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# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



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**Ananda Purnima Issue**

## Human Society Is One

THE SAME PEOPLE WHO QUARREL TODAY MAY REJOICE TOGETHER  
IN COMMON FRIENDSHIP TOMORROW



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**PROUT**

A Vibrant Magazine that Informs & Inspires

# PROUT

## PROGRESSIVE UTILISATION THEORY

Propounded by - Shrii Prabhat Ranjan Sarkar

### PROUT - Cry of the Suffering Humanity







#### What is PROUT :

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

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

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

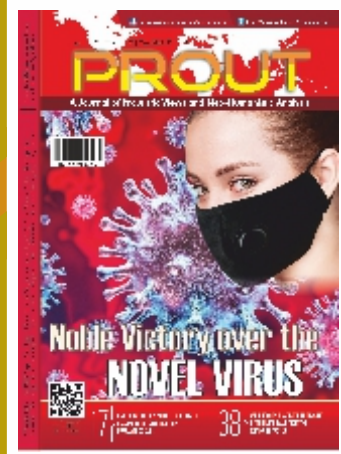
#### Main principles of PROUT and Neo-Humanism

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

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# Fundamental Principles of PROUT

The grand, benevolent flow of ideas, with the common people on one side, and the state of Supreme Bliss on the other – this is called literature. ... If the sweet benevolent sentiment of individual life fails to inspire collective life, we cannot consider such a creation as art. The aim of artistic creation is to impart joy and bliss.

– Shrii Prabhat Ranjan Sarkar

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

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# HELP OTHERS WITH TRUE SPIRIT OF SERVICE

"Keep serving the people, and as you render service ascribe Brahmanhood to those you are serving. Try to make them happy with all the sweetness of your heart. Help others with the true spirit of service, not with the intention of propagating yourself or group interests or any 'ism'. Think that the Supreme Entity has come to you in the form of needy people to test your sense of duty." So said Prout's founder Shrii Prabhat Ranjan Sarkar whose 99th birth anniversary fell on Vaeshakhi Purnima — May 7. Every year at this time, Prout presents a special Ananda Purnima issue to commemorate the occasion, which reminds us of various aspects from His life and yet not fail to notice the suffering around us.



The world today is going through very testing times caused by the Covid-19 pandemic. Ever since the virus was first detected in China in November 2019 and reported to World Health Organisation on December 31, there has been an immense toll on human society across the entire world. Almost 9 million have been infected and 320 186 have succumbed to the disease — the good news being nearly 2 million recovered. The institution of lockdowns have caused untold and unimaginable miseries to people. The Great Lockdown of 2020 has caused world economy to experience the worst recession since the Great Depression of the 1930s. Economic activity came to a standstill and according to International Monetary Fund sources the combined economic loss among 123 nations of the world could be 9 trillion US \$ and as per a recent International Labour Organisation report, over 200 million jobs were lost.

In India more than 3/4 of those who lost jobs were daily wage earners and as per a Centre for Monitoring Indian Economy (CMIE) estimate; and the sudden lockdown with four hours notice caused untold misery to the 110 million economic migrants dwelling in slums of the metro cities. And thus followed, the story of mass reverse migration of workers back to their homes. Without food and shelter, with the spectre of hunger staring at them and a deadly disease staring in the face, they fled their shanties looking for any possible way to reach their villages and spilled out onto highways and bus stands. The heart-rending images of millions of poor, hungry men and women, carrying what they could, with wailing children in tow, are haunting. After the first lockdown was over Govt. could have arranged trains for them, which they are doing now, and spared them such misery. Political parties are at loggerheads trying to derive benefit from their plight by making various promises etc.

As Prout's founder said: "Those who serve the poor in order to convert them in some way, or those political opportunists who serve them to get their votes with a view to becoming ministers, are not the true benefactors of human society, but devious traders. ... There are many good people in this world who want to do good work. You should convince them, work with them and organize them to do maximum service for the suffering humanity. Our world needs a great change in order to move forward and progress. A new order, a new wave, will have to take the place of the old to remedy all the physical, social, intellectual and spiritual ills of the world. As the vanguard of this new movement, the youth are indispensable. It is the youth, and the youth only, who have the vigour to bring about the necessary change. It is the youth who have the resilience to change and adapt and implement the vision of a new society. Without this vision, without the youth, the world will continue in the morass of suffering, injustice and exploitation that is our present social condition. It is the youth of the world only who can help bring about the new world order and the vision of a new humanity".

We wish our readers Happy Ananda Purnima and may the year ahead till the centenary of His advent be full of promise and hope especially for the youth to galvanise the people and continue efforts so that flow of affluence is regulated and adjustments made to minimize physical shortages and psychic deficiencies before they become chronic problems. These would be concrete steps towards ushering in the new world order as envisioned. ●

### Women's Rights – Cover Story (April Issue)

Let me start with congratulating you on the quality and breadth of articles in Prout Journal. I know the enormous work that goes into producing a high quality magazine, and thank you so much for putting in the effort. In the April issue, you took up women's rights which is a very important topic. However, I was just a little surprised that there was no sister who contributed any material. In my view, having women contribute to articles about women's issues would give it a more authentic ring. There is no problem with us men getting involved in the struggle for women's rights, but I feel that we do that best by a supporting role, and let women themselves be the driving force.

- Govinda, Denmark

With the women's empowerment issue, congrats but what I've learned from every community I work with that has been oppressed is: **"nothing about us without us."** I certainly disagree with some of the analysis [in the issue], but I am gendered male, so rather have someone who is gendered female in this life [respond to the analysis]. What I recommend is that we let 3-5 Prout sisters respond, or better create their own mini-symposium in the journal. Is that ok? I can suggest a few.

- Sohail Inayatullah, Australia

### Reply by the Author....

Thanks to Brother Govinda and Brother Sohail for their input. I think that due to certain circumstances, the April issue may have accidentally given the impression of ignoring women's input on a women's issue; but if we look at the Prout Journal over the years, there have been many articles by women on women's issues. In any case, I welcome Sohail's suggestion of a response by anyone who may disagree with the analysis I applied in the April issue. By the way, I know some spirited woman Proutists who I think would not agree that the input of men, or even input contrary to their own views, should be limited in any way; they would say, "Bring it on!" But let us hear their own views on this.

I have written more extensively to Govinda and Sohail by email. Readers who would like to see those more extensive replies, please write to me at [acyutananda1@gmail.com](mailto:acyutananda1@gmail.com)

- Ācārya Acyutānanda Avadhūta, Kolkata

*PJ follows no gender bias at all. Unfortunately there's lack of original articles especially from both Proutist sisters, and brothers as well:*  
Eds

### Women's Rights – Cover Story (April Issue)

**May I offer some constructive feedback, and that it will only serve to improve even more your efforts. Especially as the issue focused on women, I was hoping to find some articles from female voices, but I was disappointed not to see any. I am sure that this wasn't intentional. In the PROUT Convention in Denmark, the organising committee took a formal decision a few years ago to create a gender-inclusion policy of ensuring gender balance in all of the programs.** Although there are many capable proutists sisters in Europe, many needing a bit of encouragement to actually step into their power and take on leadership. When conscious attention isn't given to inclusion, often what happens is that the more ingrained social patterns take over, and female voices, minority voices etc end up invisible or marginalised. It is the "internalisation" of oppression - even if nobody is trying to be oppressive and perhaps even the opposite - those that have not been in the foreground find the background more comfortable and familiar. Perhaps PJ could consider a similar type of policy. Taking care with such details and ensuring a diversity of voices, will only further enhance the messages contained in PROUT Journal, in my opinion. It will show an alignment between words and actions.

- Didi Ananda Devapriya,  
Bucharest, Romania



### History and Superstition

A fascinating discourse by Prout's founder, who citing historical occurrences, has in a nutshell, explained why people tend to be superstitious. One of the reasons is the unhealthy tendency of some sections of societies' to give credence to baseless stories and mythologies. Sooner we rid ourselves of superstition, better it is for humanity.

Supriya Sharma  
Gorakhpur

### Noble Victory Over Novel Virus

A wonderful cover story very true and comes at a very apt time containing details about the worst pandemic that has hit the world and India. Today Corona virus has been well contained in India as compared to other countries due to all the measures taken by the Govt. and the cooperation of the people by and large.

Dhaniswara Reddy, Hyderabad

### Corona Virus Preventive Methods

These simple holistic methods should be followed by not only those on spiritual path of Ananda Marga but also by others whether spiritually inclined or not. Quite often we read similar things being written in national dailies and also repeated on television.

Gayatri Ghose, New Jalpaiguri

### Beyond Corona Virus

This is a very good Proutistic perspective. I especially liked the A to Z of dos and don'ts on how to keep Covid - 19 at bay. Everybody should read and practice it to the letter, even after the pandemic is over, so that it can never come back.

JT Chacko, Kochi

### Social Disparity Solutions

A very thought provoking poem that succinctly explains how social disparity that has been the cause of unrest and violence could be overcome by following the Proutistic way. Though it would mean many sacrifices and hard work, that day is not far off when the mass of common people would be freed from this in a neo-humanistic way.

Dolly Potdar, Surat

### Age of Fraud

It is very true, we are currently living in an age of fraud. Fraud was always there in the past but now it has reached unbearable proportions. Poor people's life savings get stolen from right under their noses by unscrupulous conmen. The digital age has made this a lot more dangerous. The only solution it seems as the author suggests is to have a neo liberal moral restructuring of the society. This is actually one of the many tenets of neo-humanism and Prout propounded by Shrii PR Sarkar. His quote on page 27 is most appropriate.

Karam Chand, Ranchi

### Darkness of a Hangman's Noose

It is very true that capital punishment is not acceptable from the moral standpoint and there is a need for a Universal Penal Code as envisioned by Prout's founder. The way the media reported the prelude to the hanging and the hanging itself shows the times we live in today. The work of Dr. Kiran Bedi as Inspector General of Prisons when she headed the Tihar Jail, New Delhi stands as a shining example other such authorities to follow. It has been rightly said, that the extent of civilization is mirrored by the condition within the countries' jails. The article by the author in Prout July 2014 issue is an eye opener.

- Golak Mahapatra, Cuttack

# COME TO ME NOW!

On the auspicious occasion of the 99th birth anniversary of Prout's founder, we present to our readers this little known and forgotten inspirational poem of a love divine:

In grief for grief can touch thee,  
If answering woe for woe,  
If any truth can melt thee,  
Come to me now!

I cannot be more lonely  
More dear I cannot be  
My own heart throbs so wildly  
'Twill break for thee.

And when the world despises,  
When heaven repels my prayer  
Will not mine angel comfort?  
Mine idol hear?

Yes by the tears I've poured to thee,  
By all my hours of pain  
O I shall surely win thee  
Beloved again!

*Emily Bronte*  
*Untitled — circa 1840; privately printed*  
*New York 1902*





# Human Society Is One

The same people who quarrel today may rejoice together in common friendship tomorrow.

Shrii Prabhat Ranjan Sarkar

The starting point of the origin of human beings and the culminating point of their movement is the same. It is the natural law for any entity to originate from the same source and to merge in the same source. The fundamental stuff of all the humans of this world is the Macrocosmic Consciousness. All are the children of the Supreme Immortality (Amrtasya Putráh). Fundamentally all human beings are equal. Therefore there should not be any discrimination. In the external world, however, we notice numerous conflicts and strife among human beings. The poet Rabindranath Tagore said,

*Himśáy unṁmatta prthvī nitya nīhura dvandva  
Ghora kṛtila pantha tāhāra lobha jātila bandha.*  
Mad with violence is the world,  
Cruel are the battles which rage each day.  
Crooked indeed are the ways of the world  
Bound by the noose of greed.

The various races and countries have been plagued with clashes and conflicts due to petty, selfish interests. Every house is shaken with conflict. How many wars have plagued the world? How much blood has flowed into the rivers of the world? So can we truly say that there is no difference between people? Where is the unity



which creates a common bond among human beings? To get the proper answer, one has to go deep into human psychology because true unity lies in the realm of the human mind. The extroversial mind of human beings, due to inherent Saṁskaras, becomes obsessed with and influenced by the external environment.

A person influenced by the imposed Saṁskaras of the society may start to hate another person, but this hostility, this enmity, is something external. Internally, all human beings feel a deep attraction for others. This attraction is the natural wont of living beings. Had there been no balancing force among the objects created by the Macrocosmic Mind, then the entire cosmological structure would have shattered into pieces. The cosmological balance is maintained due to this attraction amongst the different objects and entities. From atoms and molecules to human beings with developed consciousness, all entities feel attraction for one another. He keeps all the finite entities bound to Him by His inscrutable Cosmic Love. All entities drift in the vast divine flow as the minute manifestations of the Supreme Lord. They are entitled to Cosmic Love by birth. That is why one should remember that attraction is the law of nature.

Attraction is not negative repulsion, rather repulsion is negative attraction. The so-called differences we notice amongst human beings in the external world are nothing but the expressions of negative attraction. For differences to occur people must enter into some sort of relationship with each other. Without close proximity there cannot be any friction. A serious difference of opinion today may be changed into friendship tomorrow.

*Ābād kare vivād kare suvād kare tārā.*

The same people who quarrel today may rejoice together in common friendship tomorrow.

In the past, people who remained engaged in

bloody battles over religious issues reunited after the battles were over. Similarly, on language issues also there were numerous clashes, but after some time, the mutual bickerings were forgotten and as result of synthesis, a new mixed language emerged. Thus, instead of reacting to apparent differences, one should seek internal unity. The various differences which split society must be removed in the interest of collective welfare. In order to do that, one must look for the common link, the points of affinity, in the multifarious lifestyles and diverse expressions of life.

The points of affinity have got to be encouraged by all means and the differences must be discouraged. If the various differences such as customs, manners, food, dress, language etc. are given undue importance, the clashes and conflicts will increase. And if those differences are made to unite forcibly, that involves risk. That's why we will have to adopt a positive approach rather than a negative one. Thus, our policy should be, "Aspects of unity should be encouraged and aspects of disunity should be discouraged." If this principle is strictly followed there will be an increase in human unity and a corresponding decrease in the degree of disunity.

I have already said that no difference lasts long. So if the aspects of disunity are discouraged, the human society will gradually find a universally acceptable link through mutual association and attraction. One should always remember that in the interest of social welfare and unity, fissiparous tendencies should never be encouraged. Whenever differences arise, it would be wise to ignore them. If at all something should be said, then one should say that this is not the proper time to bother about petty differences. Take the case of the national language. There is a group of people who are very vocal about the national language. But is it the proper time to fight over the language issue? Thousands of Indian people still live precariously below the



subsistence level suffering from hunger, famine, disease and financial hardship. This is the time to fight against socio-economic exploitation.

Those who are creating new problems by overemphasizing unimportant issues instead of solving the immediate social needs are the enemies of humanity. They are dividing the country into battlefields of conflicting interests in the name of national unity, causing severe damage to humanity. In order to establish unity and welfare in the country, the common points of affinity must be found in the following three spheres: socio-economic sphere; psycho-sentimental sphere and spirituo-sentimental sphere.

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.

*Táká diye shudhu máthá kená yáy  
Hrday yáy ná kená.*

The mind can be bought with money, but not the heart to experience the warmth of another's heart one will have to give up the false sentiments of artificial human-made differences. For that we must first wage a ceaseless fight against poverty. Poverty is a common enemy of all the Indians. When a severe blow is dealt against the common enemy, all the interested parties will become united out of their own selfish motivations. This campaign against poverty will have to be carried on step by step. The first step is to arouse an anti-exploitation sentiment. Each and every person should be convinced that the entire wealth of the world is the common patrimony of all. To utilize that wealth is the birthright of everyone and no interference in that birthright will be permissible.

*Tomár deoyá ei vipul prthvii sakale kariba bhog  
Ei prthiviir nárii sáthe ache srjan diner yog.*  
We will enjoy this vast world given by You,

We are connected to this earth from the very moment of birth.

Each and every person should be guaranteed the minimum necessities of life by providing everyone with sufficient purchasing capacity. It is not enough to provide the minimum necessities of life – simultaneously, the wealth of the country should also be increased. If sufficient wealth is not generated to meet the growing demands of the people, seeds of discontent will settle in their minds. So the increase in population should also be accompanied by an increase in the generation of national wealth. Unfortunately, the so-called leaders of modern India do not pay attention to this. Through various development programmes, the shortage of national wealth can be removed to a great extent.



Take the case of the Indian province of Orissa. Agriculture, particularly summer crops, is still totally dependent on monsoons. Had artificial irrigation been introduced, Orissa could have achieved a three-fold increase in yields. Orissa today provides food to only fifteen million people. Had agriculture been properly developed, Orissa could be supplying food to forty million people. Orissa is also very rich in mineral resources such as coal, chromium, bauxite, manganese, etc. The present Indian leaders export those mineral resources to overseas countries. If those raw materials were utilized for indigenous industrial production, then four big steel plants can easily be put into operation. This would substantially raise per capita income. But the leaders, instead of paying attention to those things, have been framing five-year plans whimsically. Ultimately, these plans neither remove the economic disparities nor increase the collective wealth.

To achieve these twin ends the present economic system is to be thoroughly overhauled. At the very outset, to facilitate socio-economic development, the country should be divided into socio-economic zones. If state boundaries are demarcated on the basis of political and linguistic considerations, then socio-economic plans can never be properly drafted and various economic problems are not given due attention. That is why economic zones are indispensable for expediting economic progress. At the moment, there are various economic units with different economically problematic areas within the same political zone. For instance, in Chottanagpur hills of Bihar, there is an acute problem of irrigation, whereas in the plains of North Bihar, there is a problem of drainage of water. In the same way, Royal-Sima, Shrii Kákulam and Telangana areas have been



annexed to the same political province – Andhra – although their economic problems are different. That is why, considering the economic problems, in the interest of those people different socio-economic zones should be created.

It may be that converting these different political units into a single economic zone right now, if implemented for administrative purposes, may lead to complications. So one economic zone may be divided into two political units (even one if necessary). There can be more than one economic zone in a political unit. The formation of linguistic states is meaningless: national unity can never be achieved through the creation of political linguistic states. To think that if the exploiters, capitalists, industrial proprietors and labourers speak one language, then unity among them will be maintained, is sheer foolishness.

Human beings, who are predominantly sentimental by nature, establish some kind of relationship with many objects of this world through day-to-day activities. If the sentiment for a particular favourite object is adjusted with the collective sentiment, then that sentiment can be utilized for establishing unity in the human society. Sometimes the human sentiment for many objects runs counter to the collective sentiment and as such creates greater disunity. Hence, those sentiments which are conducive to human unity should be encouraged, rejecting the sentiments which create a rift in human society.

Take the case of the Samskrta language. Each and every Indian has a common universal love for Samskrta because it is the origin of most of the Indian languages. There was a time when human feelings and sentiments were exchanged and official activities were conducted

in Samskrta, from the Himalayas to Cape Comorin. The influence of Samskrta on all modern Indian languages is easily discernible: 92% of Bengali, 90% of Oriya, 85% of Maethilii, 75% of Malayalam and 3% of Tamil has come directly from Samskrta vocabulary. Obviously no one can oppose the Samskrta language. Had national solidarity been the main purpose, then the leaders could have tried to establish national unity by advocating Samskrta as the national language of India.

Besides language, people have a natural weakness for their glorious national heritage. Every person loves and respects the past national prosperity and the nation's glorious traditions. This love for one's glorious heritage is clearly a psychic sentiment. This psychic sentiment can be utilized to consolidate the national unity. Take for instance the Mohangedaro and Harappan civilizations. The glorious heritage of a country should not be kept confined to school curricula or research scholars. Rather, it should be presented to the public. This will create a sense of confidence and glory in the people's minds and thus strengthen the bonds of fraternity.

Likewise, the glorious history of a country strengthens the sense of unity among the population. The Samskrta term "Itihása" and the English word "history" are not synonymous. History means Itikathá, a chronological record of past events. Itihása means the description of past events to inculcate moral teachings in people's minds. It is not a mere chronological record, but a work of immense educative value.

For instance, the Mahábhárata is Itihása as it has been a source of inspiration for people since its creation. Even today village people, sitting around a kerosene lamp in the evening, read and discuss the Mahábhárata, each one cherishing a universal attitude of love for the book. The propagation of the Mahábhárata will have a beneficial influence on people's minds. Many of its passages may be quoted to enlighten people about their glorious past, and offer solutions to their worldly problems.

Biographies of great saints, sages and personalities of the past should also be presented to the common people to foster unity in them. There is a subterranean flow of love and devotion in people's minds for those sages and saints, as those saints rose above narrow sentiments to propagate the ideals of unity and fraternity. Their writings create a stir in people's minds. So the popularisation of these personalities is essential to inspire unity among the masses.

The contemporary leaders do not try to give a practical shape to any of the aforementioned human qualities. They merely deliver high-sounding lectures. Those great personalities of the past provide good opportunities for them to organize bicentennial and anniversary celebrations. They consider that by merely uttering a few well-rehearsed sentences, they are paying a wonderful tribute to those great personalities. These leaders do not realize what an important contribution the great personalities can still give to further the country's welfare. Thus the great ideals are disappearing from



social life and disunity is increasing among the people.

To establish lasting unity in human society, besides the above two sentiments, the spiritual sentiment is indispensable. The unity that grows from the collective psychology in the social, psychic and economic spheres, is the first step towards a greater unity. This can lead to the formation of a nation or greater internal unity in a country. But once the problem out of which the sentiment grew is solved, the common link is broken. That is why for permanent unity a spiritual outlook is necessary.

Every human being has a spiritual thirst. Knowingly or unknowingly, human beings are searching for the Supreme Entity. Yet, ignorant of the right path, they remain confused. One of life's great tragedies is that so many people do not find the object of their search. Their entire life is spent searching everywhere, but in vain. If people are shown the right way, the entire humanity will converge on the same path. As fellow travellers on the same journey, they will move towards the same supreme goal with unison, with a single rhythm.

So for the unity of the entire humanity, the indispensable factor is spirituality. This supreme treasure teaches human beings that Parama Puruṣa is the Supreme Father, Parama Prakṛti the Supreme Operative Principle is their Supreme Mother, and the entire universe is their homeland. They will sing in joy:

*Sab thāin mor ghar āche āmi sei ghar mari khunjiyā,  
Deshe deshe mor desh āche āmi se desh lava bujhiyā  
Parabāsii āmi ye dūyāre yāi,  
Tāri mājhe mor āche yena thāin  
Kothā diyā sethā praveshite pāi sandhān lava bujhiyā  
Ghare ghare āche paramātmīya tāre āmi mari khunjiyā.*

My house is everywhere.

How desperately I search for that house of mine.

Every country is my country.

I shall surely discover that country of mine.

I may be a foreigner, but to whichever house I go,  
I find my own abode.

I will find the right door to enter the house.

In every house live my dearest relations.

I am desperately searching for them.

So "Cosmic sentiment alone can be the unifying force which shall strengthen humanity to smash the bondages and abolish all narrowistic walls of fissiparous tendencies."

The reason is that this cosmic ideology is based on the absolute truth, which is not confined to time, space and person. When the limited mind accepts that

unlimited entity as its object, the mind goes on expanding to a full 360 degrees. The method that brings about psycho-spiritual progress is called spiritual practice. When human beings bring the entire universe within the range of their minds through spiritual practice, the result will be one universe, one universal society.

As long as the feeling of nationalism remains alive, mutual conflicts are inevitable. Human welfare depends on the degree of psychic expansion. When nationalism cannot embrace every human being, that nation cannot attain perfect well-being. When the welfare of some individuals remains outside the scope of the limited mind of the nationalists, their sorrows will never be felt. That is why a group of nationalists may attack another group of nationalists just to establish their national ego. Not only nationalism, no "ism", not even internationalism, attains the highest degree of psychic expansion. Who can say that human civilization has not been established on other planets of the universe.

The thought of other planetary civilizations remains outside the minds of those who only think about the various nations of this planet. It is not possible for such internationalists to establish universalism. When inter-planetary conflict begins, then internationalism will assume the same role as nationalism does today. The only way to establish universalism is to bring about mental expansion through spiritual practice. The inculcation of the spiritual outlook will not strengthen the boundaries between nations but will lead to the establishment of a universal state, a global nation, with a common thread of unity and aspiration. That nation will be known as the human nation.

*Jagat ju'iyā ek jāti āche se jātir nāma "mānavajāti";  
Eki prthivīir stanye pālita, eki ravishashii mather sāthii.*

Throughout the world there is only one race:

Its name is the Human Race.

All are nourished with the same milk of Mother Earth; The sun and the moon are the companions of all.

With the help of the previously mentioned factors it would be easy to unite the human race. At the same time, however, it should be remembered that there are certain differences in the society which should be taken into proper consideration. These differences are usually removed through natural fusion. It is not possible to eradicate them by force. When human beings come close to each other with a genuine feeling of unity, when they share the common joys and sorrows of life, those external differences gradually vanish as a matter of course. ●

*Next issue 'Human Society Is Indivisible'*

**When we see the Earth from space, we see ourselves as whole; we see the unity and not the divisions. It is such a simple image, with a compelling message :  
One Planet, One Human Race.**

**- Stephen Hawking**



# From Beloved Baba's\* Life

Time is not very far when all of Russia will turn Proutist

Acarya Shambhushivananda Avadhuta

Just prior to his departure from New Delhi airport to Manila, Philippines on June 19<sup>th</sup>, 1968, I had the opportunity to sit by his side in the airport lounge. Bábá (Shrii Shrii Anandamurtiji) said, “In the business world, you always keep some trade secret. In the spiritual world, however, the guru does not keep any trade secret. His relations with his disciples is a family relationship. The parents may not be literate, but they always desire that their children should become educated. They may not be rich, but they always want their children to be more prosperous. Similarly, I want you to attain the pinnacle of human

glory. You should attain the highest stance of spiritual elevation. And if by your own effort, you are not able to reach there, I will make sure that you attain that status, because that is the purpose for which I have taken birth on this earth.”

Many margiis (disciples of Bábá) from America went to have Bábá's darshan in Fiesch and Dr Ravi Batra and I were also among them. Raviji narrates a beautiful incident that happened among us while in Fiesch: “I was curious to know about Baba's experiences when he was kept in jail in Patna. I had heard about several unusual stories but I wanted to hear from him

if they were true. One day I went with Bábá in his car to have a field walk and I took a tape recorder with me to tape his voice. Normally, taping was prohibited, but I decided to try it any way. Once in the car, I asked him about his experiences in the jail. “Did they torture you and try to break you down Baba?” I asked.

“Baba laughed loudly, as if I had asked something foolish, and said: “Yes, my jailers tried to break me down, but soon they became afraid of me. I would even scold them from entering my cell without permission. Sometimes they would deny me food, but then I would stop drinking water for a day or two. At

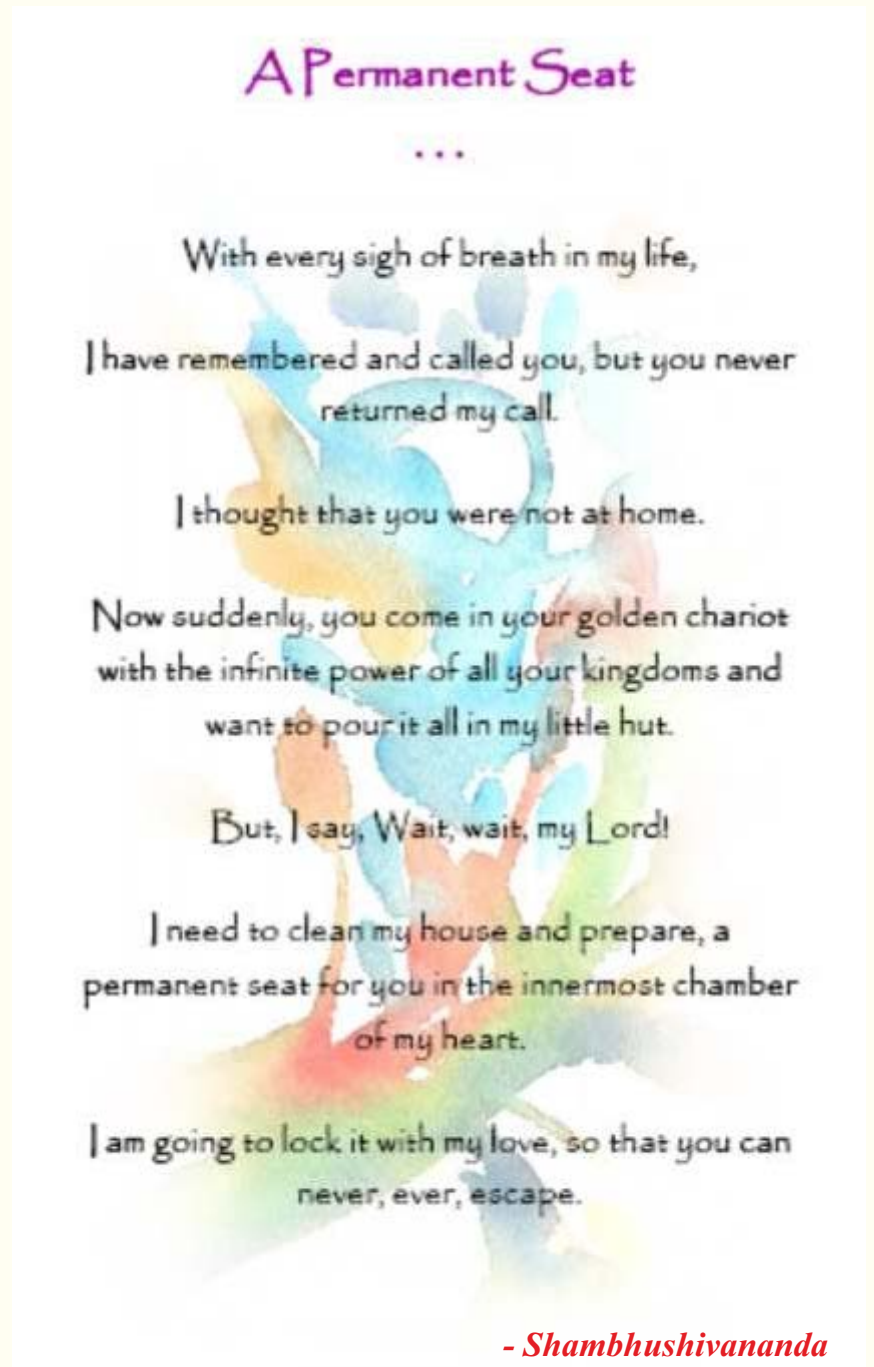


\* Shrii Anandamurtijii (alias Shrii Prabhat Ranjan Sarkar) was affectionately addressed as BABA

that point they were scared that I could die on their watch.” “Baba continued: “If the government directed them to make my life difficult, the jailers would politely ask me if I would accept the government's order. Upon their request, I would readily accept the central government's directive, because otherwise the humble and polite jailers would be punished.”

I said to Baba that he could have easily stopped his incarceration using his vast powers. Then why did he go to jail and take so much suffering and humiliation from Indira Gandhi's government? Baba again smiled and said: “I wanted to see what Indira Gandhi could do to me even when I am totally her captive. She had control over the police and the military and made me her prisoner. I gave her all the power over myself to see what she could possibly do to me. And as you can now see, she could do nothing. She sent a doctor, who gave me poison, but could not kill me. So limited was her power that I was acquitted of all the government's charges and came out of jail at my own discretion.” “Hearing all this from Baba in his own words, I was enchanted and in ecstasy. Baba was all-powerful Táraka Brahma (Embodiment of highest state of Divine Consciousness as the Liberator of Suffering Humanity).

“Next day, Baba gave the DMC lecture, and I secretly taped his voice again. This lecture was truly remarkable, because towards its end Baba declared, “That Táraka is now the Baba of the created world. It is for him that you sing Baba Nam Kevalam.” “I told about these tapes to two friends of mine, Naresh and Satish, who is now Dada Shambhushivananda. Both of them wanted copies of these tapes, but there was no way to duplicate them in Fiesch. Furthermore, we could not decide which tape was really important. I thought the tape made in the car was very special, but then Baba's immortal words in the DMC tape were also special. After much discussion, we agreed that the first tape was more important than the



other. I kept that recording for myself and gave the other to Satish to duplicate it upon his return to Philadelphia.

“This way my secret taping in Fiesch became memorable for the three of us. We all enjoyed Baba's daily darshan and his perennial smile. Finally, the day came when Baba had to go to other cities in Europe, and we went to the airport to see him off, but I actually traveled with him. Just before boarding his plane, Baba came toward the three of

us and succinctly said: “The other tape is no less important.” We were flabbergasted. So much for that secret taping! I could not help blushing, because I had done the taping, but Baba took no action. He just laughed with us. That was Bábá, always jolly and happy.”

During the flight from Paris to Moscow, Dr Pathak and I sat at Bábá's feet. Bábá was seated at the exit seat where there was much legroom. We both began to massage his feet while sitting on the floor of

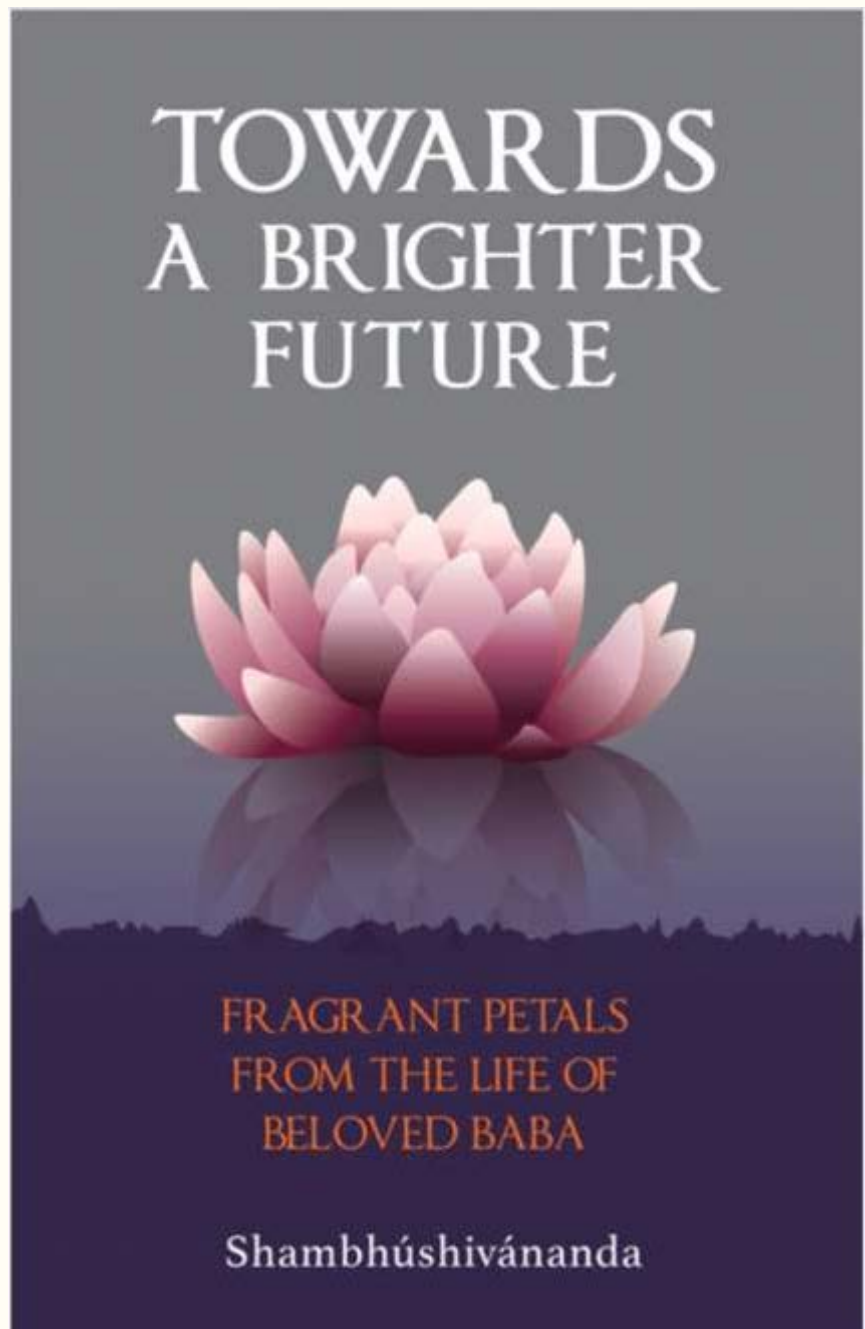


the plane. Bábá began to ask: Who are you? He said that Shankaracarya was asked this question by His guru when he was five years of age. Shankaracarya had replied, “Ná janáni”—I do not know. What is your father's name? Ná Janáni, came the same reply. “What is your gotra (family lineage)?” Shankaracarya had replied “Ná janáni—I do not know.” Then his guru rebuffed him, saying: “You do not even know who you are?” Shankaracarya then replied as follows:

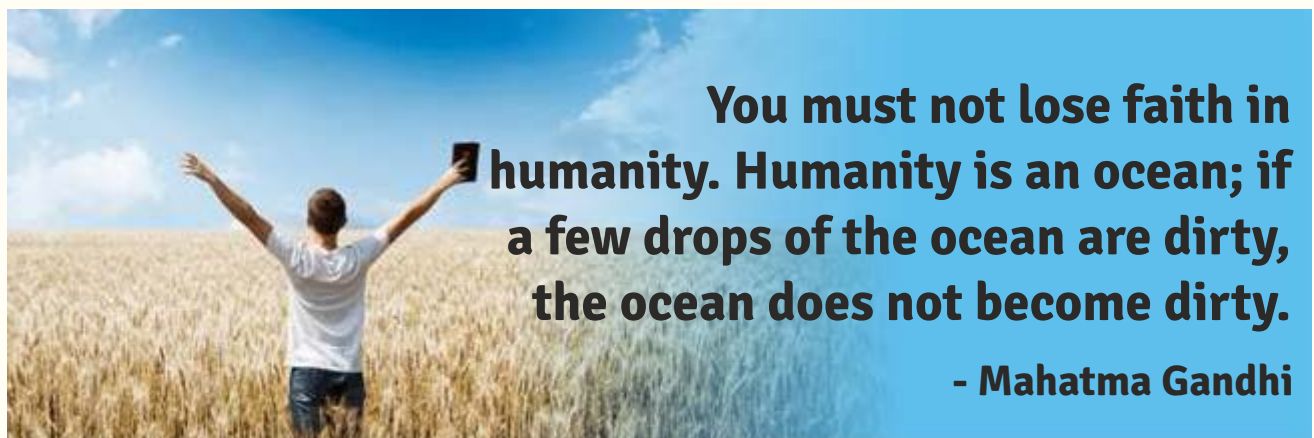
*Mano buddhi ahamkaro cittani naham  
Na ca shrotra jihva na ca ghrán netre  
Na vyom bhumir ná tejo na vayuh  
Cidánandarúpo shivó ham' shivó ham'*

“I am neither mind nor buddhi-tattva nor aham tattva nor citta. I am neither eyes, nor ears, nor nose, nor tongue nor skin; nor air, fire, liquid or solid. Who am I? I am Shiva — Consciousness-Bliss Personified.” Bábá took us to a higher dimension while darkness fell upon the skies and we relished the bliss of divine grace and proximity.

Our plane stopped in Moscow for refueling. We all stayed in the airplane. Bábá looked through the window at the Russian landscape and said: “Time is not very far when all of Russia will turn Proutist.” Those were the days of communist rule and it was not even possible to have open public gatherings to discuss Ánanda Marga philosophy and Yoga in Russia. The situation has changed a lot now and Ánanda Marga is growing in Russia and many sisters and brothers have adopted missionary life. The indication of Bábá seems to be



*As excerpted from the author's above book*



**You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.**

**- Mahatma Gandhi**

We of the younger generation have heard many stories about Baba (Shrii Shrii Anandamurtiji) and the miracles he performed when he was amongst us. This one is a story of a modern day miracle few of us witnessed, which I wish to share.

It happened around five years ago. I was expecting my second baby and was into 22 weeks of. Life was going on as usual, I was doing my job as a Library Assistant in the Indian Military Academy, Dehra Dun and was well settled with family of my daughter Paroma (4 years young) and husband who works as an Archivist and Artist in the Rashtriya Indian Military College, Dehra Dun. Till then everything was running fine with regular doctor's checks etc and I was comfortably looking forward to her arrival in November 2015.

But then fate and destiny it seems had other ideas. On the 2nd of August, around 11 in the morning, it was hot and sultry, unexpectedly something felt terribly wrong. Without warning the water bag had burst. Fortunately it happened to be a Sunday and I was at home and not at work, but was in no position to think or do anything. My mind was in a whirl and in the gathering darkness I sat behind my husband on his scooter as he drove me to the nearest private clinic. Matters there were not very satisfactory – all they did was manage to scare the life out of me and little else beside some initial first aid. They mentioned I needed immediate surgery.

Then perhaps better senses prevailed, my husband phoned an elder in Delhi. He advised that I should be immediately shifted to the Doon Hospital a large Govt. hospital with very good doctors and facilities and that I should be taken in a taxi – no more on a scooter. He lost no time and soon I was at the gates of the Doon Hospital and taken straight to the Emergency. However, being a Sunday there weren't many doctors around. Of course I was

# Miracle Baby

Parbati Sarkar



immediately admitted and kept under observation so that I was kept stable and ready to be examined by senior specialists the next day. But

the faces of all the doctors and nurses told their own story, silently whispering among themselves; none of them felt that baby could



have possibly survived and if so could be saved. But as for me I kept thinking about of my beloved Baba and though scared, something made me feel strongly that things would turn out well in the end.

That was how it all began. Then came various tests and examination by all gynec and other specialists and kept under intensive watch and treatment. One day led to another and as days passed and everyone wondered how come the baby was still surviving without a water bag yet they felt that the chance of my baby's survival was reducing slowly and slowly to zero. This went on for ten days with no sign of the baby being delivered. And another matter for worry for the Doon Hospital authorities was that they did not have special facilities like incubators ventilators etc. for such premature babies as lungs and other vital organs were not fully developed.

behest on the 12th I was officially transferred to Shri Mahant Indresh Hospital, a brand new private hospital which had all such facilities.

There again it was more tests, medicines and a wait and watch affair. The baby appeared fine but despite medication the baby seemed to be in no particular hurry to come out into the open world! And even when it would, chances of survival at 24 weeks were quite remote. But like I said before, both my husband and I had full faith in our beloved Baba, and were reassured by the miracle of the baby's survival so far! Finally after waiting for 7 days the doctors decided to induce delivery by giving some injections. Before that my husband had to sign a form about the risks involved and that the hospital could not be held responsible.

With Baba's grace Abha came into the world on the 19th at 3.35 am. She weighed just about 1 kg, so tiny

cheers to the hospital staff.

As one day went on to the other this line of treatment continued. The doctors advised that this has to continue for the next two months till the weight increases to at least 1.800 kgs. Slowly and steadily Abha kept getting stronger and stronger. This went on for a long and only on 6 October 6, Abha and I were discharged and came home with Baba's grace. Since then I looked after her at home and with human milk fortifiers she gradually grew in strength and her weight increased.

Today she is 4 years old and has grown into a normal sized baby just like others her age. She goes to school like any normal child with absolutely no problems. Both my husband and I realise that this is indeed one of Baba's miracles. Fact that such a senior official came to the aid of ordinary persons like us and recommend official transfer to a modern hospital and the fact that she



*Abha in an incubator with ventilator support soon after birth*

We did not know what to do. But here again fate somehow came into play. My husband managed to find out and get a reference to meet one very senior gynecologist who held a high post in the medical department of Uttarakhand Govt. A kindly soul, she agreed to help though was very doubtful about the baby's survival and told my husband so. She would regularly phone the hospital to enquire about how I and my baby were doing. Later at her

just about 6 inches or so – just to fit the palm of an average adults hand! After being cleaned up she was immediately taken away from me and put in intensive post natal pediatric care for incubator and ventilator support. This critical care also involved drips and other medication. Though very underweight, frail and in a serious condition she was actively fighting for survival and responded to the treatment, bringing smiles and

could survive for so long inside the mother's womb without water bag and after being born to survive against such tremendous odds could never have been possible without our beloved Baba's divine blessings.

It is a modern day miracle and though Baba may not be physically amongst us, he is around not very far but close somewhere deep in our hearts. ●

*(As told to Arun Prakash)*



# The Flame That Burns Upwards

Acarya Jagadishvarananda Avadhuta



*Je Agni Sphurlinga Dháráy Charále  
Táhar Dháráy Egiye Cale (3146)*

The fiery sparks You scattered  
upon this earth, They flow ahead  
across the planet.

Right from the very beginning,  
the vested interests have been trying  
to desecrate the image of Lord Shrii  
Shrii Anandamurti (the spiritual  
name of Shrii Prabhat Ranjan  
Sarkar) with one slur after another  
on His resplendent moral character—  
all with a view to isolate Him from  
the public in general and from His  
disciples in particular.

When after a decade of such  
slander, they suddenly awoke to the

fact that all their attempts at  
character assassination had been to  
no avail, they turned to a more  
heinous and malicious conspiracy.  
They understood that His physical  
existence has been and will be a  
perennial source of inspiration to the  
workers of Ananda Marga. And that  
is why they decided to murder Him.  
This explains why starting on March  
5, 1967 (Dadhici Divas), the C.B.I.,  
the communists and religious  
extremists made a number of  
attempts upon His invaluable life.  
Now we shall give a short  
description of later attempts.

Once in 1969, when Lord Shrii

Shrii Anandamurti was being driven  
along a road on the outskirts of  
Ranchi, a jeep rushed in front from  
behind. Its passengers all armed  
with iron rods and sharp weapon  
directed a fierce attack on Him. He  
had a hair's breadth escape but  
those with Him sustained serious  
injuries.

By the end of that year when  
the Marxist miscreants abandoned  
all pretence of humanity in trying to  
destroy the assembly of Ananda  
Margis in Cooch Bihar, a number of  
them threw hand-made bombs at the  
quarters where Shrii Shrii  
Anandamurti was residing. The

bombs burst in the room and shattered the window panes but to the shock and surprise of the conspirators could do no harm unto Him.

In the first week of July 1971, when He was in the N.C.D.C. Guesthouse in Ranchi on provisional bail, a high-ranking police officer employed a gang of professional murderers to pounce on Him in the dead of night. However, the determined vigilance and alacrity on the part of the Ananda Margis in the vicinity of the guesthouse foiled this malign intrigue.

In 1972 (after His arrest) when Shrii Sarkar was in Patna Medical College for treatment, the C.B.I. poisoned His diet. However, somehow the conspiracy was revealed to His disciples and the C.B.I. managed to destroy that food so that it could not be investigated.

During His stay in Bankipur Central Jail, the C.B.I. kept Him starving for three consecutive days from 10.6.72 to 12.6.72. They had a plan to keep Him without food indefinitely to weaken Him so that it would be easy to finish Him off. But when this news came out of the threshold of the jail, the discontent among the Ananda Margis mounted to such a height that the C.B.I. got frightened and abandoned this plot.

Towards the end of the year 1972, the C.B.I., an ex-Minister of

Bihar state and the Bihar Inspector General of Prisons hatched another plot to murder Him in the Jail. With this end in view, they posted a few convicts in front of His cell. This conspiracy also came to light and the disciples managed to have it nipped in the bud.

The repeated failure of such dastardly murder attempts infuriated them to such an extent that they thought it politic not to do anything further in hot haste but rather to wait and seize the most opportune moment and thereby be sure of success.

They waited until the 12<sup>th</sup> of February, 1973 when Shrii Sarkar fell ill and was in need of medical treatment. At about 10:30 at night, the Jail doctor told Him that His ailment was taking a serious turn and thereafter the doctor was instructed to call the Civil Surgeon. At about 11 PM, the doctor returned and said that at that hour the Civil Surgeon could not come to prescribe treatment but had dictated a medicine over the phone.

Within a short time, Shrii Sarkar felt uneasy and then took to bed. He did not arise until much later in the following day. At that time, He suffered from the following ailments: (i) extremely severe pain in the brain (ii) inertness of brain (iii) weakness throughout the body (iv) eyes became red and began watering profusely. On the 16<sup>th</sup> of February, he

developed the following further symptoms (i) extreme pain in the centre of the back portion of the head (ii) pain in the right side of the back (iii) regular coughing.

The Jail officials refused to allow a private doctor to see Shrii Sarkar. Shrii Sarkar thereafter wrote letters of various government officials asking for a judicial enquiry into what had become apparent was an attempt to poison Him. Several thousands of Ananda Margis cabled the government of India urging it to institute an official Judicial Enquiry into this poisoning. Margis also staged protests before the United Nations headquarters in New York city and met with the Undersecretary General with a request to exercise the good offices of this world body on the government of India so that it may yield to the legitimate demand of a judicial enquiry. But alas, everything fell on deaf ears.

It is deplorable but not unnatural that justice carries no meaning to those who want to perpetuate a reign of injustice. The hands of those who have forced innocent people to suffer and die have not trembled or felt any serious qualms of conscience. However, no conspiracy, no murder has ever held in check the birth of the New Dawn. The tenacity of conspirators, the cruelty of murderers and the nexus of state power have always been swept away by the tumultuous waves of the New Zeitgeist heralded by the lone fighters – the protagonists of progressive movements.

And that is why we know that the unholy alliance of the C.B.I., the communists and communal organisations is in fact, a paper tiger, although it has the mask of a formidable menace. Let the agents of the inimical forces try to soil the image of Lord Shrii Shrii Anandamurtiji and His organisation. Let then unleash all their brute force to frustrate His Mission of building a New World on the corpse of immorality, injustice and exploitation. They will realise – but it will be too late by then – that it is their malevolence, bestiality and







venial passion for the degraded dogmas of the past has only served to add lustre to the image of Lord Shrii Shrii Anandamurtiji and only made Him now more resolute to fulfil His Mission at great speed.

The conspiracy against Lord Shrii Shrii Anandamurtiji has been well-planned and has had four distinct stages. First of all the enemies wanted to destroy His organisation by creating parallel leadership through His wife and former senior workers who had been demoted due to decline in character. But as the personality, intellectual acumen and philosophical depth of the former were that of an ordinary person, this conspiracy failed rapidly.

Secondly, the enemies of His ideology took recourse to character-assassination by bringing against Him various vile, unsubstantiated charges and using their control of the media to portray His organisation as one of violent terrorists. This attempt also proved ineffective because the public readily began to realise that the simple monks of Ananda Marga had little in common with various violent militants.

Thirdly, when previous methods had failed, the regressive inimical forces resorted to

oppressive measures by arresting Him on murder charges that ultimately would be found false in higher courts, by keeping Him without food and finally by attempting to poison Him. At the same time, the Ananda Margis were subject to arrest, intimidation at their jobs, surprise visits in their homes so as to frighten them.

Fourthly, the ruling elites have tried to enmesh Him with a net of innumerable court cases. From 1917 onwards they launched more the sixty cases against Him and His followers in Calcutta, Purulia, Patna, Latehar, Motihari, Varanasi, etc. in order to crush His organisation with the load and expense of so many cases. However many of the cases have unmasked the conspirators and this will happen more and more.

Who can gauge the unfathomably attractive personality of Lord Shrii Shrii Anandamurti. In the psycho-spiritual realm, He is aglow with the eternal light of all-pervasive humanity that is illuminating the darkest corners of the collective mind. To those who eyes are lit with the fire of meditation His love is pervading the hearts of suffering souls everywhere – as He suffers with them. “He has

been afflicting Himself day in and day out with the painful affliction of their lives – suffering for them.” And at the same time, He is utterly transcendent and beyond all existence. Thus He is the bridge between creation and the Supreme Stance of Consciousness. These words sound philosophical but to those who meditate they are a more powerful reality than the beating of their hearts.

The establishment of His ideals necessitates life-and-death struggles and sacrifices. He has reminded human beings of their sacred task and responsibility saying, “With cosmic ideation set out from the starting point of moralism and advance towards supreme realization. Your feet may bleed, cut by the thorns scattered on the road, the sky, rent asunder by the lightning and crashing thunder of the fearful storm, may fall on your head, but proceed you must. You are a born fighter, To flee the battle in fear and hide like a corpse in the hills is ultravirous to your existential vitality. You must advance towards the Supreme Entity, your original abode, smashing all obstacles on the path.” (Microcosm and Macrocosm)

Every age has seen such undaunted born fighters. They are the living examples of courage and fortitude. Fight is inevitable. The 'thorny welcome' and the 'snake in the grass' must await those who carry on their shoulders the mission to implement new ideals. The thunder of a northwestern gale storm may try to frighten them. However, the scowls and violent glares of the opposition will only come to them as blessings of the Lord of Justice and Dharma.

Lord Shrii Shrii Anandamurtiji has enjoined the vanguard of suffering humanity: “Fight for your Ideology. Be one with your Ideology. Live for your Ideology. Die for your Ideology.” Ideology is not a religious dogma or an intellectual theory. Ideology is the wholehearted acceptance of spiritual experiences (bhavas) in one's intellectual, emotional,



intuitional life as well as in one's behaviour and social life. When life and ideology become complementary to each other, the question of one's death is reduced to a trifling matter. Then life and death swing in the cradle of immortal Consciousness. Death becomes a gateway to Deathlessness and life remains enshrined in the temple of immortality. Then fight alone attains the status of an ideological fight, the battlefield becomes a holy site and the soldiers killed in that fight are adored as "Dadhici".

The world is in transition now. The individual life in relation to family and social life, spirituality, economics, politics, art, literature, science – everything in the arena of human existence seems to have become lost in the wilderness. A sombre, leaden blanket of frustration is closing in to sap the vitals of eternal humanism. The human beings are losing their balance on the precipice of bestiality and insanity and do not know when they will be devoured by the panther of annihilation. It is clear that this pervasive destruction cannot be stopped unless a radically new movement awakens that can revolutionize the degrading, violent human mind into the sublimity of pure Consciousness. The personality who will accomplish this must be of extraordinarily versatile calibre. Such as person is a Mahasadvipra (Supreme Spiritual Revolutionary), Maha-kaola (Supreme Tantric Guru) or Maha-Sambhuti (Expression of Supreme Consciousness as the Supreme Liberator).

Shrii Aurobindo also visualized the same thing and described that multidimensional revolutionary saying, "he will not only be the religious guide, but the political leader, the great educationist and the regenerator of society, the captain of cooperative industry, with the soul of a poet, scholar and artist. He will be in short, the summary and grand type of the future...which is rising to reshape and lead the world."

Lord Shrii Shrii Anandmurti is

a might challenge to the debased form of life and the monstrous role of the vested interests that create it. His towering Cosmic personality is now threatening the evil forces with extinction and thus is kindling deep within every human being the urge to lead an honourable and meaningful life. He has devised ways and means which will give birth to genuine leaders or sadvipras whose duties will be to maintain and accelerate the speed of progress and combat all injustice by awakening human being everywhere to their ultimate reality as being in fact purely Consciousness or blissful spirituality.

The naked, half-clad and humiliated people welcomed the emergence of Lord Anandamurtiji in the past and will now do so more and more. However, those exploiters who are demons in human form and feed of the labour and misery of others started howling in intimation of their death-pangs when there burst forth dazzling sun in the form of the sublime, humble, self-sacrificing, forthright, uncompromising, dauntless leadership of Lord Shrii Anandamurtiji. Even the Soviet Union newspapers celebrated the banning of His Ananda Marga, although the celebration was short-lived.

Do we not find an echo in all of this of how the Vedic priests persecuted Buddha, how the Brahmins killed Ravidas, Tukaram and Chaitanya Mahaprabhu, how the mullahs killed Sufi Inayat Shaheed and Guru Tegh Bahadur, how the Catholic Inquisition killed Saint Joan of Arc and Giordano Bruno? The pioneers of history never had an easy sailing. They faced the ridicule, slander and violence of their contemporaries but

the history of humanity has accorded them a place of love and respect.

Lord Shrii Shrii Anandamurtiji also has been subjected to endless persecution. Abominable slander has been heaped upon Him but we know that the clouds of falsehood will be torn asunder by the tempest of truth. We know that day is not far off when His leadership will directly illumine the dark corners of the human psyche and take humanity through endless calamities into the dawn of a Cosmic Humanity. And thus the day is advancing rapidly when His Name and the legacy of His Austerities for suffering humanity will reverberate in every hearth of every home.

While He was found innocent ultimately by the Courts, still today there has been no Judicial Enquiry into the iniquity of the 20<sup>th</sup> Century – the attempt to poison Lord Shrii Shrii Anandamurtiji. As a result still today, He and His organisation and His Mission is subject to denigration and discrimination. Whatever any future judicial investigation might find, He is going to be worshipped in the court of humanity which is inscrutable and impartial, guided only by eternal values of life. Let us remember the great truth as embodied in the message Lord Shrii Shrii Anandamurtiji bestowed on Ananda Purnima in 1972.

"Those who introduce new ideas are invariably subjected to the trammels, tyranny and lure of sinful temporality. But people must not yield, people must not stop. Remember that light, not darkness is veritably the truth of life. The light of new ideas shall certainly illumine every nook and corner of human habitation, in spite of the inroads of countless forces of denunciation, denigration and contempt." ●

**We don't have two hearts, one for animals  
and one for humans; we have one heart or  
we don't have any.**

**- Alphonse de Lamartine**



# DEALING WITH THE NEW PANDEMIC IN A NOVEL WAY

Prof. R. P. Singh

It's important to stop the backdoor worship of capitalism and business of religious, communal and caste hatred and polarization for political supremacy

The pestilence of the novel Corona (Covid-19) has created unprecedented and strange complications before the world by stalling everything. It is the most complicated and perplexing attack on human existence in the known human history. The world will not remain the same after control of this epidemic; what will be the shape of it, next?—This natural question is inherent in many minds and brains. This epidemic is having some positive benefits also. Pollution has decreased considerably, nature has had an unprecedented chance to be recuperate. Governments and societies are forced to learn and implement many things very speedily. But, because of this, there have been complications before the world, including India, which are going to have far-reaching implications. On the one hand, the neglect and difficulties of the laboring masses have increased, on the other hand, the danger of domination of capitalism and orthodoxy has increased. All these things re-outline the issue — **the world's problems, including India, are not going to be solved by the change of governments, the whole system has to be changed.**

## Economic crisis—deepening slowdown

Economists of the world had expressed fears of recession since the last months

of 2019. The corona crisis is adding salt to the sore. Now, the IMF is also saying that this slowdown is going to be more intense than the Great Depression of 1930. It is reeling both developed and developing nations under its grip. CMIE reported on April 7th that total unemployment in India has gone up to 23.4 per cent while urban unemployment is 30.9 per cent.

Based on the study of the business cycles of Shri Prabhat Ranjan Sarkar and American Professor of Indian Origin, Ravi Batra, it can be said that starting from 2019-20, this great depression will run for six years (in all social, economic, mental spheres) and then from 2029-30 to 2036, there will be a period of inflation and great war. The higher the intensity of these fluctuations, the greater the distress and ruinage of the people. These fluctuations can be lightened and their implications can be greatly reduced, with a real combination of egalitarian tendencies with a democratic, universal, science and strategic world government, as the PROUT ideology proposes. The global system that has been going on so far is becoming irrelevant.

The WHO, the IMF, the World Bank and even the UN, have proved to be very weak in this ongoing capitalist order. 'PROUT' is Progressive Utilization Theory, a

universal vision that differs from the extremes of capitalism and communism and as a coordinated ideology of local mass development.

### **Crises of Migrant Workers and Labour Relations**

All are familiar with the recent distress of daily wage labourers particularly in India, such as those who had to flee, due to the immediate crisis and possible apprehension of deprivation of livelihood and basic amenities from metros like Delhi, Mumbai, etc. In this exodus, the central government's action plan, the working of the Delhi government and the inability and non-cooperation of the owners of factories and institutions—all are under question for their role, which created a major crisis of confidence among these daily wage labourers.

Despite ban on large gatherings since March 16, the collection of more than 2000 Jamatis in the Markaz Nizamuddin adjoining the police station's wall till March 28 has made the intelligence, actions and notice game of the governments and police questionable. The migrant labourers of Surat, Mumbai and some other places have been disturbed by the misery and sometimes forced for rebellion. Now, these workers will have to think a lot before they return to

work. It is a big challenge to restart these factories and institutions in the absence of labourers. It is believed that 40 crore daily wage labourers are going to fall into extreme poverty due to unemployment.

### **PROUT as Solution**

Now, the governments of Bihar, UP, Chhattisgarh, etc., are compelled to avail employment opportunities in their own state. But this is a long-term strategic process. The PROUT ideology has been proposing that every sector should have more and more enterprises in accordance with local resources which should be run by coordinated cooperatives.

Coordinated cooperative societies are truly far more people-oriented than the prevailing cooperatives. Workers and other participants should be given ownership as shareholder beneficiaries in these societies. This will reduce the migration of workers, increase employment opportunities and create balance and prosperity in regional development. The burden of metropolitan areas and social distortions will also decrease.

As per PROUT, all medium sized producers, farm workers, labourers, consumer supplies and business units and agriculture supporting (agrico) and agro-industries will be run by coordinated





cooperatives. So far, cooperatives have been running under the control of government departments in which ruling politicians and bureaucrats maintain their direct or indirect possession, whereas the common members are unheard of. The result is inefficiency, scams and losses. Such subordinate cooperative societies have been unsuccessful. Governments in cooperatives should be confined only to the indirect positive role of 'friend, philosopher and guide'. The workers will also get dividend as shareholder in addition to salary/wages/ remuneration from the cooperative society, in addition to interest and rent in proportion to capital/land. The option of coordinated cooperative farming instead of contract or corporate farming is at least appropriate for small holdings.

Public undertakings have played very good role in this pandemic all over the world. All major enterprises should be run in public control as far as possible. Keep small business privately owned.

The employment policy is that the use of resources and the level of economic activities will have to be raised enough through proper decentralized planning to ensure 100% employment in every sector. In any sector, for a balanced economy, 30-40% of total employment is required in agriculture, 20% in agro-based enterprises, 20% in agricultural support enterprises, 10-20% in non-agricultural industries, 10% in trade-commerce and 10% in white-collar activities.

In the case of pricing of agricultural produce, it is advisable to look at it as an industry. Minimum price should be guaranteed with reasonable profit and risk premium on cost. **The income gap between agriculture and non-agricultural sectors needs to be reduced.** There is a need to diversify yields by providing agro-based industries at the local level.

All must have a proper guarantee of five minimum



needs—food, clothing, housing, education and medicare—through direct benefit transfer, minimum income and effective guarantee of employment. A policy of centralized polity and decentralized socio-economic system will have to be adopted to ensure discipline and speed in the country and the world as well. These are the highlights of the economic policy of PROUT.

### **Change in Global Manufacturing Hub—Opportunity or Challenge for India**

China had been the global hub for production of all kinds of consumer and low technology goods for the past three decades—also called the global manufacturing capital. Recently, some countries in South East Asia, Indonesia, Malaysia, Thailand, etc., also joined.

Today, the whole world, including America and Europe, is furious at China. Japan is covering up its business from China under economic distance policy. There is a great opportunity for India to replace China as an economic hub. This opportunity was with India earlier also, but we could not take advantage of it.

The positive mood of the world is giving India an opportunity, but we have to expedite the right preparations, otherwise we will miss again. Don't forget, Brazil, Mexico, Southeast Asia and Europe itself are also in competition. India has got an opportunity, also getting a lot of appreciation, but the crown will come on its own well decorated in the plate, we should not be any victim of such illusion.

We have to understand that despite being a communist country, China became the choice of capitalist countries because of its systemic stability (political, economic and social, at every level) and discipline. To bring about systemic stability and discipline in India, it is very important that the backdoor worship of capitalism; business of religious, communal and caste hatred and polarization; the cut throat competition for hateful supremacy under the politics of note and vote—all are stopped. But how?

The narrow emotions of communal and caste/ethnic domination cannot be governed by a neutral policy of caste, creed or secularism. Scientific-temper, humanity-oriented human religion, scientific spirituality, global brotherhood and monotheism have to be taken within and outside the country as a unifying force by way of a comprehensive assertive policy. For this, the whole world, including India today, needs a complete cultural revolution with the inclusion of these elements—a revolution totally different from earlier revolutions.

If India succeeds in actualising the potential of the global hub of production, its vast young population will get great opportunities for employment and prosperity. This issue requires serious thinking and effort. This is a very favourable time to adopt the economic philosophy of PROUT. ●

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# CRYING NEED FOR UNIVERSAL HEALTHCARE

■ Dipankar Gupta

Universal Healthcare never quite got the attention it needed from India's policy planners. There were always other subsidies cooking and those had to be served first. This pushed healthcare investment out of the back burner and onto the kitchen floor. As a result, India's governmental health spend is just 1% of its GDP, among the lowest in the world. The main reason why it is always difficult to run a campaign for Universal Healthcare is because we fall sick singly and alone. When we are ill all we can think about is getting well. But when we are well, we don't give illness a thought. An epidemic changes all that for illness now no longer strikes randomly and uniquely. Covid-19, as we have seen, has linked whole masses together, the sick and the worried non-sick, like partisans in a movement. In this collective fight for life, corporate health tailored to suit individual capacity to pay, just doesn't work. If it did, the US, the peer leader of privatized medicine, would not have also led the world in the number of Covid-19 deaths. Over 59,000 have already gone and even New York, the vibrant Big Apple, lies desolate and forlorn.

Italy's Lombardy region was the most devastated by Covid-19 in all of Europe. It is no coincidence that from 1997, Lombardy began to aggressively privatize its erstwhile public health system. This even brought Arnold Schwarzenegger, then California governor, to visit Lombardy and publicly acclaim its officials for making this move. Bergamo district in Lombardy was far ahead of others in this drive and, unfortunately, the death rate there was also disproportionately high. Cumulatively, this meant that Lombardy – with only 16% of Italy's population – ended up with 66% of Covid-19 deaths in the country. If anything, this should introduce a serious rethink on privatized medical care.

Current Covid-19 mortality rates in the US show that Blacks and Hispanics have proportionately higher death rates than white Americans. In Milwaukee County, home to Wisconsin's largest city, Blacks account for 70% of Covid-19 deaths, though they form only 26% of the population. The same picture emerges, with identical brush strokes, when we look at the fatality figures for Louisiana and Detroit. This was to be expected. Blacks and Hispanics are the poorest ethnic groups in America and a large percentage of them cannot afford private insurance. They are the ones who try self-medicating for as long as they can, fearing medical bills. When they cannot take it any longer and go to a hospital, it is often too late. While about 70% of white Americans have private insurance, only around 50% of Blacks have that kind of backup. In New York City, Hispanics comprise 29% of the population but 34% of deaths. In the larger New York area, Blacks make up only 9% of the population, but 18% of deaths. Americans have generally been quite wary of state run healthcare, but their experience with Covid-19 may bring about a difference. Independents, who tilt the scales in any major US policy issue, have gradually moved in favour of public healthcare. In 2013, only 41% of them were for state funded healthcare, but today this number has jumped to 62%. Also, Gallup poll reports the startling fact that a growing number of Republicans are beginning to turn their backs on privatized medicine.

In Britain, the government run National Health Service (NHS) was always very popular. A 2015 survey showed that as many as 89% of British people were strongly in its favour. However, many influential British Conservatives never supported the NHS. In 2002, Boris Johnson tore into the NHS and called it “monolithic”, “monopolistic” and “unimprovable”. In his book 'Friends, Voters, Countrymen', he went on to suggest that “We need to think of new ways of getting private money into NHS.” In 2015 Jeremy Hunt, Conservative government secretary of health, even made a deal with Bain Capital (partly owned by Mitt Romney) for supplying blood plasma in the UK. Over the years, cuts in NHS funding crippled its functioning. The state grant it received was just about enough for running costs with little left over for infrastructural upgrading, training and recruiting professionals. Fortunately, that attitude is all set to change; PM Johnson today is willing to rush into a burning building to save NHS. Why? Well, it was the NHS that nursed Johnson to health after Covid-19 struck him. Which is why he is now a changed man, forever grateful to this state run service. If anything, this pandemic has shown that the rich and poor can be laid low equally. Consequently, those who once demonized public health delivery are ready to switch sides.

We see the ravages of Covid-19 in India as well. Once again, the overwhelming number of health professionals taking a bullet for us – doctors, nurses, ambulance drivers and paramedics – are public servants. Some years back a Universal Health cover proposal went out to the last UPA government, but that never quite got a foot in the door. One is often tempted to read left or right wing politics in healthcare, but really it is primarily, if not only, about citizenship. Pandemics extract a terrible price but they teach us a fundamental lesson. When we fall sick together we realise the true value of staying connected.

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*In the Vipra Age prostitution became a profession for the first time, because women were faced with loss of respect in society, economic difficulties and other worldly problems.*

**Shrii Prabhat Ranjan Sarkar**

## STREET WALKERS

My sari is draped over my hair  
Eyes are filled with pain  
No one believes me any more  
That I shall never cry again.

No tears can ever escape my lips  
For I'm dried up all inside  
Pain has made me immune to shame  
To the cruel world outside.

How I wished to be different once  
No one gave a chance  
I hadn't heard of You then  
Now I try but cannot dance.

My body may be full of sores  
But my mind is clean and pure  
Where were You all these years  
When I needed You more.

My life may have been a wasted trip  
Cursed by my past  
I only wish to try my best  
Hope it may not last.



*If widows are persecuted, it is a negation of dharma. In Ananda Marga ... widows have been given the same status as unmarried women*

**- Shrii Prabhat Ranjan Sarkar**

## OLD WIDOWS

Dark tresses that fell to my knees  
Thick as monsoon clouds  
Are shorn now less than an inch  
I feel no more proud.

My clothes are a few yards of cloth  
No blouse covers my breast  
Soiled and yellowed in the sun  
With little left to cover my head.

One they were nice and full  
Covered with milk of love  
Many a life I brought to this world  
Now afraid I am a lonely dove.

Dark nights I miss the one I loved  
Who snatched the vermillion from my hair  
And departed for another world  
With no means left to care.

So huddled I remain in corners dark  
With many of us in pairs  
Waiting to be clothed in sparkling white  
And someone to put flowers in my hair.

**- Arun Prakash**



Where were You when I played  
Alone as a child  
Spring was in its golden bloom  
But I was draped in white.

My friends parted a while ago  
In their colourful robes  
I searched for silk weeds in the forest  
To match my austere clothes.

The rituals I've long forgotten  
Many are there to remind  
Too young to know what they meant  
I understood by and by.

The world is bestowed with much colour  
Now I am colour blind  
Where were You when I cried  
Alone as a child.

# CHILD WIDOWS



## SOLVING PEOPLES' PROBLEMS

In human society the small fry  
Do not get proper recognition  
People with leadership capabilities  
Do many significant things  
History records their deeds  
In many glowing letters  
But the common people  
Who bore the golden standards  
Of those heroes and warriors  
Fade forever into oblivion.

History must open heartedly  
Recognize the feat of those  
Energetic dynamic people regardless of  
High or low learning intelligence or rank  
Those who go on infusing  
With vital force through their labours  
And work tirelessly night and day  
Do not do so with an eye for approval  
But why mete out social injustice by  
Not recognising their honest zeal for work.

If the maxim that the world belongs to the  
Toiling masses is accepted as the last word  
It amounts to denial of intellectual labour  
Or sidetracking it in spite of  
Our mental appreciation of its value  
Poverty exists as much  
In the so called labourious  
As also the so called intellectuals  
We cannot give more importance  
To one at the cost of the other.

While solving someone's problems  
We should find out from men and women  
Learned or illiterate what they want  
Both financial and mental  
And then go forward to help them  
With love and a humanistic mind  
So people must go ahead  
Intellectually industrially and dynamically  
Through the wholehearted cooperation  
Of all sections of humanity.

There should be no distinction  
As it causes superiority complex in one  
And inferiority complex in another section  
That would ultimately cause a clash  
Between them leading to breakup of society  
People's inferiority complex creates  
Snags in the path of smooth progress  
And their superiority complex  
Gives them a smug conviction  
That others are dregs and outsiders.

With such a mean mentality  
Prevailing over a period of time  
The good order of social harmony  
Gets degraded and the  
Natural thread of affection  
Between person and person  
Snaps due to the tension  
Caused by the widening gulf  
Between the people ultimately  
Leading to its sure destruction.

*Arun Prakash*



# Corona Dil-se



Primarily the role of science is to unfold and unmask the mystery of Nature, but corona took it in the reverse gear and has forced billions of world population to wear mask

(A GENERAL PERSPECTIVE)

■ Dr. A.K. Bhaskar

In this modern era of 21<sup>st</sup> century, nobody on the planet has ever dreamed of such an unprecedented situation like this, in which eight billion human population is exposed to the same biological danger and threat. CORONA has exposed our limitations. It has spared none. All great scientists, economists, sociologists, politicians are mute spectators. They are helpless and hopeless. The fate of **Human**

**Civilization** is at stake. A new paradigm of life is to be formulated beyond existing classical and modern sciences. Metaphysics will have to be incorporated in daily life; otherwise our future is bleak and human existence from the Mother Earth seems to be moving towards total destruction.

Present leadership in every place was blaming population growth and was trying hard to control it forcefully and unethically, but corona has brought all the leaders of the world

together to save the lives of the fellow humans. What a misery!

Nature has been hounded mercilessly and ruthlessly for decades, for centuries, by the mankind. Nature is part and parcel of this COSMIC ORDER and is being guided and controlled by Supreme Cognitive Principle. Emergence of corona like thing was inevitable to check and control the deadly ego, extreme greediness to accumulate wealth, and unmatched hypocrisy of human beings. It has also lessoned us





that greed and exploitative attitude of ours are responsible for all miseries, anxieties and humiliations. Nature is in aggressively destructive mode and at the same time has started restoring and restructuring on her own. **Her grooming class is on** for all of us in general and particularly for those who boast to be the **BOSS** of this created universe. In only hardly two and a half months time, Nature has settled score by cleaning air, rivers, earth's temperature and saved billions of animals and plants.

Intelligentsia are highly egoistic, capitalists suffer from avarice and ruling classes are hypocrites. **"Invisible Hands"** of Adam Smith have been wide spread by capitalists through so-called intellectuals and are being used to help win elections for hypocrite politicians. And after coming to power, these three classes of people enjoy everything at the cost of majority of hardworking, hard pressed innocent gentry, and to rule by their whims they slowly push **"immorality and corrupt practices"** in the system itself. Thus, they corrupt the system and finally corrupt majority of the people and throw them into immoral habits, lavish lifestyle, and sometimes push them into leading a distracted life. But the tiny **"Unseen Entity"** has overtaken the reign of the world in its hands and is hammering the leaderships of all hue and colour forcefully to go for immediate replacement of **"Invisible Hands"**. These factors are in reality responsible for creating NEGATIVITIES on planet Earth. In Yogic terminology, we can say that Ana'hata Cakra has been polluted which is the store house of twelve propensities that also include ego, avarice, and hypocrisy.

Primarily the role of science is to unfold and unmask the mystery of Nature, but Corona took it in the reverse gear and has forced billions of

world population to wear mask. What an irony! It's really testing time for the scientists, researchers, policy makers and policy deciders. Nature is now dictating through Corona to stick to magnanimity of mind, to embrace even an ant with big heart and have just and rational behavior with the progeny of the Supreme Progenitor, otherwise existence will be in jeopardy forever, will be masked forever. Corona has given one more valuable experience that taking Nature for granted is fraught with avoidable enormous cost.

**"Social Distancing"** is a bad proposition. If things are not driven by sentient (righteous) forces, social distancing will create havoc. Globalization has certainly diminished the physical distance and enhanced social interaction and in addition has already increased social distancing. CORONA has increased physical distancing for the time being, but present world leadership is trying to increase social distancing to satisfy their selfishness, greediness and egos. Warning should have been issued for **"physical distancing"** and not for **"social distancing"**, which may break social fabric in post Corona scenario.

#### **The Social Lesson of Covid-19**

It's time to flatten our ego curve; it's time to flatten our vanity curve. It's time to flatten our avarice curve; it's time to flatten our hypocrisy curve.

Else, get ready for total annihilation of human population from Mother Earth. In a decade, two to three new diseases take us in their grip. The noumenal cause for disease is not researched upon till today and the degree of negativity has increased to such a gigantic level – added with polluted earth, polluted air, polluted water, that may cause collective death!

This tiny Unseen Entity is neither man-made nor genetically transmuted. The behavioral changes

of Covid in different regions, variegated functioning in different media, completely negate the hypothesis that it has been created in the **Wuhan** lab by Chinese virologists. **My understanding is that we are deprived of such power of creation. It is beyond the human's ability to create anything of this quality and dimension.** Each and every entity in this universe is the creation of PARAMA' PRAKRTI (the Supreme Operative Principle) under the dictate of PURUS'A (the Supreme Cognitive Principle). It's though true that it has visibly originated from Wuhan. The behaviour of the virus created in lab can be predicted easily, because programmed virus will show similar behaviour.

I see some intimate connection between Coronavirus and Carnivorous. **Rearrangement of letters of carnivorous spells exactly coronavirus!!** That is, both are juggled to each other. Vegetarians are less susceptible to this tiny unseen entity. WHO's report also support this narrative.

**Wuhan** can be considered the most negatively charged place in the world due to extremely inhuman food habits, compounded with crude communist psychology. That's why Corona virus got attracted first in Wuhan and from there it has spread to those places where **"invisible hands"** were ruling the roost. U S A and European countries are the most vulnerable places for such attacks.

One thing I would like to share that among European countries death casualty in Germany is very less in comparison to Italy, France, Spain, and Britain. What may be the reason! Germany, known as Sharmanya Bhu'mi in Sanskrit, where people used to practice spiritual cult has helped them in creating positivity in the atmosphere. In 2019 Angela Merkel,





the German Chancellor banned non-vegetarian food during official meetings. This may have also helped in controlling the Covid's fury! In India the most vulnerable states are Maharashtra, Gujarat and Delhi. These states are the representatives of "hidden hands" whereas the poor eastern states of Bihar, Jharkhand, Orissa, North East, are relatively less affected. West Bengal has a different story.

Long history of bloodshed during the communist regime and violent political vendetta there continues to date. So Bengal faced a greater risk than other eastern states of India!!

*This shows that this tiny unseen entity is inherently being controlled by the Supreme Entity.* Such unseen entity's arrival from one country to other country, from one planet to other planet, is a common trend in the diseases like Spanish influenza, SARS, AIDS, CORONA, etc; and throw challenges on varied scale. Sometimes, it comes in passive form, sometimes in mild form and sometimes with extreme aggression. Everybody is in despair, thoroughly confused, and only hope is "*His Mercy*".

There is something awesome – in this commonality of experience. The word "co-operation" within families that had forgotten its meaning is leading towards a positive lifestyle change. Lockdown has given all of us a great opportunity to listen to our inner-selves and hence a boon in disguise. The lockdown has proved to be just the disrupter we needed to establish equilibrium and equipoise in our very unequal lives. Thanks to the lockdown – social hierarchies are getting dismantled and demolished. We can foresee only that everything

will be different. Our social order and structure, the role of capitalism, the global geo-political power relationships, the shifting trends in science and technology, the relationship of human species with natural habitats like animals, birds, plants, and overall the planetary ecosystem.

In last two centuries, we focused on physical body, physical health, physical assets and mental aspects in our theory and practice, ignoring the spiritual advancement which is *summum bonum* of human life. We have intentionally or ignorantly failed to make inroads in the general mass psyche that human existence is *trifarious* – physical, mental and spiritual. Till date our system has not incorporated most important third element of human wants - spirituality and spiritual practices.

In the year 1892, Russian Botanist **Dmitri Iwanowsky** [1] in his laboratory experiment demonstrated the presence of infectious agents. Dutch botanist and microbiologist **Martinus Beijerinck** [1] in 1898 published his research results in which he found the filtered infectious substance called "virus" because this infectious agent was smaller than bacterium. This discovery is considered to be the beginning of virology. Till today characteristics of virus has neither been understood nor has been characterized and categorized properly by epidemiologists, medical scientists and researchers. **VIRUS is itself a vague term.**

According to Microvita theory propounded by **Shrii Prabhat Ranjan Sarkar** in His Renaissance Universal (RU) Presidential address on December 31, 1986 and published

in the book "Microvitum, In a Nutshell"[2], he has explained that no living entity such as *virus* in reality exists. Virus is a vague word.

Shrii Sarkar has explained that "*microvitum, is the mysterious emanation of the cosmic factor*" which is even subtler than electron. The so called virus is infact negative microvitum (NMV), which has its own functions as designed by the Supreme Entity.

The concept that the life originates from carbon atom is not correct. The carrier of life is infact the aforementioned microvitum. Every electron is made of several thousand microvitum and this microvitum is mainly of three types: Freindly, Enemical and Neutral. Therefore the so called virus is actually a negative microvitum (NMV).

Microvitum is the minutest entity and has no structure. It travels through inferences – sound, form, taste, touch and smell, whereas other entities cannot move through inferences. NMV will die a natural death after their natural life span. In order to kill NMV a premature death, the number of positive microvita (PMV) has to be increased to make it stronger than the NMV. This is achievable through good and right thinking, company of good people (satsaunga) and spiritual practices – like chanting of kiirtan, bhajan, devotional song, a'sanas, pranaya'ma and meditation. ●

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- [1] Dmitri Iwanowski (1892), and Martinus Beijerinck (1898), founders of virology. Source: Virology Wikipedia.
- [2] **PR Sarkar**, *Microvitum In a Nutshell*, p.3, Ananda Marga Publication, Kolkata, 4<sup>th</sup> edition, 2012

In April 2015, a five-minute audio recording of the voice of Shrii P.R. Sarkar came to the surface. The circumstances were odd: it was uploaded by a conspiracy theorist who claims to be an Ananda Margi; a well-known figure on the internet but shadowy as to his real identity. That person did not explain how he had obtained the recording. Twenty-five years had passed since the departure of Shrii Sarkar, and

# WHEN BABA WAS ASKED ABOUT ABORTION

■ Ácárya Acyutánanda Avadhúta



Abortion laws vary from country to country, but according to cardinal values, abortion should usually be a crime.

perhaps forty-five years since the likely date of the recording. In spite of the strange circumstances and the likely age of the recording, though, I have never met anyone familiar with the voice and speaking style of Shrii Sarkar who seriously doubts that the recording is authentic. To have forged such a recording would have been a stupendous, and stupendously expensive, technological achievement.

In the recording, Shrii Sarkar first says that abortion is a crime, and then switches to an approach he has used in other discourses as well: he starts with the “descriptive” and moves to the “prescriptive”. What

that means in the case of this talk is that he first *describes* the fact that abortion laws tend to vary from country to country (while abortion is almost always a sin, the *laws* tend to vary from country to country); then he *prescribes* what the law *should* be.

Two voices can be heard in the recording besides that of Shrii Sarkar. One seems to be that of an American, and the other that of a Maharlikan:

**American-sounding voice:** Should abortion be considered crime always?

**Shrii Sarkar:** Abortion is [indistinct word] the potentialities, ending the

potentialities of a living being is a crime, certainly. It is a sin. It may or may not be crime. Crime depends on different countries, or the – depends on certain conditions prevailing in different countries. Suicide is a crime in England. And to try to commit suicide is also a crime in England. To commit suicide is a crime in England. To try to commit suicide is also a crime in England. In India, to commit suicide is not a crime. To try to commit suicide is a crime, the police may harass [indistinct word]. And in Japan, to commit suicide is not a crime; to try to commit suicide is also not a crime. In England, if one commits suicide, he will be punished; and if one tries to commit suicide, he will also be punished. If one tries to commit suicide, he'll be punished. His property will be – he will be punished. And if one commits suicide, then also he will be punished after death. His property will be confiscated. After death, he will also be punished, in England. But in India, if one commits suicide, he won't be punished. His property won't be forfeited by the government. But if one tries to commit suicide, he will be punished.

So crime depends on different conditions – spatial, temporal, and personal conditions – of different portions of the world. Hmm?

But there are certain cardinal human values, cardinal human points. Those points remain unassailed. As a matter of principle, abortion is a crime. But when it is done to save the life of the mother, it is not a crime. Hmm?

**Maharlikan-sounding voice:** We call it “therapeutic abortion”.

**Shrii Sarkar:** [Indistinct word] it is not a crime. The law permits it.

**Maharlikan-sounding voice:** But sometimes it may also be abused, Bábá. It may also be abused.

**Shrii Sarkar:** Yes, yes. It has been abused, yes, I know it. It has been abused. There should be proper check, proper control [sounds like “on it”]. [Indistinct word] by a strong medical board, or like that.

**Maharlikan-sounding voice:** Is it a living body, the embryo?



**Shrii Sarkar:** You see, fundamentally, there is hardly any difference between you and an embryo. You have come here outside, and [the] embryo is within the mother, that is the difference. And why should you deprive that little man from the joys of life?

**Maharlikan-sounding voice:** Means, living man.

**Shrii Sarkar:** Mm. It is not desirable. You are a man, he is also a man. He is now within the body of the mother. And you are outside the body of the mother, that is the difference. You have got no moral right to kill him. When he is not your enemy. It is not at all a crime to kill the enemy, but that embryo is not your enemy. How can a man kill him? How can you kill him? You can't kill him. You have got no moral right to kill him. Hmm?

**Maharlikan-sounding voice:** Bábá, [indistinct words].

**Shrii Sarkar:** It has been clearly explained to Ácárya Pran'avánanda.

**Maharlikan-sounding voice:** Pran'avánanda.

**Shrii Sarkar:** Just when the spermatozoa becomes one with the ova...

**Maharlikan-sounding voice:** Then [indistinct word].

**Shrii Sarkar:** Yes. That *sam'skára*, that mind, that spirit with reactive momenta comes in contact with that embryo with the first moment. Because of its congenial physical structure. Congenial to that psychic structure. Clear?

**Maharlikan-sounding voice:** Thank you, Bábá, but why should there sometimes, or most of the times, there is a pregnant mother [indistinct words] abortion...



**Shrii Sarkar:** Spermatozoa is a living being with its peculiar *sam'skára*. Ova is a living being with its peculiar *sam'ska'ra*. And the combination of the two creates a third animal with its own *sam'skára*. And according to its physical structure, having parallelism with certain mental *sam'skára*, the departed soul along with its *sam'skáras* comes in contact with that newly-born embryo. The ova dies. Ova [indistinct word] mind that takes place – mental death of the ova (that ova is also a living creature) that takes place, mental death of the spermatozoa (it is also a living creature). And the third entity, with its own mental *sam'skára*, is created. Clear?

So after *describing* the fact that laws vary, Shrii Sarkar turns to *prescribing*: cardinal human values, he says, dictate that abortion should be a crime. It is not a crime everywhere, we can understand, because cardinal human values do not prevail everywhere. But where they do prevail (where *sadvipras* rule, Proutists can understand), most abortions will be a crime. The only exception Shrii Sarkar mentions is for the life of the mother. He is giving the briefest kind of outline here, and likely he would have made

an exception if the mother faced serious injury also, but he mentions only her life.

To fake the need for such an exception would be an abuse of the exception, and to check such abuses, Shrii Sarkar says, there must be a strong medical board or the like. (If the legal weight of what Shrii Sarkar is saying were not already clear, it is obvious that in order to actually check any abuses, the medical board would have to be backed by the force of law.)

Elsewhere Shrii Sarkar has said:

**Those who take great pains to assist the helpless are more civilized and endowed with greater awareness. They are the socially-minded beings who readily embrace the underprivileged, the downtrodden and the rejected people of society.**

No one is as totally helpless, underprivileged, downtrodden and rejected as many preborn children. Society must not abdicate its responsibility to protect those of its members who need protection.

Shrii Sarkar did not state, in the brief outline he gave, who the criminal should be when the crime of abortion is committed. In some

countries where abortion has been illegal, both the woman and the abortionist have been guilty of a crime, but in other countries it has been only the abortionist.

During his lifetime, Shrii Sarkar never exhorted his followers to push for strict abortion laws and their enforcement. He may have refrained from doing so because of other battles at the time. But I personally feel that now there is no more important battle than this one, except possibly for the avoidance of a nuclear conflagration or some equally lethal climate catastrophe. Abortion kills 125,000 unborn children around the world every day. If most of those killings violate cardinal human values, as Shrii Sarkar has indicated they do, then this is by far the biggest violation of human rights in the history of the world. So I feel that the time has come to make this our first priority; but it cannot be done until there is a strong consensus among Proutists. At present there are numerous pro-choice Proutists and members of Ananda Marga (that is, Proutists and Margis who support legal abortion). It is time for all pro-choice Proutists and members of Ananda Marga to acknowledge the existence of this recording and respond. ●





# NEOHUMANISM TO Spirituality

Ac. Dhanjoo N. Ghista

Realization from meditating on divine consciousness  
and imbibing 'Baba Nam Kevalam'

Let us look at the state of human society today. We have society divided by people pronouncing themselves as belonging to a particular caste and creed, race and religion, groupism and nationalism, and even political party affiliation. Now we all agree that it is important to follow dharma

based on religious principles. So then, why is it necessary to distinguish oneself on the basis of the above-mentioned belongings?

**I. Human Society is sadly divided:** Throughout human civilization, this sort of divisiveness has caused a lot of strife and wars resulting in huge amount of human suffering. So,

don't we want a human society devoid of such divisions? Don't we want a harmonious human society, wherein people are at peace and are helping one another? For people staunchly believing in their caste and creed, race and religion, groups and nationality, let us simplistically visualize the scenario of people



going to the gateway of the Divine world or Heaven from all over the world. So, when different persons will be stating their distinguishing beliefs, what is the Divine Entity supposed to do. Would God be partial to a particular religious group or nationality, or would God primarily take into account how kind and caring and loving a person has been? So then, what can be done to develop a societal framework whereby people put humanitarian values-based living and caring for people, as the basis of their contributions and performance in this world? What can lead to a harmonious human society, which this world has yet to experience?

In order for people to develop a high and nobler thinking, beyond being under the influence of arrow socio and geo sentiments, we need people to acquire dharmic living, based on some moral principles and spiritual thinking acquired by doing meditation involving ideation on God or Cosmic Consciousness. So,

let us embark on this noble odyssey. Well then, let us start with a group of people realizing the concept of moralism, and from thereon on embarking on the pathway of dharma toward unifying with God or developing cosmic consciousness. Spirituality and Moralism are interwoven. So then with meditation, we will become enlightened and free from the embedded impressions in our mind, which govern our personality and how we interact in community and society. This is how we can then transform human society into neohumanism society.

## **II. Basic concepts of Morality, as the foundation of Spirituality**

The goal of Meditation is complete happiness and the method for attaining it lies in the full development of mind and body. Meditation practice leads to spiritual development. However, Morality is the foundation of spirituality, and they are intertwined. Morality comprises of **Yama** and **Niyama**,

which are moral guidelines for human development. The idea of morality here is that by controlling our behavior we can achieve a higher state of being. When this state is attained, the desire to do something which is detrimental to the welfare of our self or another person will no longer be present in the mind, which is in a state of perfect equilibrium. Yama means “that which controls”, and the practice of Yama means to control actions related to the external world. In his book, *A Guide to Human Conduct*, Shrii Shrii Anandamurti has clearly explained the different aspects of Yama and Niyama, giving an interpretation that is clear and also practical for people in the 20th century. Here we will briefly review the five parts of Yama and the five parts of Niyama, but for a fuller explanation one should read *A Guide to Human Conduct*.

The first principle of Yama is Ahimsa. Ahimsa means not to do harm to others in thought, word and







actions. To the best of our capacity, we should never inflict injury on another living being. This principle is sometimes interpreted to mean complete non-violence, but if carried to an extreme it becomes very impractical. For example, in selecting our diet we should choose the food where consciousness is less developed before killing highly developed creatures. Another problem is the question of self-defence. Here we can say that to defend oneself against an aggressor or against an anti-social person is justifiable. Even if you use force, your intention is to save and protect life, not to cause pain or block the mental, physical or spiritual progress of that person.

The second principle of Yama is called Satya. The definition of Satya is "action of mind and the use of speech in the spirit of welfare". It means to tell the truth and act in a straightforward and honest way which will promote the welfare of all. In cases where telling the exact truth will harm others, then Satya means to say what is best for the welfare of others rather than to tell the exact facts. Adherence to Satya brings about tremendous strength of mind and is extremely important for spiritual success.

The third principle is Asteya, which means not to take possession of things which belong to others. This means not to commit actual theft. Also stealing should not be done mentally. Those who want to

steal but who refrain from doing so out of fear of being caught are 'mentally' stealing. Asteya means to refrain from both mental and physical stealing. The fourth principle is Brahmacharya and it means to remain attached to Brahma (the Cosmic Consciousness) by treating all beings and things as an expression of the Cosmic Consciousness. The mind takes the shape of the object of our thought. If we are thinking in a materialistic manner, seeing all things only as material objects, then the mind will gradually become dull. If we can perform all actions remembering that everything in this world is actually the Cosmic Consciousness in a transformed state, then the mind will move towards a state of oneness with the Cosmic Consciousness.

The fifth part of Yama is Aparigraha, and it means not to hoard wealth which is superfluous to our actual needs. It means to live a simple life with only as much physical wealth as is actually necessary. This amount is variable according to time, place, and person. It is an important principle in both individual and collective life, because if one person or one nation hoards wealth, it may result in starvation and misery for other people. It is an important part of spiritual practice, because if one is always preoccupied with physical objects, then he or she cannot think about the Cosmic Consciousness.

**The second major part of**

**Astaunga Yoga is called Niyama.** Niyama means self-regulation. Without self-regulation, it is impossible to attain higher states of consciousness. The first principle of Niyama is Shaucha, which means Purity of mind and body. It includes cleanliness of one's external world such as the body, clothing and environment, as well as the internal world of the mind. External cleanliness can be achieved by regular cleaning of the body and the environment, while internal purity of mind can be attained by auto-suggestion. That is, one must substitute a good thought in place of a destructive thought. For example, if one feels greedy, one should think about and then perform a generous action.

The second part of Niyama is Santosa. It means to maintain a state of mental ease. When the mind hungers for something it is in a state of uneasiness. Upon satisfying that desire, the moment of relief and ease which the mind gets is called santosa in Sanskrit. Those people who are easily satisfied and can maintain a state of contentment are following Santosa. The achievement of Santosa is linked with Aparigraha (mentioned previously). The third principle of Niyama is Tapah. It means to undergo hardship on the path of personal and collective development. An act which is done in the spirit of service helping others without expecting anything in return is considered to be Tapah. The service should be rendered to people who really need help.

The fourth principle is Svadhyaya. It means having a clear understanding of a spiritual subject. One should read and assimilate the meaning of great books and scriptures written by spiritually advanced people. Mere reading without understanding is not Svadhyaya. The importance of Svadhyaya is that it gives one contact with great personalities and inspires one to continue on the path of self-realization. The fifth part of Niyama is Ishvara Pranidhana. It means to make the Cosmic Consciousness the goal of your life.

This is done through a process of meditation in which the meditator thinks only of one thought, the Cosmic Consciousness. As previously explained, in Tantric meditation the meditator repeats a mantra which reminds her or him of her or his relationship with the Cosmic Consciousness. Part of this meditation process also includes steps where the mind is detached from other objects and is focused on the Cosmic Consciousness or God. Here we start our journey into Meditation.

## II. Meditation: Ideating on Consciousness, promoting Health and Wellbeing, Liberation and Enlightenment

### 1. Mental Pain and Organ Dysfunction

In this era of increased mental (as opposed to physical) involvements and preoccupation, psychic ailments, neurological diseases and mental depressions are increasing. Just as excessive mental interactions and endeavor stresses the corresponding physiological system, so also excessive mental interactions and endeavors stress the portions of the mind that perceive and do the work of perception. The ego associated with the "I exist portion" of the mind is what makes the 'doer' portion of the mind perform actions, which can result in outcomes that are either painful or pleasant and subsequently disappointing. The mind has to always have something to ideate on; it has to have objectivity. In daily life, the objectification of the mind resulting from harsh interactions and painful situations produces deformations of the mind. At times, these situations persist and the resulting feeling of helplessness, at not being able to alleviate or cope with the resulting painful deformations of the mind, produces mental pain and psychic ailments (due to imbalance in energy states of the chakras), also resulting in dysfunction of certain organ systems (due to imbalanced secretions of the endocrine glands).

So then, what is the remedy for the acute and chronic painful states

of the mind, and concomitant physiological ailments, resulting from inimical interactions?

### 2. Psychic Forces on the mind

The human mind can be divided into three layers: that which perceives, that which does the work of perception, and that which does the work of perception, and that which gives the feeling of existence. The psychic force on the mind, causing deformations of the mind, is thought to result from its interaction with the environment, and also due to the reactive momenta of the impressions of the mind caused by one's past interactions and behavior.

These deformations and impressions lend a conditioning property to the mind, which influences the mental/emotional/behavioral make-up of a person, and dictates the nature of the response to a certain stimulus from the environment. This response creates additional impressions on the mind, and creates a centrifugal psychic force on the mind. Such impressions and preoccupations of the mind (such as arrogance of success and disappointment of failure) preclude the mind from being receptive to the attractive centripetal force of Consciousness on the mind.

### 3. Influence of Consciousness on the Mind

By effacing the previously acquired psychic impressions on the mind and

by preventing the formations of new impressions, the mind becomes more amenable to the attractive influence of Consciousness. How? The erasing of past impressions (or samskaras) can be effected by ideating on Consciousness. This elicits positive microvita (as depicted in **Figure 1**), which in turn intensifies the attractive influence of Consciousness on the mind.

How to prevent new psychic impressions? If the perceiving portion of the mind were to ascribe Consciousness to the object of its perception, and if the 'doer' portion of the mind also ascribes the 'doer' activity to Consciousness, then the mind does not acquire new impressions (which are essentially painful because they are only temporary pleasant).

Thus, by defacing old psychic impressions and preventing new psychic impressions on the mind, the attractive force of Consciousness is felt on the mind, which now starts moving centripetally in the ectoplasmic field of Consciousness, as schematically shown in **Figure 1**. This provides transcendence to the mind, rejuvenates the mind, and also constitutes the basis of psychic expansion (or evolution) of the mind, progressing to enlightenment.

**Figure 1:** The figure depicts an individual (unit) mind in the ectoplasmic potential field of

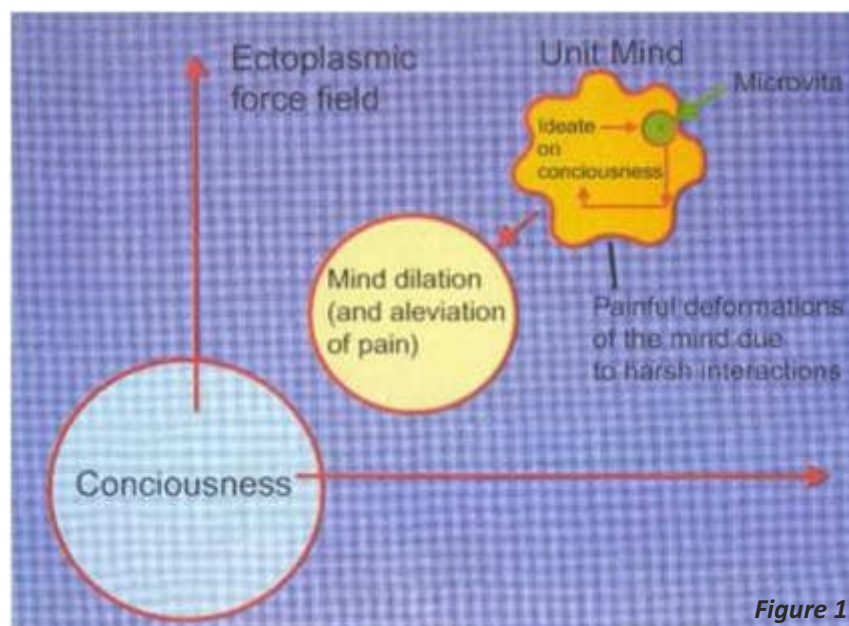


Figure 1



Consciousness. Ideation on Consciousness has the effect of attracting positive microvitae, which causes dilation of the mind, and rejuvenates it. This constitutes the basis of meditation therapy for behavioral disorders

#### **4. Doing First Lesson: Ishvara Pranidhana**

**Step 1:** Experience and connect with the **feeling** of being in a peaceful environment. In this environment, you are surrounded by the mist of an effulgent light of Higher Consciousness.

**Step 2:** Now, remove body feeling, and go to your Ista (Personalised) chakra, the seat of your "I AM". Now only the mind feeling of "I am" remains.

**Step 3:** Now, focusing on your ista cakra, breathe in with the first syllable of your ista mantra, and let the Divine Entity flood your mind and light it up. Then as you breathe out long (with the second syllable of your ista mantra), let your mind expand flooded with the Divine Consciousness. In this process, your mind is literally lit up and expanded. You can also address the Cosmic Entity that: I am yours and You are mine; I want to be like You and with You.

In this process, many of your physical and psychic ailments get cured, and samskaras move out into the cosmic ocean. In this way, you can become liberated from your embedded impressions and become divine. Now in this divine mind state, you can realize your individual relationship with the Divine Entity, and recognize that you can become a divine being, free from the petty and narrow bindings of race and religion, nationality and political party affiliation.

#### **III. Neohumanism and beyond, into a more evolved society and civilization:**

When litterateurs and philologists, socio-economic and political scientists, cosmologists and physical scientists, life and agricultural scientists eventually discover and comprehend the works of Shrii Prabhat Ranjan Sarkar, then

will unfold for humanity the objective knowledge to make their lives so comfortable and harmonious. Their explorations of cosmology and parapsychology will eventually bring them to the threshold of the intuitional realm. And when at last they succeed, by means of the knowledge legacy of Baba, to even unlock the gates of this last frontier, they will then be able to implement the true spirit of society as propounded by Him, wherein human beings will assist one another to overcome all the obstacles to progressive and dignified living (such as economic distress, ill health, cultural suppression, educational barriers and spiritual stifling), and march in unison to the exalted state of supreme beatitude.

#### **1. Starting to realize the spirit of one human society:**

In the long evolutionary journey of a living being, there dawns the auspicious moment when the thought arises that if I am intelligent, what then is the source of my intelligence? The incessant urge to fathom this Consciousness is what characterizes human progress. And what is the process of progress? It is to ideate on that Entity who is the embodiment of absolute truth. A progressive society is then verily the composite of those beings who are engaged in the noble task of creating a conducive environment for human progress. This is what constitutes human progress, how one is to proceed in this direction, and the spirit of society.

Now if Consciousness be the origin of the expressed universe, and the origin as well as the desideratum of all minds, then surely all human beings and indeed all living beings constitute one singular entity with a common goal, and hence their welfare has to be interlinked. So then narrow and patriotic sentiments favoring one's region and nation, social group and religion, and promoting their interests at the expense of others are contrary to the spirit of one indivisible human society. History bears testimony to the wanton destruction and loss of

human lives resulting from these narrow geo- and socio- sentiments.

#### **2. Rising above narrow sentiments:**

One is to rise above these sentiments and embrace humanity as one entity. However, the author does not want us to stop here. He wants us to not only fulfil the needs of human beings, but also recognize the existential value of all creatures as well as the existential and utility value of vegetations and forests. For human beings also, He wants us to identify and to redress those psychic propensities and sentiments that disturb universal peace. The application of Neohumanistic principles will provide liberation of intellect, and liberation from complexes and propensities through spiritual practice. That constitutes conversion from sentimentality to spirituality. Then only, freed from this burden of afflictions, will the people be able to make not only their existence meaningful but also help to build a Neo-Humanistic society.

#### **3. Living based on cardinal principles, and progressing to supreme fulfillment:**

Throughout history, behavioral norms in society have been governed by social values which are based on mental perversions of persons, at some points in time, and in some parts of the world. When these social values have been blindly applied by religious dogmas and injunctions, without consideration for human values (of love, kindness and sympathy), they have caused untold sufferings and tortures. According to Shrii Prabhat Ranjan Sarkar, behavioral norms and codes of justice ought to be based on cardinal principles that help to promote freedom from the bondages of the physical and intellectual worlds, and progression along the path of supreme fulfillment. All aspects of life, namely physical, psychic and spiritual, carry equal significance. In order to preserve balance in the psychic and spiritual spheres, there must first be balance in the physical realm. However, amidst all the rhetoric and gospels of peace, there



are many places in the world where even the basic necessities of life are not available. Baba wants us to shoulder this responsibility of addressing this need through the application of PROUT, so that all the people of the world will have greater opportunities and scope for elevation of the mind and spirit.

#### **4. Three Stages of development of Neohumanism:**

So let us present the three stages of Neohumanism, based on His 1982 book: Liberation of Intellect: Neohumanism: The first stage of Neohumanism is spiritual practice to enhance the physical, mental, and spiritual well-being of the practitioner. The stage of spiritual practice indirectly benefits society through the social service that is part of spiritual practice. The second stage of Neohumanism is spiritual principle (or essence). Its impact is mainly in the mental and spiritual realms, both individual and collective. According to Neohumanism, practice of rationality and adherence to the principle of social equality (especially when combined with protospiritualistic mentality) will not only strengthen individual minds but also the collective human mind to the point that humanity as a whole can withstand the destructive impact of geo-sentiment and socio-sentiment and the ruthless exploiters who capitalize on those sentiments. The third and final stage of Neohumanism is spiritual mission. According to Neohumanism, when an individual's existential nucleus (soul) merges with the "Cosmic Existential Nucleus", she/he attains the consummation of her/his existence. Neohumanism asserts that this supreme status ensures the future of not only the human world but also of the animal and plant worlds as well.

#### **5. Universalism:**

Neohumanism's concept of universalism is non-religious. It is a type of love that extends to all beings of this universe, animate and even inanimate. From the perspective of Neohumanism, such a viewpoint is the ultimate outcome of the principle of 'social equality and 'protopsycho

spirituality

#### **6. New era of Human Civilization:**

Today, even the concept of nationhood and nationalism and hence of the UNO is fallacious. Today's nations are breaking up because of suppression of the minorities' cultures, resulting in their economic suppression and persecution. The world needs to be moving to concept of small, economically self-reliant communities promoting the welfare of local residents, according to the principle of Progressive Utilization Theory (Prout), but cooperating with other such communities within large economic federations, so as to help forge their common destiny. Today, the indispensability of a world parliament of nations is also apparent from the ineptness of the partisan politics and national-interest-riddled UNO, to help the victims of political subjugation, religious suppression, and genocide. As human civilization now faces a critical juncture of choice between the old and the new world order, Shrii Prabhat Ranjan Sarkar exhorts the moralists to have a flaming purpose to usher in the new era. He wants "everyone to be guaranteed the minimum physical requirements of life, all human beings to get scope for the full exploitation of their psychic potentiality, all human beings to get equal opportunity to attain the absolute truth, and endowed with all the glories and achievements of the world to march towards the Absolute." In and through this Neohumanistic movement, He wants everyone to be made conscious of the purpose and meaning of life.

#### **IV. Spirituality:**

Finally let us now talk about spiritually, our ultimate goal. The origins of the word "spirituality," in the context of Christian theology, lie in the Latin noun spiritualitas, which derived from the Greek noun pneuma, meaning spirit. So spirituality can imply living in the spirit of God or more practically of Parama Purusa, how? Yoga means union with God or divine consciousness. When we ideate on

divine consciousness in our meditation and become merged with the divine entity, then all our samskaras can get deleted and we become liberated. Then we imbibe the attributes of God, the virtues of being compassionate, empathetic and open-hearted. So spirituality means living in union with God by practicing yoga. So a yogi can become spiritual. So then let us imbibe "Baba Nam Kevalam," by which we can live spiritually and become spiritual.

#### **V. Legacy of our beloved Ba'ba':**

On October 21, 1990, Prabhat Ranjan Sarkar, lovingly known as Ba'ba', physically departed from this world. He is the propounder and embodiment of the sublime philosophy of Neohumanism, to create a global human society. Ba'ba' also taught us how to do meditation on Divine Consciousness, as explained in section II. So this is how we can proceed from having a universal outlook to become spiritually enlightened. Ba'ba' wanted everyone to attain the supreme stance. For this purpose, He dedicated considerable time to evolve the ideological framework and provide the knowledge base for a universal and neo-humanistic society. Therein, everyone could have their basic needs satisfied, everyone would have ample scope for unbarred intellectual development and psychic expression. Its new global socio-economic order (Prout) would eliminate hunger and poverty. The societal structure would enable everyone to channel their micro-psychic longings from materialism to spirituality, so as to enable everyone to attain the pinnacle of human glory.

Ba'ba' had always emphasized that the destinies of one and all are interlinked, and so the true spirit of society entails helping one another to solve the problems of living, so that all can proceed to their Cosmic desideratum. He came to this planet only to provide total emancipation to human beings. He set the stage for the ushering in of the new era of Neohumanism, of material and spiritual prosperity for all.●

# NEITHER A BLACK SWAN NOR A ZOMBIE APOCALYPSE: FUTURES OF A WORLD WITH COVID-19

■ Sohail Inayatullah and Peter Black

Our colleague Louis Zheng from the Shanghai Futurist Circle suggested that no one had predicted COVID 19 Coronavirus. “Is it a black swan?” he asked.

Our response was that this is not a black swan, as a black swan event is defined as being unpredictable, a total surprise. The reason this coronavirus is not a black swan is that the emergence of another coronavirus was predicted by many working in the emerging infectious diseases (EIDs) field. Indeed, we argue that we need to be getting ready for the next “Corona”.

The predictability is on a number of fronts.

1. The increasing rate of emerging EIDs is well recorded in the scientific literature (Morse 1995).

2. Many agreed for some time that the most likely severe EIDs would be caused by single-stranded RNA viruses (as these have high rates of mutation) and would emerge from animals. This simply reflects the recognition that more than 70% of recent EID events have their origins in animals (they are zoonotic) with most originating principally from wildlife (Jones et al. 2008).

3. Coronaviruses were high on the list of likely candidates for causing an EID event. Severe Acute

Respiratory Syndrome (SARS) emerged in 2003, Middle East Respiratory Syndrome (MERS) in 2012 – both caused by novel coronaviruses (Fan et al. 2019).

4. Bats as a likely source of viruses causing EIDs have also been well recognized in the scientific literature (Olival et al. 2017).

5. Research on both SARS and zoonotic avian influenza identified infection spillover pathways that most often included ‘wet markets’ where live animals are frequently sold and slaughtered on site. In the

case of zoonotic influenza, the spread of the virus to people was from poultry at live bird markets (i.e. wet market). For SARS, the initial spillover event occurred at a wet market containing wildlife when people were exposed to civets that were shedding the SARS coronavirus (Webster 2004). Although there has been work in trying to change wet markets (FAO 2015) and in some countries stop wet markets—especially where many species, including wildlife mix—this change has been difficult



due to a range of social, economic and cultural factors. We anticipate in the short run these factors will reduce in importance, but insofar as “culture eats strategy for breakfast,” they are likely to return without global institutional and cultural shifts.

All the above was known before COVID 19, so people working in the EID space were not surprised. The exact timing of emergence was not predicted, but nonetheless, the emergence of a novel coronavirus associated with wet markets containing wildlife was not unexpected at all (Fan et al. 2019). Foresight, of course, is not about exact timing – that is market investment and stock trading. This is about creating the capacity to anticipate tomorrow's problems and act today. Thus, the seeds of the Corona, the weak signals, have been present for a decade.

## Culture Eats Strategy for Breakfast

Why then with this information are we now in the middle of an

epidemic? Colleagues in the People's Republic of China (PRC) suggest that: Firstly, “it is related deeply to the Chinese eating culture – preference for fresh meat from animals butchered at the counter”. Secondly, the memories of food crises in China remain. Third, there continues to be a level of mistrust of the government. For example, “residents have little knowledge of the frozen meat-producing process due to the lack of information transparency, thus, some ignore the regulations of the live animal ban in the wet markets.” They are bounty hunters, focused on wealth creation, irrespective of the costs to the overall society.

Furthermore, many from rural areas live in the ancient episteme where the “liveness” of the animal leads to greater health as one is “eating” life. Thus, the initial lack of response speed can be explained not just by a culture where informing supervisors equates with a fear of losing one's job – but because parts of China live in different times. An ancient worldview, a communist

worldview, and now a globalist worldview. Certainly since the initial issue of transparency emerged, China's response has been robust and dynamic. The speed of virus infection has been dramatically reduced, giving the rest of the world a chance to mitigate.

Social problems emerge, or are difficult to address, where there are varying perspectives – each often in tension with others. Interests and strategies are at locked horns or drawing the carriage in different directions.

This is illustrated in the Causal Layered Analysis (Inayatullah and Milojević, 2015) below. Six meta-perspectives are critical – the views from those who sell in wet markets; the views of those in the political bureaucracy (this helps explain the rise of COVID-19 in China early on in the outbreak and Iran, for example); the current strategy of slowing down the virus – the Medieval; the Pharma perspective; the Market; and of course, the Citizen.

	Wet market	Political bureaucracy	Public health	Pharma	Economic	Citizen
Litany	Continued wet markets	Information about disease not shared	Slow down the virus so systems can survive	Enlist medical and health systems to create the cure	Economic indicators – recession on the way	Fear and panic
System	Jobs in tension with the need to eliminate them. Outside of the law.	Job – fear of reprisal from those above	Quarantine, Social distancing, Surveillance, Lockdown, Flatten the curve. Use apps and Artificial Intelligence (AI)	Find the vaccine. Vaccinate all. Using new technologies to speed up solutions	Profits and interconnected systems cause downward pressure. Uncertainty driving market volatility.	Citizens looking for direction. Leaders uncertain of how to balance the economy and public health.
Worldview	Economic – wealth accumulation	Political – authoritarian	Medieval-Safety	Pharmaceutical – plus AI plus to some extent public health	Capitalist – markets	Citizen prefer flatter systems, but search for expertise
Myth/metaphor	Bounty hunters” “Show me the money”	“The big man”	“Breaking the chain of infection” “Slow down the fire”	“Silver bullet”	“Where to hide” – “opportunities everywhere”	“Whom do I trust”

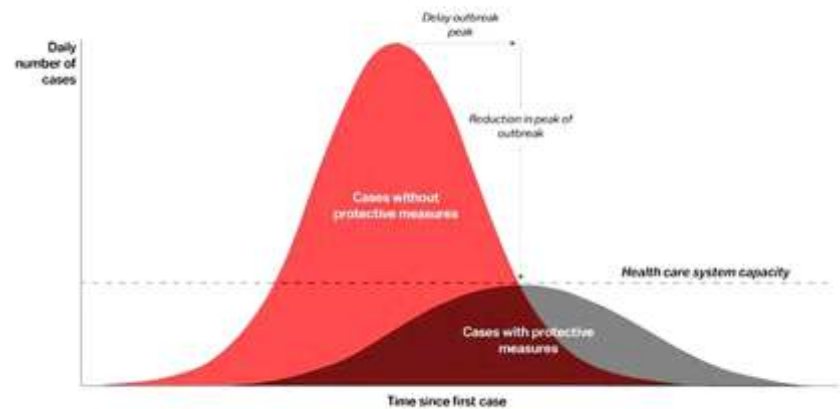


Thus part of the challenge of a global response is that there are multiple worldviews operating, all with different interests. While CLA helps us to understand the varying perspectives, scenarios help us address alternative trajectories.

What Then Are The Scenarios?

Based on the hundreds of articles, we see at least four possible futures.

1. **Zombie Apocalypse** (CDC 2020). This future emerges because of the mutation of the virus plus xenophobia plus panic. Uncertainty leads to continued market crashes. Supply chains, tourism, travel, and conferences are all disrupted. A severe and long term recession, if not depression, results. Failure to act leads to a number of regime changes, as in Iran and the USA, to begin with. Wherever there are system stresses, they break. This is certainly how the future feels to many. The memory of earlier plagues remains at the inter-generational level. Fear and panic rule.



down, with multiple benefits to the planet and personal health. Greenhouse gas emissions fall, for starters. Over-touristed cities like Venice get a break. Localization heals. People focus on their inner lives. More and more people meditate. For a short period working from home becomes the norm. However, states still do not support employees in this process as trust is a factor. Thus, after the pause, back to business as usual. We slowed down

breakthrough with innovation (real-time detection, health monitoring using big data) cascading through the system. While the virus began in China, the nation leads in innovation as it is forced to adapt. Toynbee's creative minority via open-source science and technology lead the way. Working from home booms as new relationships between employer and employee are created. Universal basic income is supported as the strength of a society is based



2. **The Needed Pause.** Efforts are made in most countries to 'flatten the curve' to help health systems cope. In the future, COVID-19 becomes just another winter flu – dangerous as it is for the elderly and those who smoke. It is, however, solved and routinized within a year. Big Pharma sees the money-making opportunity and by 2021 a vaccine is available. In the meantime, the frenetic pace of everything slows

in order to speed up again.

3. **Global Health Awakening.** Large AI companies, science, startups, and public health expertise come to the rescue. We truly enter the digital fourth wave era – genomics plus AI help monitor and then prevent. The five 'p' health model – prevention, precision, participation, partnership, and personalization become the norm. There is a breakthrough after

on how we treat the weakest; not how we glorify the strongest. Young people are no longer the future, but the present. This is the disruption that truly creates the fourth industrial revolution. Along with external innovation, there is inner innovation – a social revolution. Evidence-based science and technology inform public policy; not the whims of particular leaders. The insights from fighting Covid 19

are applied to climate change. There is a dramatic shift to plant-based diets. It is business transformed, social mutation,[3] not back to usual. There are, however, concerns about privacy.

4 The Great Despair. Not an apocalypse, not a depression, no magic – just a slow and marked decline of health and wealth. Walls appear everywhere. The World Health Organization and others try to contain, but the virus repeatedly slips in and infects the bodies, minds, and hearts of all. Back to the European Middle Ages. The efforts to address fail. The least connected to globalization fare the best. The vulnerable are forgotten. Inter-generational memory of past pandemics inform.

Depending on one's worldview the future looks very different. Certainly, the first scenario represents emotional fears. The Needed pause and Alibaba magic are based on breakthroughs in science and technology by Big pharma and Tech with varying levels of individual and social intervention. The Great Despair represents a failure to wisely act.

### Conclusion and Next Steps

To prevent the next outbreak, first, a global ban on wet markets and trade in wildlife with real help to transition sellers so they are not impoverished. This is a huge undertaking as both the number of people involved in the wildlife trade and its global economic value are enormous. China's wildlife industry alone is valued at \$74 billion USD. However, the cost to China of this outbreak will be many times larger than this, even if only taking account of losses associated with tourism and consumer spending (Machalaba and Kartesh 2020). However, there are potential barriers: Even though banning wildlife trade may make economic sense, there could be a cultural backlash – 'Why should I have to live without access to the foods that make me strong. This is the West dictating too much about my lifestyle!'

Irrespective of the success of

banning the wet markets and trade in wildlife, the economic costs of this COVID 19 pandemic will be debated and analyzed in great detail. The argument will most likely be made to invest in the same strategies that were suggested post-SARS, and the influenza H1N1 pandemic of 2009 — strategies that were only partially funded and implemented. That is, there will be a support to continue with the status quo and steady the ship by ensuring countries can all meet the International Health Regulations and 'manage' the next epidemic or pandemic challenge. Second, there should be increased interest in detecting disease, even earlier, especially in areas of increased risk of emergence and disease spillover. This will likely support full investment in new technologies such as Next Generation Sequencing (NGS), Big Data, AI and AI combined apps that can detect diseases.

Third—and critically—will be the increased investment in real prevention strategies that acknowledge that the majority of zoonotic pathogens have emerged as a result of changes to food production, agriculture, land use and contact with wildlife (Allen et al.

2017). This could result for example, in the creation of buffer zones between wildlife and human settlements, or cost-benefit studies of new agricultural projects and land-use change that take into account increased EID risk, such as COVID 19. Even more fundamentally, real prevention strategies will mean re-thinking the current “more, more, more” development model. Taking an Eco-health view, we argue that Nature strikes back. Always.

In conclusion: this crisis is a health crisis but, of course, it is much more. It is about leadership and governance, about what type of world we wish to live in. It is a test of the creation of a planetary civilization, working together to solve problems. If we do not succeed, the next 'Corona' is just around the corner.

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# Bhaktitattva

Shrii Shrii Ānandamūrti

The word Bhakti (devotion) means worshiping. For worshiping, both the person who worships and the person who is worshiped must be present. Hence as long as there remains a difference between the devotee and God, there is the opportunity and necessity of Bhakti-Sādhana.

Bhakti signifies longing for the Supreme – Sa parānuraktriishvare. The meaning of the word “Parānurakti” should be considered. Rakti denotes Raga or attachment. Anurakti means maintaining attachment with or being attracted by a particular entity after having understood its meaning. Anurakti is of two kinds. The Anurakti for the Supreme Brahma or Infinite Cosmic Consciousness is Parānurakti. The Anurakti for Brahma under the sway of Prakṛti or the Anurakti for the crude manifestations is termed Aparānurakti. God is an object for Parānurakti. When the aspirant considers the Supreme Brahma to be his or her own, it is termed Bhajānā or Bhakti. The two varieties of Anurakti exist only on account of the introverting or extroversial actions of the mind; that is extroversion denotes Aparānurakti, while introversion denotes Parānurakti. The externalizing forces subordinate a person to the sense organs and render him or her crude. Such a person is divested of his or her spiritual force. Parānurakti on the other hand releases a person from the grips of the Indriyas and through sublime meditations establishes him or her in the finer sublimated senses, in the infinite blessedness beyond the bounds of the Universe.

Now the question arises as to whether Bhakti is natural or unnatural for the living beings. All the things we see in the manifested Universe, whether they be conscious or crude, have attraction for one another. This attraction is the Dharma of the created Universe and as a consequence the continuity of the thought projections of the Cosmic Mind is maintained. Therefore, I say that attraction is natural for everything. It is due to the attractions for one another amongst myriads of heavenly bodies oscillating in the infinite space that balance is maintained in the firmament. In every planet or sub-planet, there is the effort for self-preservation. People run and assemble at a place which yields good water, good fruits and fertile lands, because they find adequate materials for self-preservation. The bee flies around the flowers in quest of honey for the sake of preserving its existence. Every entity runs more towards that which is more lasting and secure and which will provide it with greater and longer safety. People run after money because they believe that they can maintain their lives under the shelter of money, that money alone can save them. They do not know that money can provide neither a permanent stability nor securely founded shelter. During the span of one's life money will come and go several times. At times its glamour will dazzle our eyes and at other times the lack of money will make one cry from hunger. Not only money, but all finite objects have this characteristic. One uses finite objects with the intention of enjoying only one of their portions, then sooner or later the residue will be reached. That which is finite cannot permanently remain the object of your enjoyment or your permanent resort. The existence of all these things is dependent on other things – bounded by the limits of time, place and person.

In philosophical terms the attraction for finite objects is called Āsakti and the attraction for the infinite is Bhakti. Rāga or Rakti means both the attraction for the infinite and attraction for the finite objects. “Sakasmae parampremarūpā,” that is, Bhakti is the symbol of love and this love is dedicated towards Iishvara, signified by the letter “ka”. In the vedic language the letter “Ka” means God. God is indescribable. God is the nucleus of the Universe and is supreme love personified. If the terrific speed with which the extroverted person runs after finite objects is introverted towards the Supreme Being, then he can attain Brahman and achieve the Supreme State

*Āśārhi Pūrñimā 1955, Bhagalpur*





## Ranjan Dwivedi : An Ardent Proutist Passed Away

Born July 1, 1948 in village Dhanruwa, Patna District, Bihar, Shri Ranjan Dwivedi an ardent Proutist passed away in Himalayan Hospital, Rishikesh after a long spell of illness at 4 am on May 13, 2020. His wife Parashakti was beside him when he breathed his last but their five children all of whom live in the USA could not, due to lockdowns all over the world.

Ranjan's life is a story of sincere and dedicated service for the poor and downtrodden. A fiery speaker fearless and inspiring, his life was for the cause of Baba's (Shrii Anandamurti's) mission. Having obtained a law degree from Patna University, for a while he practiced in the local courts and around 1969 he came to Delhi to study for MBA, but gave that up when he got under the influence of Baba and once again took to law practice under the guidance of VM Tarkunde prominent lawyer, civil rights activist, and humanist leader. Ranjan took active part in issues concerning the poor and downtrodden and plunged headlong into service of the poor and neglected. He took up cases against powerful people when no other lawyer would dare, and participated in Boat Club (India Gate, New Delhi) rallies to protest on issues and courted arrest many times.

He went back to Bihar and practiced once again; and later he received certificate of Advocate on Record from Supreme Court of India having passed his necessary examination. In 1975 blessed by Baba, he was married to Parashakti, a Margii sister from America. From his orthodox family members, there was very strong opposition but Ranjan withstood all the pressures and went ahead and married in a solemn Revolutionary Marriage ceremony. Soon after he returned to Delhi and continued from where he left. He started an NGO 'Manav Ekta Kalyan' and was President of the Bihar Association till his death. He undertook many service projects, and assisted by Ananda Marga Monks (Dadas), would cook food and distribute to the poor on occasions in a unique manner. For the festival of Holi, Muslims would come and for the festival of Eid, Hindus would come and celebrate in get-togethers organised by Ranjan. Sikh truck drivers would come from Punjab and donate truckloads of bananas for such and other occasions. In early 1980s when another war with Pakistan appeared imminent he took part in a peace march along with VM Tarkunde and others right up to the gates of the Pakistan High Commission.

For all these he had to suffer lot of privations. During the emergency he was jailed and tortured and from then on his health started deteriorating. Falsely implicated, he was arrested soon after marriage in the LN Mishra murder case and along with others he suffered long incarceration and many other social and political indignities, but being fearless he continued with all the good work for the service of humanity.

He later rose in legal circles and practiced in Delhi High Court and Supreme Court of India. Was elected Executive Member of the latter's Bar Association and with his ceaseless efforts many landmark judgments were passed. Notable among them: the Supreme Court declared Ananda Marga as a separate denomination and not part of Hindu religion; lifted the ban on Government servants being members of the Marga and the ban on overseas Margiis visiting India as well.



**RANJAN DWIVEDI**  
**(1948 – 2020)**



## Amurtel's Yeoman's Service in Bucharest Romania

**Didi Ananda Devapriya reports :**

In Romania a state of emergency was declared and laws here change faster than socks (a Romanian Saying). Our Rasarit kindergarten in Bucharest had to suspend its activities, as well as the Fountain of Hope After School center in the village. The army and police are on the roads, requiring signed documents to move about, and using megaphones to remind people to stay home. The children obviously know what is going on and we are doing our best to reassure them, as the Corona news can be scary even for grown-ups. We are providing them with appropriate, accurate information and proactive ways they can protect themselves, like making masks, making soap and making hand cream (for dry hands from so much



washing!). They are making songs and dances up about it too.

New orders came from the authorities that our whole staff has to be in preventive quarantine – 14 days at work together with children, and 14 days at home. With schools closed, our caregivers in AMURTEL (Ananda Marga Universal Relief Team – Ladies) Family have had extra work, like many parents, to keep up with ad-hoc lessons sent by teachers by whatsapp and email. It puts a lot of pressure on our care givers. But it is really hard for them to be away from their families so long.

It is also important to focus on the bright side. In my opinion, one of the positive effects of this virus is that it seems to be shifting our values towards thinking about collective welfare, and protecting the vulnerable, instead of short-term self-interest. I hope it will be a lasting change of



## PBI (Bihar) Serving the Homeless Affected by Lockdown



Proutist Bloc, India's Bihar unit is doing relief work in Patna Metropolitan and other areas to alleviate the suffering of the people affected by the lockdown. Cooked food and other essential items are being served to the people. Under the leadership of State President Acharya Shiva Narayan Prasad, party workers are working day in, day out to reach the most affected. The relief work will continue throughout the lockdown period. Financial support for this work is also coming from AMURT.





# ACTIVITY



## PBI (Delhi) Doing Relief Work Amid Pandemic



During the lockdown, Proutist Bloc, India (Delhi) is distributing food items such as rice, pulses, flour, oil, spices and other essential items to the affected people in various regions of the state. Apart from Delhi, PBI (Delhi) is also doing relief work in Ghaziabad. Cooked food is being provided to the affected people, especially the migrant laborers passing through Delhi and Ghaziabad. Party workers and supporters are doing all the work day and night, cooking and distributing food, besides raising donations and collecting food items,. Party workers namely Shobha Dhar, Kavita Gupta, Vikram Bhatia, Mohammad Ansarul Haq, Mohammad Rahis, Jyoti Sharma, Rishabh Jain, Nishant, Puneet Jain etc. are playing an important role in this relief work under the leadership of PBI (Delhi) President Nishant Sharma.





## AMURT & AMURTEL Feeding the Lockdown Hungry

Complementing the national effort by government, private institutions and NGOs, for over 60 days of Corona Virus lockdown, Ananda Marga Universal Relief Teams have been rendering service to those affected by providing cooked food, food grains like rice and pulses, soybeans, and potatoes. Also salt, soap, oil, and other essential commodities were distributed in many states of the country, as per details below. These relief activities were widely acknowledged and publicized in the print media at the national and state levels:

**West Bengal:** Rice, pulses, potatoes and other essential commodities among 3500 families (14000 people) at Anandapur, VIP club, Tiljala, Jadavpur, Shyam Bazar and other places in Kolkata have been distributed. Besides this, cooked food has also been served to 20,000 people at Lake Garden area, Dhakuria Basti, Jodhpur Park and East Garia by the team led by Acharya Uditananda Avadhuta and Acharya Pramatheshananda Avadhuta. Outside of Kolkata, similar relief service has been provided to 10,000 families (40000 people) in Howrah, East & West Midnapur, Behrampur, Murshidabad, Suri, Islampur, Jalpaiguri, Cooch Behar, Siliguri (Darjeeling) and other Districts of West Bengal.

**Purulia District:** Rice, pulses, potatoes and other essential commodities distributed among 2,000 families (8,000 people) at Bagmundi, Kashipur, Purulia Town, Purulia Block-1, Jhalda Block I & II and other places in Purulia District by the team led by Acharya Vishvamitranaanda Avadhuta and Acharya Kritatmananda Avadhuta.

**Ananda Nagar (Jaipur Block):** AMURT volunteers under the guidance of Acharya Narayanananda Avadhuta, Rector Master of Ananda Nagar have provided dry rations to 3,000 families (12,000 people) living in 55 villages surrounding Ananda Nagar.



# ACTIVITY



**Assam: Guwahati:** Since April 7, in coordination with the District Administration of Guwahati and under the guidance of Sri Pradip Chowdhury, Bhukti Pradhan Guwahati extensive relief services have been rendered, covering 40 places of Kamrup Metro and Kamrup rural districts. Dry rations have been distributed to 10,000 families (40,000 people) and cooked food to 16,000 people. This was appreciated by district Administration as well as entire Assam Govt. and the District Administration issued a letter of appreciation to AMURT. Mrs. Queen Ojha, Guwahati MP, very much impressed by the relief work also wrote a letter of appreciation to AMURT. This was a good example of working in coordination with the Govt.; the latter provided vehicle to carry relief supplies whenever required. In other districts of Assam e.g. Barpeta, Luning, Bongaigaon, Nagaon and 15 other places, relief works were organised: providing cooked food to 15,000 people and dry rations to 2,500 families (10,000 people).

**Tripura:** Under the guidance of local AMURT team distributed dry rations like rice, pulse, oil, potatoes, soybeans and other essential commodities to about 600 families (2400 people) in Agartala; to 335 families (1340 people) at Teliamura Subdivision and Khowai District and in Sipahijila and Unakoti Districts to 3650 families (14600 people). Also in North Tripura cooked food was served to 1100 distressed people.

**Odisha:** Under the leadership of Kanhu Behura cooked food has been served to around 2500 people in Bhuvaneshvar. Dry rations have been distributed to 3500 families (1500 people). Also 5000 masks in Kendrapara, Dhenkanal, Keonjhar and Jajpur Districts of Odisha were distributed.

**Bihar- Patna:** Cooked food was served to 15,000 people in 20 places and dry rations were distributed among 2000 families (8000 people) in Patna District of Bihar. Acharya K.S. Sood, Dr. A.K. Bhaskar, Rupesh Kumar, Pratima Sharma Bhukti Pradhan (G) Patna and Lal Babu all played active roles in these activities.

**Bhagalpur:** Under the guidance of Shri Ashok, Bhukti Pradhan Bhagalpur dry ration to 600 families (2400 people) and cooked food to 500 people was distributed.

**Kishanganj-** Led by Suman Bharati dry rations were distributed to 110 families (440 people) and cooked food was served to over 200 people in Thakurganj and Kishanganj District, Bihar.

**Jharkhand:** Led by Diwakarji, Bhukti Pradhan, Bokaro cooked food was served to 10,000 people at five separate locations of Chas and Bokaro.

**Uttar Pradesh:** Led by Gopalji from Kanpur cooked food was served to more than 10,000 people in five 5 separate locations of Kanpur District.

**Ponneri, Thiruvallur District of Tamil Nadu:** In 100 places within Tiruvallur District, dry rations were distributed to 1000 families (4000 people) and, breakfast and lunch was served to 84,065 people. Balchandran, Babu, Vallalaar Trust, Mohan and Acharya Krishnakripnananda Avt of AMURT Ponneri organised these relief works very systematically.

**Bengaluru (Karnataka):** In 80 places of Bengaluru Metro and Bengaluru Rural districts, 15,000 ration kits, fruits and vegetables, hot meals 3500 units and 5000 masks were distributed among the migrant labourers and needy people. Ms. Laxmi Sridharan, Milan Sarkar, Shiva Sharma, P. Thejesh, Ananda Darshan, Shashwat Shivam, Vishwanshu and other margiis did very good work.

**Kerala:** Led by Babu dry rations have been distributed to 100 affected families in Thrissur.

**Maharashtra:** Led by Viresh Vishpute dry rations were distributed to 500 affected families (2000 people) at five different places of Dombivli in Thane District of Maharashtra.

With inputs from Acarya Divyachetananda Avadhuta (Central AMURT Secretary)



## Devastating Cyclone Amphan AMURT Rushes to Relief

Cyclone Amphan hit West Bengal on May 20, killing 84 people and destroying more than 88,000 hectares of paddy, 1 lakh hectares of vegetables sesame and the state stares at a loss of thousands of crores of rupees. The destruction has caused over 10 million to become homeless urgently needing help and assistance. AMURT/ AMURTEL teams led by Acharyas Bodhisattananda, Parmeesananda and Nirmalshivananda Avadhuta comprising 15 monks and 35 volunteers fanned out to provide relief to the cyclone victims. Areas covered were Kolkata, South 24 Parganas (which was worst affected) and in North 24 Parganas. Cooked food, beaten rice, Molasses, Biscuits, Milk powder, Rice, Pulses, Potatoes, Soybean, salt and other essential commodities have been distributed to over 10000 people at Najrat, Sandeshkhali, Thakurnagar, Barrackpur and other places in North 24 Parganas and Sonarpur in South Parganas in last four days.

With inputs from Acharya Divyachetananda Avadhuta, Central AMURT Secretary



Shrii Prabhat Ranjan Sarkar



## EYES FULL OF LOVE

NAYANE MAMATÁ BHARÁ  
HÁSITE MUKUTÁJHARÁ  
AJÁNÁ PATHIK EK ELO

Eyes full of love  
Cascading pearly smiles,  
O an unknown traveler  
Came this day.

HIYÁ KÁMPE THARA THARA  
E KI BHÁVA MANOHARA  
E ÁNANDA KE BÁ SE JE DILO

Uncontrollably trembled the heart  
O with what feelings  
Of enchantment He  
Bestowed bliss upon me.

MANA CÁHE SADÁ DEKHI  
LÁJE BHAYE NÁHI TÁKI  
E MADHURA MADHU KOTHÁ CHILO

The mind desires  
To behold thee forever  
Fear and shyness  
Kept closed the eyes  
O where was this sweetness.





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