance ministry is looking into requests for a hike in import duties on crude edible oils to 25 percent from 7.5 percent, and to 45 percent on the refined variety from 15 percent, government sources said.

India has said it plans to spend \$1.5 billion over three years to help farmers grow oil palm trees. It has already been considering directly buying oilseeds from farmers and boosting state support for rapeseed, soybeans and peanuts.

But as of now, it is a Catch-22 for farmers and millers.

"We can't sell edible oils at higher prices due to cheaper imports and oilseed farmers are not ready to accept lower prices," said the miller Agrawal.



# Gujarat Villages Resist “Urbanization”

**The people’s resistance and opposition to merger with urban development authorities in the various towns/cities of Gujarat is showing up the simmering discontent with the government’s definition of ‘development’.**

✱ **Persis Ginwalla and Sagar Rabari**

“**T**he rate of urbanisation in Gujarat, as per the Census 2011 is 43%, up from 37% in 2001. This makes Gujarat one of the fastest growing urbanised states in India, according to the Census.” This is supposed to be a positive indicator – indicating growth, development and growing prosperity.

And yet, in 2016, 34 villages around Morbi-Vankaner, under the aegis of the Morbi-Vankaner Sheheri Vikas Sattamandal Sarpanch Association, undertook a series of protests – fasts, demonstrations – against the proposal to include 42 villages into

the Morbi-Vankaner Urban Development Authority (MVUDA). In September 2015, 42 villages around Junagadh city (part of Junagadh and Vanthali blocks), which were to be included in the Junagadh Urban Development Authority (JUDA), protested against this move and agitated to get them removed from the JUDA. This came on the heels of villages in Surat rejecting their inclusion in Surat Urban Development Authority (SUDA) twice and in Himmatnagar against inclusion in Himmatnagar Urban Development Authority (HUDA). All these agitations are being led by local protest groups.

Following the protests, the first notification for Surat and the one for Himmatnagar were cancelled; the rest are pending.

The main contention of these protests is: they want to continue with their occupation as agriculturalists and inclusion in Urban Development Authority (UDA) will automatically mean a deduction of nearly 40% of their land, making agriculture next to impossible and leaving them with the only option of selling their land. At the very least this means that ‘one of the fastest urbanising states in India’ is doing so against

## **Past Urbanisation**

This is revealing an apparently new trend of popular resistance to urbanisation in Gujarat, whose people, it was believed, were eager to urbanise. It is important to note that urbanisation, all along, has happened without people’s participation, by and large. But more importantly, it should be borne in mind that the urbanisation that happened earlier was nothing more than a change in nomenclature and category. A notification for merging villages with the existing UDA would automatically transform those rural populations to urban populations without, in any way,





changing their economics, social setup or mode of life and living. The other aspect to this was the non-resistance to the change in nomenclature since it was accompanied by the assumption, now broken, that merger with the Municipal Corporations would bring them the much needed basic amenities without which they had been struggling for long.

On this front, i.e. basic amenities, the people have learnt that merger with urban authorities does not bring them the basic amenities – education, healthcare, transportation, drinking water, sanitation and sewerage ... and they have to remain at the same level and in the same situation as they were when they were ‘rural’. Moreover, this excuse, i.e. becoming urbanised will result in basic amenities, has been recognised to be spurious. Education, health, roads, transportation and communication are rights of every citizen and ought to be exclusive of ones urban/rural status. That the ‘carrot’ of ‘basic amenities’ has to be offered to people to ‘manufacture consent’ to the otherwise unpopular ‘land

pooling’ mechanism shows up the poverty of ideas of political parties.

Further, in the absence of basic amenities, education, drinking water, health care, transport and communication, roads... many families which could afford to migrate to cities, seeking to better their and their children’s life prospects, did migrate to cities. Those that did not have the luxury of a viable occupation in the village also migrated out of distress, simply as a survival strategy. Effectively swelling the numbers of ‘urbanising population’!! No credit to anyone on any front.

This is to underscore the importance of differentiating between urbanisation as a chosen mode of life (open to anyone) and urbanisation which follows acute and systematically designed rural distress (targeted at certain groups which could be the ‘flavour of the time’ – farmers, dalits, adivasis, women...).

### **Questioning ‘Urbanisation = Development’**

The people’s resistance and opposition to merger with urban

development authorities in the various towns/cities of Gujarat is therefore showing up the simmering discontent with the government’s definition of ‘development’. Highways, fly-overs, shopping malls, multiplexes, residential enclaves, golf courses etc. constitute ‘development’ for the vocal middle-class and the government. However, these have no bearing on the ‘quality of life’ of the large section of the lower income groups, and the socially marginalised groups. This is precisely the gist of the opposition to the UDAs.

### **Smart Cities – No takers**

On much the same lines, and for almost the same reasons, the first Greenfield smart city in Gujarat, the Dholera smart city, is also being resisted by the people of 22 villages in and around Dholera. Proposed in an area of 92,000 ha. (920 sq. kms.), which is an entirely agricultural area, this project is being vehemently opposed by the people of the area for whom this is an unacceptable proposition, one that is certain to destroy them – in every possible way.



# DADHICI SONGS

1411 (22/03/1984)

ALOHARA SHARAT SANJHE  
ALOHARA SHARAT SANJHE  
MANER KUHELIITE  
AAAAAAAAAAAA  
DEKHATE ÁMI PÁINI KICHU  
DEKHATE ÁMI PÁINI KICHU  
CHILUM ÁNDHÁRETE  
MANER KUHELIITE  
ÁÁÁÁÁÁÁÁÁÁ  
LOJHARÁ SHARAT SÁNJHE  
MANER KUHELIITE

ÁLO HÁTE ELO JÁRÁ ÁLOR PRATIİK CHILO  
TÁRÁ  
TÁDER SÁTHE MISHE JETE PÁRINI ASMITÁTE  
MANER KUHELIITE

ÁLO NIYE GELO JÁRÁ ÁLOR PATHIK CHILO  
TÁRÁ  
TÁDER SÁTHE PATH CALITE  
PÁRINI DURBALATÁTE  
MANER KUHELIITE  
ÁÁÁÁÁÁÁÁÁÁ  
ÁLOJHARÁ SHARAT SÁNJHE  
MANER KUHELIITE

On one autumn evening there was  
Such a fountain of effulgence  
But because of the dark mists of my mind  
I was unable to see anything  
As I remained in darkness.

Those who came with radiant light in hand  
Those existed as living symbols (Pratiik)  
Of divine effulgence –  
I was unable to mix and merge together with them  
Due to my ego and vanity.

They who departed with such radiant light  
They were the pathfarers of divine effulgence  
Together with them along the path,  
O! I just could not move forward  
Due to my failings and weaknesses.

\* Those who have gone far ahead are those who are  
Dadhicis. As Baba said, if in the fight for His Mission (or  
One Human Society) if our throat is cut we will be in the  
palm of our hands.

2613 (22/04/1985)

ÁLOKER PATH DHARE  
JÁRÁ GIYE CHILO DÚRE,  
HE PRABHU RAYECHO BHARE  
TOMÁRAI ANTARE  
HÁRÁYECHI BHÁVÁ BHÚL,  
DOLE JE DODUL DUL  
SMRITIR DRÁGHIMÁ PARE  
TÁHÁRÁ SAORA KARE  
TOMÁRI ANTARE  
HÁRAÍ HÁRAÍ SADÁI BHÁVIYÁ THÁKI ÁÁ  
HÁRAÍ HÁRAÍ SADÁI BHÁVIYÁ THÁKI  
YADIO KICHUHÁRÁY NÁ THÁKE NÁ BÁKII  
TUMI ÁCHO JABE MAHA TÁNDÁVE  
SAMGE NIYE SABÁRE  
TOMÁRI ANTARE  
ÁLOKE TUMI RAYECHO, ÁÁ  
ÁLOKE TUMI RAYECHO,  
ÁNDHÁR RANDHRE ÁCHO  
ABHÁVE O BHÁVE SMITA ANUBHAVE  
DHVANICHO MARMA TÁRE,  
TOMÁRI ANTARE  
ÁLOKER PATH DHARE  
JÁRÁ GIYE CHILO DÚRE,  
HE PRABHU RAYECHO BHARE  
TOMÁRI ANTARE

Holding onto the path of Your radiance  
Those who have gone far ahead\*  
O Beloved Lord  
They ever remain fulfilled within You  
Let us forget all feelings that they were lost to us  
They are ever swaying in the swing  
Of our memory's meridians  
Creating blazing solar flares.  
They all are lost to us, lost to us  
But I keep on thinking, feeling and ideating  
That nothing at all is lost  
Or will remain left out or neglected  
Because You are there  
In Your Great Tandava Dance  
And everyone is there  
Together with You.  
You remain in their radiance  
As well in the inner pores  
Of their darkness (of their being forgotten)  
In their ecstasy of the past  
And in their stance now,  
Beyond all ecstasy  
Their experience was only of Your smile.  
They ever resonate and resound  
In the core of my heart.

# The Transitional Period

*Shrii Shrii Ānandamūrti*

What does “yugasandhi” mean? “Yuga” means “age” and “sandhi” means “joint”. Therefore yugasandhi means “juncture between ages”.

At a certain stage in the movement of human society along its path, the behaviour, manners, customs, intellect and wisdom of the people cease to develop they become static; and society loses its capacity to move forward. This is the critical juncture in history when the society feels the need for an extraordinarily powerful personality, a Maha sambhu ti. At this juncture the advent of such a mighty personality is inevitable.

It has already been said that sadvipras (spiritual revolutionaries) will be at the hub of the social cycle to guide and control the movement of the society. They will not allow anyone to perpetrate torture or exploitation. However, at that stage of acute staticity in the society, which occurs every three to four thousand years, a great and extraordinarily powerful person's advent is extremely necessary. Such a figure or “Maha sambhuti”, infuses dynamism in the social body and accelerates the speed of movement. All the virtuous people in the world respond to his call and rally around Him. He creates a polarization in the society: the virtuous versus the wicked. In the clash between the two groups, the virtuous people emerge victorious by dint of their special efforts coupled with the grace of that great personality. His advent itself signifies victory in the war. The mark of victory is sure to be imprinted on the forehead of the virtuous. The brave companions of this Maha sambhu ti accompany him from age to age preferring to work with Him than attain their own liberation. They may or may not have great ambitions, they may or may not suffer from superiority or inferiority complexes, but there is no evil element in this world that can defeat these blessed people. Rather, in the last phase of the conflict, the evil forces are bound to accept total defeat. Therefore, to those of you marching forward on the path of virtue, the path of dharma, I say, “Keep marching on safely and without concern.”

Shiva's companions were not reputable scholars, but were virtuous people who were always ready to fight against sin. In history they are called “Shiva's spiritual soldiers.” You should remember that in the present world you are Shiva's retinue or “gana”. That is, you have come to the world for victory and not for defeat. A few thousand years ago, Kṛṣṇa was born. At this time also, his companions, the gopas and gopis of Vraja, who worked with him to accelerate the speed of the social movement, were also not profound scholars or learned people, but it is they who were victorious. In those days many songs were sung in praise of those great people.

In the present day also, you can see for yourself how the social movement is grinding to a halt. When social progress loses its velocity it is called “yugasandhi” (transitional period) in Sam skṛta. You have all been born in such a transitional period and have assembled here today. In the future, the honest and virtuous people of the society will respond to Your call and will unite. The same polarization is taking place now as occurred in the past: the honest people are with you and will remain with you; the dishonest people will oppose you now and will continue their efforts to block your progress in future. Whenever there is a war between Dharma and adharma, you are sure to be victorious. You are not alone Dharma is with you, the benevolent intellect is with you, and I am also with you.



## PROUT Literacy Camp in Meerut



A PROUT Literacy Camp was held in Meerut, Uttar Pradesh on 23 and 24 April 2016 organized by senior Proutists of Meerut Mahesh Prasad and Dr. Jayshankar Atreya under the guidance of Acharya Rameshvarananda Avadhuta. Nearly 100 Proutists from 9 states of India attended the camp. It was felicitated by books written by Dr. Jayshankar Atreya and Senior Proutist poet Dr. Ramniwas Sharma on their visions of PROUT.

The camp was inaugurated by Acharya Parmeshvarananda Avadhuta. The 1st session on the contributions of Shrii Prabhat Ranjan Sarkar was addressed by Acarya Santosananda Avadhuta followed by series of lectures on different Socio-economic and cultural solutions of Prout. Acarya Animeshananda Avadhuta spoke on the seminal treatise, Problems of the Day, Acarya Vandanananda Avadhuta spoke on different issues of building one human society and gave a call for action to manifest the sublime mission of Prout. Similarly Acarya Karunananda Avadhuta also spoke on the occasion. S K Pawar was present as Resource person. Prof. R P Singh spoke on Prama and Prosperity while Smt. Swati Vashista spoke on restoring women's dignity.

On the second day Mahesh Parasadji spoke on Crime and Punishment with the illuminating remarks by Ajay Pandeyji on the Proutistic views of Crime and Punishment. Niranjana Kumar spoke on Cooperative movement followed by Ganesh Bhatt on Economic Democracy and agriculture cooperatives in conjunction with farmer leaders like Hawa Singh Nain of Haryanvi Samaj and other Proutists. The programme inspired several Proutists to conduct such Prout Training courses in their local areas or to start Prout projects like starting Prout Cooperative in Jaipur proposed by Proutist sister Smt. Shipra Bhatnagar.



## Mumbai RAWA Programme

To honour the 95th birth anniversary of Shrii Shrii Anandamurtiji also known as Shrii Prabhat Ranjan Sarkar, Renaissance Artists' and Writers' Association (RAWA), the cultural wing of Ananda Marga Pracharak Samgha organized a lively cultural evening based on Prabhat Samgiita on 14th May 2016, at P.L. Deshpande Kala Academy, Prabhadevi, Mumbai.

The programme started with Prabhat Samgiita by Students of Ananda Marga Children Home, Mumbai. On this occasion, Padmashree Pandit Suresh Talwalkar, noted Tabla Player, was felicitated by RAWA for his valuable contributions in the field of classical instrumental music. Padmashree Kumar Ketkar, noted Journalist and writer, was the Chief Guest. Prof. Shefali Pandya, Senior Professor, Mumbai University presided over the function. Shrii Vijay Agrawal, Chairman, RAWA, Mumbai, Dr. Nagesh Sandu and Basant Sarangi, senior member of RAWA were also present on the dais.

During the felicitation programme Vijay Agrawal, Chairman, RAWA, Mumbai, Kumar Ketkar, Chief Guest of the programme, Dr. Nagesh Sandu and Basant Sarangi senior member of RAWA presented memento, citation, shawl and shrifalam to Pandit Suresh Talwalkar respectively.

After the felicitation programme Pandit Suresh Talwalkar expressed heartfelt thanks to RAWA for his felicitation and he also spoke on Shrii Shrii Anandamurtiji's contributions to Prabhat Samgiita. Kumar Ketkar, lauded that Shrii Shrii Anandamurti was a versatile genius and he contributed in all academic subjects for the welfare of humanity. He said, "I am very much surprised that Shrii Sarkar has written 40 books only on linguistics which surpassed all intellectual barriers. I have been regularly participating as a guest since 2002." He remarked that Prabhat Samgiita is a new school of music and it is composed and set to melodies by Shrii P.R.Sarkar, founder of Ananda Marga. He has composed 5018 songs within eight years in eight different languages.

Prof. Shefali Pandya spoke on Shrii Shrii Anandamurtiji's various contributions to humanity. She lauded that being a educationist, when I went through Sarkar's literature, got practical knowledge especially in the field of education. His contribution on Neo-humanism liberates from all barriers and dogmas. She also explained the meaning of Neohumanism—The theory which teaches the welfare of living and non-living is Neohumanism.

Dr. Maneesha Kulkarni, Department of Music, Mumbai University sang 4 devotional songs of Prabhat Samgiita and A.c.Shubhaprasannananda Avadhuta sang one Prabhat Samgiita Song. They enthralled the audience with their melodious voice. A Dance-drama titled "Pranam Tumhe Sadashiv" written by Acharya Haratmananda Avadhuta and directed by Dr. Kishu Pal was performed by Nrityalika, Mumbai. To mark the 95th birth anniversary of Shrii Shrii Anandamurtiji, Times of India speaking tree edit page published an excellent article its all editions today.



## Proutist Sahayadri Samaj Water Conservation Campaign

Marathawada region has been suffering from severe drought. Farmers have been committing suicides. Government has not been working for the irrigation of their agriculture fields. In this situation, Proutist Sahayadri Samaj has come up with the solutions. Shrii Prabhat Ranjan Sarkar has provided many solutions to fight drought. If we follow the same, entire planet will become green, no drought will exist at all. Baba said to trap entire rain water in check dams and then divert entire rain water into canals for irrigation. Entire rain water should be trapped so that it will not go useless and meet sea.

As per planning, on early morning of 6th May, a Team led by Acharya Rupatiitananda Avadhuta left Mumbai (Shelu ashram) and arrived at Aurangabad

en route to Pune, Ahamadnagar. In Aurangabad, they visited one canal which was completely dry. The team had a fruitful discussion with local social workers. Then they left for Jalana town and then reached at the Village "Satephal" which they have decided to make drought free.

There were no toilet facilities in village. All are used to answer "Nature's call" in open fields early morning before sunrise. We had to follow the same village rule. No Toilets, no bathrooms, no wash basin, no tap water, etc. All village wells were dry. The river is dry. Canals are dry. It is very difficult to imagine the daily routine life of this village. Women are worst affected.

Animals of village are most affected. They do not find green fields for grazing. Cattle owners buy green fodder for their cattle. Cost of fodder is more than the cost of cattle itself. Weak ribs of cattle are clearly visible. We found cows searching for greeneries. But Alas! They could not find. Cows were found chewing dry sugarcane wastes. There is no option at all..... Acharya Rupertitananda Avadhuta met New Village Sarpanch Advocate Ramchandra Bankar of SATEPHAL village. Brother Ramchandra ji has selfless service oriented mind. Dada Rupatiitananda emphasized that Ramchander ji has a fighting spirit....against corruption & unethical / immoral elements in Society - a trait/ a quality which is very essential if we are to start SAMAJ/ PROUT

movement and related Programs. Wine, beer, etc have been banned in the village by the Sarpanch Ramchanderji....

Next day one general meeting of villagers was arranged in front of village Panchayat office. Government SDO and other officers were invited. Speeches were inspiring. All emphasized to make this village drought free by adopting Sahayadri Samaj efforts.

All of us reached dry canals. Villagers also reached there to see how we are going to make area drought free. Power excavator machine (Poclain) was brought. Excavation of dry canals started. Main goal is to trap entire rain water in check dams and then divert entire rain water into canals for irrigation. Sahayadri Samaj will make the mission successful.





## PBI Uttar Pradesh Holds State Meeting

A meeting of PBI workers in the state was held in Lucknow. Uttar Pradesh is a very large state that is very advantageous for corruption, exploiters and their paid politicians and a cause of grief to citizens in remote parts of the state suffering from drought and long-term neglect of the state.

Subhash C. Tyagi spoke about how in the long history of this state created by the British, there have been many political parties but none of them have reduced the misery of the people, end the endless corruption of the government administration and shut down the mafias dominating social life. He said PBI alone is the sole hope for this state. As it is committed for this mission.

Acarya Santosananda Avadhuta spoke about the crisis of character in the state. The state, while still have low literacy (especially for women) in many parts, has increased the literacy overall and has increased the number of schools and universities. However this has not brought about a moral transformation of the state - rather the social culture has degenerated totally. Hence the primary crisis in every aspect of the society and in every part of the state is a crisis of character. The mission of PBI is to create a movement for personal moral self-analysis and uplift and for assault on all forms of corruption in the society.

The PBI workers then explained their plan to make this a reality.



Firstly they are going to launch signature campaign to demand the printing of money in higher amounts (Rs 500 & Rs 1000) be stopped and all large monetary transactions should be done electronically through banks.. This will make it more difficult to do money deals and easier to track them. Another demand is that the special allowances given to MPs and MLAs for development work should be seized and used to create a Voter's Development Fund which will be run by the people in their constituency. This will prevent politicians from utilising these funds for elections and other corrupt activities. Finally the ultimate demand is Amiri Rekha or wealth ceiling. All extra property and funds should be seized by the government. All these proposals will not be well-received by the corrupt elites and their government servants. PBI is determined to undertake a campaign to win this battle in the state of UP, one of the most corrupt in the nation.

## PBI Strategic Meeting in Amravati

The Vidarbha unit of PBI met to plan the movement for separate statehood. The current drought has shown the people of Vidarbha that despite having a Chief Minister from Vidarbha, Vidarbha will not get even basic humanitarian aid, let alone justice under the rule of Maharashtra.

First Acarya Santosananda Avadhuta addressed the gathering. He explained that to fight to create a mass movement so that the authorities will grant statehood to Vidarbha is a tremendous undertaking. And to fight to





create a mass movement that will also grant economic swaraj to Vidarbha is a far more challenging task. But it is a task that must be grappled with because unless the outside exploiters are removed from Vidarbha mere political freedom in the form of a separate state is fool's gold. To take up this task of Sampurna Swaraj for Vidarbha requires a revolutionary transformation among the people of Vidarbha and especially the cadre of PBI. In this regard, Acarya Santosanandaji explained what is the required revolution in one's personal lifestyle and in one's spiritual life required for this transformation.

Then Madhukar Nistane gave a rousing speech outlining the history of the

exploitation of Vidarbha. He forthrightly stated that the suffering of Vidarbha is going to increase with the onslaught of the drought and the general downturn in the economy. If Vidarbha was a separate state with basic economic independence like Kashmir, Nagaland and Mizoram have, then there would be some chance to minimize the suffering and plan for a new economy. However, the longer there is delay in attaining Artha Azadi (economic freedom), more the people will have to suffer. Thus he gave a call to the participants to develop a do-or-die spirit towards attaining separate statehood for Vidarbha.



## PBI Demands Direct Transfer of MDM Money to Bank Account

On 17 May, 2016, a meeting of PBI(Bihar) was held at Karpuri Ashram in Sitamadhi, Bihar. Held in the presence of central supervisor Rajkishor Prasad, the meeting was presided by Ram Vilas Baitha, District Chairman of Sitamadhi. In the meeting, the following persons were appointed as the new office bearers:

Pradeep Kumar	-	Chairman
Dinesh Kumar	-	Treasurer
Jaishree Gupta	-	Secretary, Women's wing
Devendra Ram	-	Member
Amit Kumar	-	Member
Nagendra Singh Patel	-	Member

On this occasion, Ram Vilas Baitha said that the money spent on a child in MDM should be transferred directly to the child's or their parents' bank account. Pradeep Kumar said that in the absence of quality education, MDM is not important.

Rajkishor Prasad demanded that sale of all tobacco products including cigarettes, gutkha etc. must be banned all over the country. He said that PBI will start a nationwide campaign in favour of this ban. Jaishree Gupta expressed her concern about the safety and security of women in the country. She said that women cannot succeed in any field of life if they do not feel safe, so her priority will be to work in this direction. Others present in the meeting included Chandrshwar Kumar, Upendra Safi, Kranti Kumar Singh and Ramsahay Sah.

# 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 fa fum.  
Expel the demons from physical stratum.  
Fee fy fa fum.  
Expel the exploiters from economic stratum.  
Fee fy fa fum.  
Expel the brutes from psychic stratum.  
Fee fy fa fum.  
Expel the parasites from spiritual stratum.  
Human body is to serve one and all,  
Human mind to attend Cosmic Call,  
Human spirit at the altar Supreme,  
Surrender and be Supreme.*



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



**Subhas Chand Tyagi**

Chairman, Proutist Bloc India

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

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

I appeal everybody to enrol themselves as a member of this party and strengthen the power of moralist forces.

**Come One**

**Come All**

**Contact : 9212069074, 9212199658, 9811426644, 9999626164  
email: proutistblocindia@yahoo.com visit us at : pbi.org.in**