

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



Beyond Gold

Future Options for the Olympic Games

Like others, we love watching the Olympics, and are inspired by athletic and organisational excellence. However, the Olympics are not a neutral venue. Every medal is based on a stream of money, power, genes and deep culture. In this essay, we unpack the political-economy of the Olympics.

PROUT

Progressive Utilization Theory

A Vibrant Magazine which Informs & Inspires

Cry of the Suffering Humanity

What is PROUT :

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

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

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 & Neo-Humanism :

Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.

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

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

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

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

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

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

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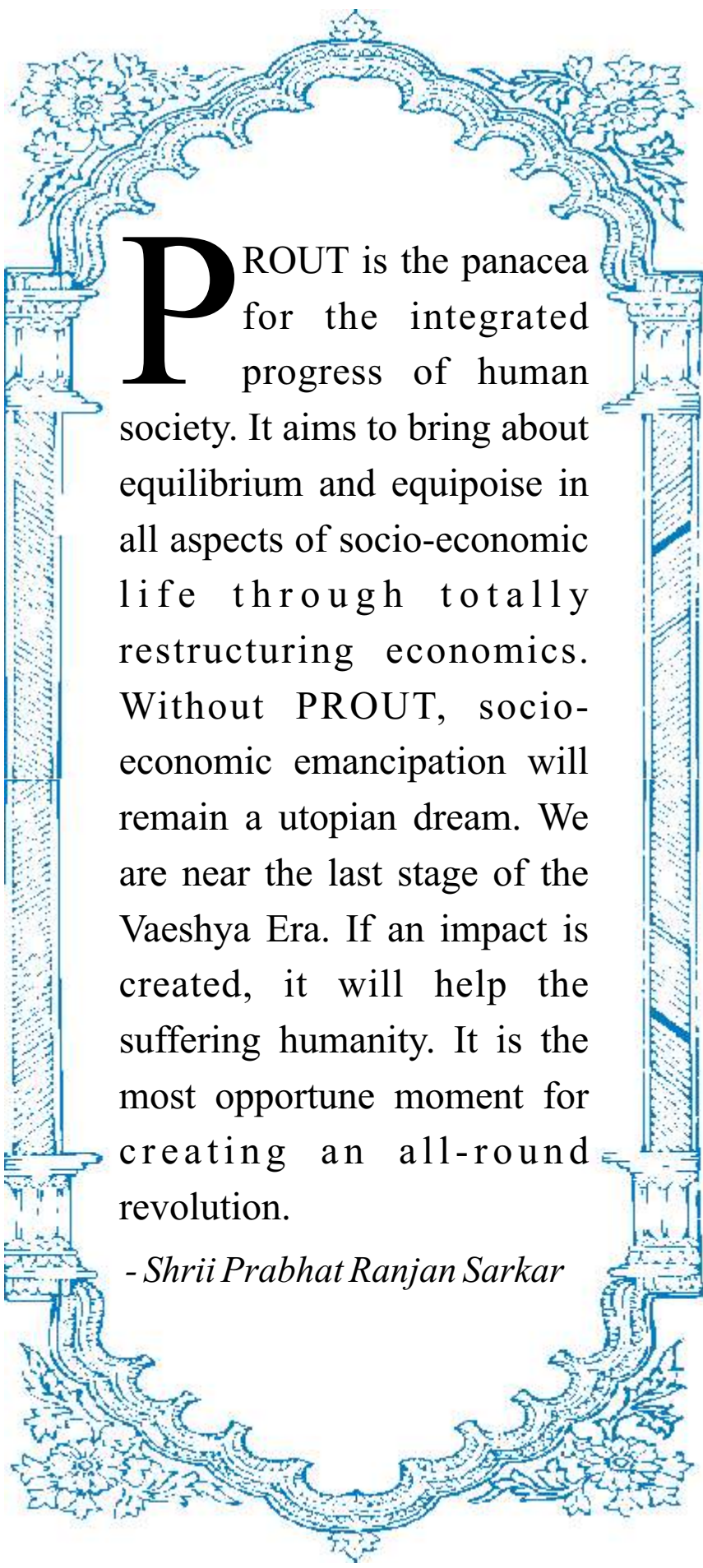
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Fundamental Principles :

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



PROUT is the panacea for the integrated progress of human society. It aims to bring about equilibrium and equipoise in all aspects of socio-economic life through totally restructuring economics. Without PROUT, socio-economic emancipation will remain a utopian dream. We are near the last stage of the Vaeshya Era. If an impact is created, it will help the suffering humanity. It is the most opportune moment for creating an all-round revolution.

- Shrii Prabhat Ranjan Sarkar

From the **Editor's Desk**

Moralists of The World Unite

In 1969, Shrii PR Sarkar the founder of PROUT said that revolution is scientific processes of social change, replacing one age by another by crushing exploitation with tremendous force to accelerate the speed of the social cycle and bringing about a change in the collective psychology within a short time. These Phenomena cause major changes in society's culture, economy and socio political institutions. History is full of such instances, from the earliest one of 2380 BC in the Sumerian city of Lagash, the peasants' revolt of 1381 AD in England and in Germany against the Roman Empire in 1524, to the French revolution of 1789, the Russian revolution of 1917, and the Islamic revolution of Iran in 1979.

In the above backdrop we may discuss the movements that grabbed recent headlines in India, viz. 'India Against Corruption' of Team Anna, and Baba Ramdev's to bring back black money stashed overseas. Though they were based on sound principles and attracted many well meaning people who wished to witness societal change to better their lives, the movements failed to attract the required impetus to force the change. These and others in the past the Bhoodan movement of 1951 led by Acharya Vinoba Bhave for land reform, Jayprakash Narayan's call for peaceful total revolution in 1970s, Vishwanath Prata Singh's Mandal commission agenda and its instant popularity thereafter and Mahendra Singh Tikait's mass Kisan movements of 1988 in Meerut and 2006 in Mumbai made no dent to the Government. Such movements failed in the past and would do so in the future too. Let us examine why? Though most of these movements were with best interests at heart they failed to turn into a mass popular uprising to make the government to notice and take action. Gandhi ji's 1942 'Quit India' movement is a good example of what a mass movement is meant to be. Though it lacked political unity, it had mass support that shook the British government. Though the British did not quit immediately because of the Second World War, but did so two years after the war ended.

Social change cannot come with street side protests or gatherings in the Maidan. They at best attract media attention. The primary reason being their lack of popular support from the masses who need to be galvanized by the moralists who are at present a microscopic minority, and are fragmented. They need to unite under one banner to make a decisive force to stir the masses and make corrupt governments sit up and take notice. For this three things are a must as Shrii Sarkar said way back in 1966, "Your first duty is to observe morality and to do intuitional practices. Without this you cannot have mental determination. Your next duty is to unite the moralists of the world, otherwise Dharma will not endure. The exploited masses who do not observe the cardinal moral principles – cannot fight against their own sense of frustration. It is therefore necessary to unite the moralists. At the third stage, you will have to mercilessly fight against sin wherever it has taken root in this world".

**POPULATION GROWTH**

Shrii Prabhat Ranjan Sarkar has rightly said that there is no dearth of space on planet earth for humans if the existing space is properly utilized. This is the ultimate truth that will need to be fought for against the evil influences of dogma and selfishness.

Maithali, Sonapur

NEO HUMANISTIC EDUCATION

The way the British gnawed into India's vitals by attacking her *prana dharma* makes sad reading. It is even more sad that even after 65 years of independence the same kind of education policy is being followed in the country much to its detriment. This realization must dawn immediately. Jane Godwin,

Belfast, by email

HIGH LEVEL CORRUPTION

Ha ha ha, the cartoon on page 20 says it all. But as is evident, nothing can be done unless the masses are galvanized by the united moralists of the world.

MB Parthasarathi,
Mercara, Coorg

ALTERNATIVE FUTURES

Sohail Inayatullah's article makes interesting reading. He has interfaced Shrii Sarkar's theories with current history and explained it very well.

Swati Garg, Bhopal

NUCLEAR DISARMAMENT

Joe Copeland's explanation that nuclear disarmament is people's work is very true. The simple message – no more war particularly the nuclear kind is very apt.

Hari Narsingh Rao, Kurnool

POLE SHIFTS

Suresh Emre's article on Pole Shifts is quite an eye opener. Who knows, we may already be in the middle of one? Recent global phenomena of unprecedented and rapid climate changes are perhaps pointers.

Madhava, London, by email

PLOT BY SENIOR OFFICERS

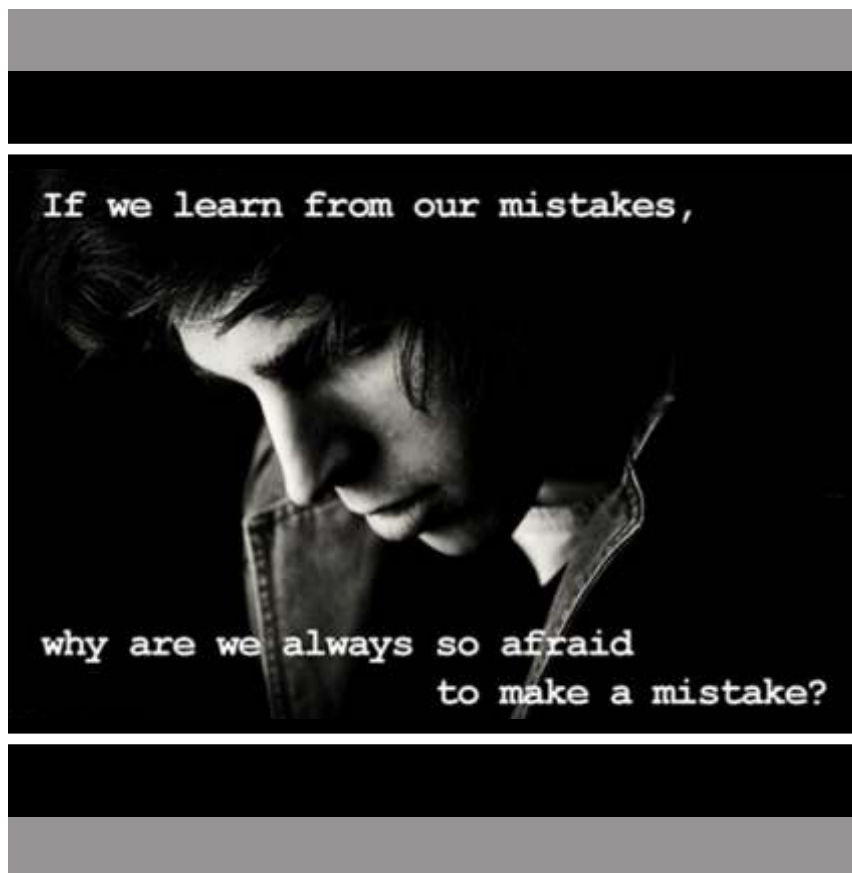
It's indeed shameful and very sad that an honest and upright Army Chief like Gen VK Singh who wished to clean the system fell prey to a scheming gang of selfish officers who felt threatened. Coming from a retired military and intelligence officer, this needs to be taken serious notice of and action taken so that it does not repeat itself.

Mazhar Ahemed,
Retd. Naib Subedar, Pataudi

INSANITY OF MONSANTO

Ganga Grace ought to be congratulated to place before the readers of PROUT about the sinister methods of the global powers who wish to for the sake of greed alone, attack the foodgrain and agricultural produce of developing countries – the basic life sustaining needs of the masses of poor people. The pictures also tell their own story of such dark and subtle methods employed.

Arun Prakash, New Delhi

**Articles / Suggestions Invited**

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

Please send them at the following address :

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MAKE A DIFFERENCE



Seven years before the Right to Education Bill was introduced in the Indian Parliament, Uttam Teron, a young man from Pamohi, 20 km from Guwahati (Assam), dreamt of 100 per cent literacy for the children of his village. Education was the lowest priority in this Karbi-dominated hamlet and most children, especially girls, helped their parents in

the fields. This changed when Teron began the Parijat Academy in a cowshed in 2003 with just four students. Today, the school, with a small hostel, provides free education to 502 students of which 256 are girls. Uttam has shown great courage, determination and dedication to uplift these children from their helpless state and give them hope and happiness through education and a better way of life.

For most of us engrossed in the daily routine of balancing work and life, there is barely any time left to look around and feel the pain and suffering of the not so privileged, the marginalized and the forgotten lot. Uttam Teron is one amongst us who has been able to make a difference in the lives of others and touch their lives in more ways than one.

**Let not Ambition mock
their useful toil,
Their homely joys,
and destiny obscure;
Nor Grandeur hear
with a disdainful smile
The short and simple
annals of the poor.**

Thomas Gray 1716-1771





Various Human Occupations

SHRII PRABHAT RANJAN SARKAR

Shrii PR Sarkar, the founder of PROUT among his many discourses, had way back in 1959 commented in fair detail about the various occupations within human society. From this issue onwards we serialise them in three parts, first with Lawyers and Actors, second Business people and third Doctors. Eds

That which keeps something alive is said to be its vritti [occupation]. The physical pabula on which the mind depends for its existence and development, or the objects on which the mind ideates, are one's mental occupation. The subtlest feeling a person can experience, which fills the mind with bliss, can be said to be one's spiritual occupation. In the same way there

are various physical occupations which preserve one's physical existence and maintain the body. A means which one adopts to stay alive in the physical sphere is called an occupation; for example, one may be a doctor, a teacher, a businessman, etc.

It requires very little thought to realize that the different occupations create divisions between human beings. As a



Prehistoric Petroglyphs of human occupations in Wadi Rum, (Valley of the Moon) Jordan

result people who lack high ideals usually form groups. The psychological reason is that the people's feelings are shaped by the nature of their occupation. And these feelings together with the identical nature of the people's mental occupations encourage the formation of groups. No matter how intense their professional jealousy or rivalry, a lawyer will seek out the company of another lawyer, a soldier that of another soldier, a doctor that of another doctor, and a renunciant that of another renunciant.

A detailed analysis of human psychology will clearly reveal that because psychic pabula are connected to matter due to the need to preserve physical existence, they are strongly influenced by matter. However, if a person has high ideals, his or her materialistic ideation will be transformed into psychic ideation which in turn will develop a spiritual quality. One will thus acquire the capacity to rise above group [groupist] psychology. But due to an absence of spiritual idealism and universal outlook, some of those engaged in different occupations become exploiters instead of assets to society. They completely ignore the fact that their individual or group interests are not separate from, but are a part of, the collective interest.

Lawyers

Let us start by discussing lawyers. I do not belong to a particularly fastidious or orthodox section of society. The popular allegation that lawyers earn their living by deceiving others and by encouraging litigation is, according to my understanding, not totally correct. But is this frequently-made allegation totally false? Although it cannot be proved conclusively, we can say that in general most lawyers would like disputes in society to continue.

After the abolition of the zamindari system in a certain state of India, a lawyer complained to me, "Before the abolition of the zamindari system, there were constant lawsuits between one zamindar and another as well as between a zamindar and

the people under his jurisdiction, and we used to earn money from this. But now the people who used to be under the jurisdiction of a zamindar do not have to come to court, and the number of civil and criminal cases has declined." Just imagine! The good lawyer said this because he was concerned about his livelihood. In his personal life he was extremely honest and peace-loving, but the nature of his profession encouraged him to support disturbances, feuds and murder.

Though they understand the magnitude of their clients' crimes, competent lawyers, due solely to financial greed, use their intelligence and clever arguments to get criminals honourably acquitted. Such actions certainly do not help to preserve the purity of society. Are not those who lead society into the quagmire of sin in order to further their individual interest and for financial gain as guilty as criminals? If, in the eyes of the law, associating with evil people is regarded as an evil, the attempt to help criminals avoid corrective measures (I do not like to use the term "penal system" because I am not ready to accept at all that one human being has the right to penalize another) is most certainly an antisocial action.

There is yet another and more serious consideration in regard to this sort of conduct. The process of passing a judgement does not end when a criminal is released from the corrective system. Sometimes criminal leaders derive sadistic satisfaction from seeing innocent people victimized. Cunning lawyers, when they become directly responsible for the victimization of innocent people, definitely commit a greater crime than criminals.

In spite of all this, I do believe that lawyers are necessary and have an extremely important role to play in society. Common people often cannot express themselves coherently. During a trial a frightened, nervous person sometimes behaves in such a way that his or her facial expressions arouse suspicion in the mind



"And so I ask the jury...is that the face of a mass murderer?"

of the judge, which in turn influences the judgement. It is indisputable that lawyers are needed to protect common people from such dangerous situations. Apart from saving the innocent, lawyers can and do help to save criminals from unjustifiably harsh sentences which stem from prejudice or strong bias.

If supporting the guilty is an antisocial activity, is it not antisocial to appeal for leniency on behalf of the guilty? In my opinion, no. It is a lawyer's duty to see that a person is not severely punished for a small crime. It is the lawyer, and not the public, who should clearly explain to the judge the sort of circumstantial pressure that forced a criminal to commit a crime and the extent to which the criminal was responsible (or not responsible) for the creation of these circumstances. Considering that criminals are human beings and helpless during their trials, it is certainly not a crime to provide them with proper representation. That is why I do consider it an injustice to call lawyers social parasites. They are an indispensable group of intellectuals in society.

Although I do not doubt their intentions, I do feel that those who advocate the arbitration and panchayat

[village council] systems in order to reduce the cost of lawyers, should not entrust the functioning of the judicial system to the whims of an individual or a particular group. The subtle intelligence that is required in judicial procedures cannot generally be found among the majority of members of arbitral bodies or the leaders of village councils. If the selection of those on arbitral bodies and village councils is entrusted to experienced judges, it may be possible to hope for good judgements from them, but it may also turn out that those selected, despite their integrity and sincerity, pass a wrong judgement at any moment due to insufficient or incorrect knowledge of the law. Such mistakes are not normally expected from lawyers. If somebody wants to extensively implement the arbitration and village council systems in order to teach the members of the legal profession a lesson, he or she will have to agree that, for the sake of public welfare, the members of such bodies should be selected, not elected. Of course only lawyers should be eligible for selection. Such an approach is not bad.

There was a time when lawyers had both prestige and money, but today they are on the verge of losing both. Many lawyers who have little work start giving fiery lectures from political platforms. I am not suggesting that none of them are dedicated to social service. Still, most of them do not aim to serve their country but simply to solve their personal problems. They think, "It would be good if I could further my political ambition. One day I may be elected a member of parliament or even become a minister. If this does not happen it does not matter, because my work situation will still improve due to the political support of my party." Today educated people can easily understand the motives behind their fiery lectures. Very little investigation is required to reveal that in democratic countries politics is full of lawyers who were unable to secure briefs. No other profession than this has so much scope to exploit people in the name of public service.

But why is this so? Are they alone responsible for their deceitfulness and mental degradation? Certainly not. I do not blame them in the slightest. In order to obtain their basic necessities, poor intellectuals use these kinds of psychic means instead of stealing or committing armed robbery.

The implementation of various economic-development projects should be increased, and the number of lawyers should be reduced. In the field of education, students should give most importance to the study of science and technology, followed by commerce and then the arts. Only talented arts students should be given the opportunity to pursue higher studies in the arts. A small percentage of these students should be encouraged to study law, provided they can demonstrate proficiency in sociology, civics, political science and logic. It is not at all desirable to encourage immorality by providing unlimited opportunities for students to study law, thus overcrowding the profession.

Actors

I do not believe that all singers, artists or actors who awaken the subtler faculties of mind in others by inspiring them through their art, are business people. (Here I am using the term “business” to describe the people’s mental make-up. It is not correct to call artists who accept money for their own or their families’ basic requirements business people or business-minded.) However, the vast majority of artists (most of whom are actors) are one hundred ten per cent business-minded. My discussion here focuses on these artists.

The purpose of inspiring people through art is to illuminate the dark and lonely recesses of their minds, to remove their monotony and make their life joyful, at least for a little while. But this joyful experience is socially justified only when it spreads a sweet feeling of benevolence in all spheres of society. In other words, art should inspire the creation of sweet, benevolent sentiments and the continual

reawakening of latent faculties.

Everyone will agree that this aim can only be achieved when there is a sweet relationship between the artist and the audience. It is not possible through business. Art cannot be allowed to remain in the hands of those who exploit artistic endeavour for business purposes.

Today in most countries of the world those who are not business people or who do not exploit art for business purposes but are genuine artists or art lovers, face acute financial as well as other difficulties for the sake of art. Those who exploit art for business purposes gain name, fame and money and dominate social life. They are the heroes of the youth or the adored goddesses of the cinema-goers. Their pictures adorn living rooms and their autographs are preserved in collectors’ albums. Sarasvatii [the goddess of art and knowledge] has to be liberated from her enslavement to Laksmii [the goddess of wealth]. Ample opportunities have to be provided to talented artists, and the performances of those who exploit art for business purposes have to be controlled. Speculating on theatrical or cinematic





productions has to stop.

Some people maintain that the ownership and management of cinemas, theatres and all types of concert halls should be in the hands of artists' cooperatives. Although this sounds like a good idea, it does not merit our full support because born artists keep their minds engrossed in benevolent thoughts in order to inspire ordinary people, and thus tend to forget about the hard realities of life. They generally lack the practical intelligence needed to run a cooperative. In my opinion the right to own and manage cinemas, theatres and all types of concert halls should be in the hands of local autonomous bodies which are supported by the state government. However, artists should be completely free to select films and live performances and all other activities related to art.

The salaries of artists should depend upon their abilities and the needs of their families. A large percentage of the net profit from artistic events should be distributed among the artists as bonuses. Provision should also be made so that they receive pensions when they retire.

The youth of a country are attracted to artists; it is therefore the duty of society and the state to monitor these artists' ideals and character. Otherwise they may exert a harmful influence on young men and women who are the future hope of society. For this reason it is essential for artists to have impeccable conduct, a healthy lifestyle and strength of character. If those whom youths respect as ideal men and women possess an ideal character, the characters of those whom they influence will no doubt also be positively affected. In addition, ideal artists and actors who have a strong character will be able to express their artistic brilliance more sweetly and completely. Characterless, drunken or greedy artists will be considered liabilities by their fans and society.

The nature of art is such that in order to develop it subtle intellect and appreciation as well as deep sensitivity is

required. Thus, during that time that artists do not devote to their artistic efforts, they often feel compelled to express their subtle intellect, appreciation and deep sensitivity in a demeaning way. Due to this psychological tendency, we generally find that artists whose singing, dancing, acting or other artistic achievements earn the unstinting praise of hundreds of spectators express their subtle artistic power in quite opposite ways in private life through the pursuit of material gratification. Thus we hear obscene language from devotional singers and observe a strong worldly attachment in detached spiritual aspirants. Those who are fanatically sanctimonious in their youth become immoral lechers in middle age. Actors are no exception.

The only way to save oneself from this kind of psychological degradation is to keep one's mind constantly engaged in the thought of the Great and to always look upon the world with sweet, benevolent sentiments. Artists and actors must never forget this even for a moment because they have a great responsibility to society and an immeasurable influence over it.

Unlike in the past, people today do not want to establish separate theatrical societies for artists because of immoral conduct. Actors are now a part of society and this will continue. This is necessary in the greater interest of society.

Although actors are not fully accepted in Indian society today, in practice they are becoming or are in the process of becoming fully accepted. So under these circumstances strict vigilance should be kept over the purity of their individual conduct. They should not become the cause of a disease which invades the whole social body like a cancer. If actors and actresses fail to acquire a basic level of personal purity or are reluctant to acquire it, it will be the duty of society and the state to compel them to lead good lives by creating circumstantial pressure. No matter how talented they may be, immoral actors and actresses will have to be deprived of their right to exhibit their artistic talents, and sent to reform schools.

(To be continued)



Human Evolution and Dharma

“Human beings are human beings. Why should we hurt human sentiments by calling human beings rational animals?” - Shrii PR Sarkar

✱ Arun Prakash

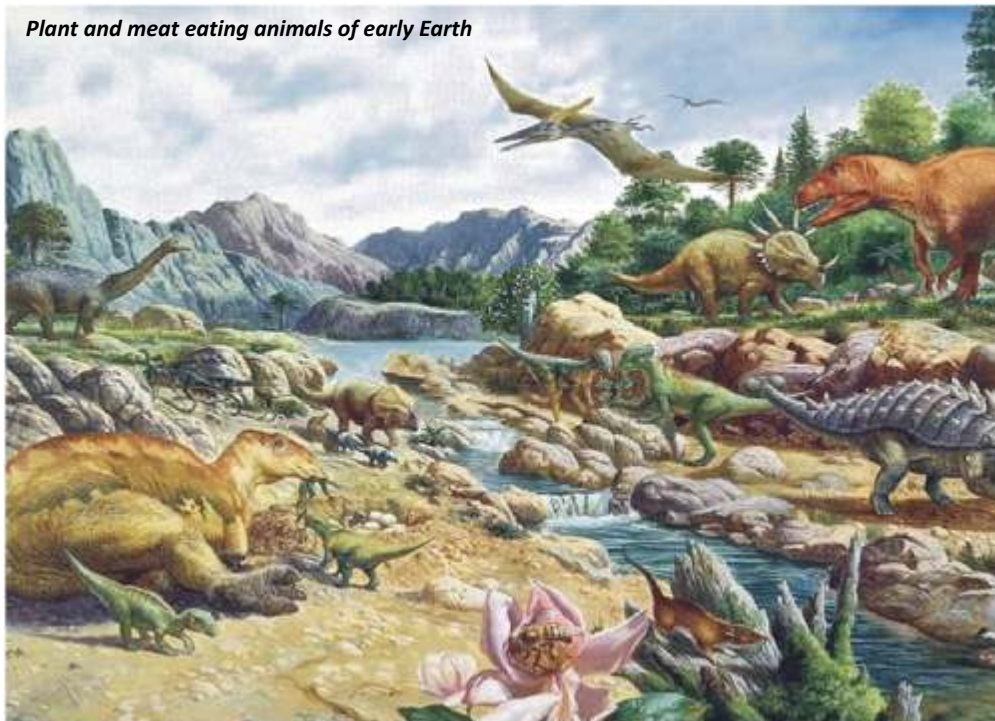
The most puzzling unanswered question about ourselves that cannot be denied or wished away is how we came to be? What caused us to evolve our marvelous intellects and our unsurpassed complex social life? Why are we so different from our closest relatives? What happened to our extinct ancestors? Why is it that during the several million years since hominids diverged from the ancestors of modern apes, while other rapidly evolving forms of life were prolifically turning into different species; no part of the evolving human life has survived as – or possibly, contemporaneously with other incipiently human species – a different species? Why are we all alone at the pinnacle of the particular direction of rapid evolutionary change that led to the combining of such traits as a huge brain,

complex intellect, upright posture, concealed ovulation, menopause, virtual hairlessness, a physically helpless but mentally precocious baby, and above all our tendency and ability to cooperate and compete in social and political groups of millions? What precisely, was happening to the evolving human life in different parts of the world 50,000, 500,000, or (among our pre-human ancestors) 5 million years ago.

Interest in such questions is shown by the attention given to newly discovered fragments of human ancestors. Every piece of bone or tool, every ancient campsite or other piece of information about how our ancestors lived, excites the imagination and reveals how much we care, partly because intuitively we know that to understand how we came to be may tell us things of value

about modern human activities, especially those that perplex and frighten us. Given the woefully incomplete knowledge of our long and distant past, people had to satisfy their thirst for self understanding in whichever way it could. Some have accepted religious answers involving creation by a Supreme Being but biologists and biologically minded anthropologists who take it as given that all forms of life have come about through an organic evolution guided primarily by natural selection (which implies reproductive advantage)

Plant and meat eating animals of early Earth





An artist's impression of a Cretaceous sunset

are not satisfied by such vague and supernatural arguments. Yet there are many human activities that seem to have nothing to do with reproduction, for instance, art, music, literature, humour, politics, science or religion.

Shrii Sarkar's Pointers

Shrii PR Sarkar the founder of Prout and Neo-humanism provides more revolutionary pointers over a much broader canvas of evolution of life itself with practical examples and clear explanations, "As plant life progresses on the path of evolution, it reaches a terminal point, and there animal life commences. Animal life also reaches a similar terminal point, and there human life begins. There are some special common attributes of plants, animals and human beings which can be termed their *Prāṇa Dharma* or *Jiivan Dharma*. *Prāṇa Dharma* has more meaning than *Jiivan Dharma*. Inactivity, rest, the need for security, reproduction and death are common characteristics of plants, animals and human beings. The physical bodies of all three are also dependent on food and water. These are characteristics of all living beings. Wherever there is life, these characteristics will exist. Thus, there are three dharmas – plant *dharma*, animal *dharma* and human *dharma*. Besides this, plants have some additional attributes. For example, only plants can gather vitality from inside the earth. Neither human beings nor animals can do this. Plants can even gather food from the atmosphere and give some food to it. Because plants perform this kind of work, we can say that they have their own speciality called 'plant dharma'. This is the speciality of plants".

"Likewise, animals also have some special characteristics. On the basis of these characteristics, different categories of animals have been made. For example, some animals are carnivorous and others are graminivorous. Carnivorous animals eat meat, fish and eggs. According to the laws of nature, canine teeth are necessary for chewing meat properly. Carnivorous animals such as cats, dogs, tigers and lions possess canine teeth, but cows, monkeys, elephants, wild asses, etc. do not possess canine teeth. Nature does not want them to eat meat. But what greedy human beings do? Even though they do not possess canine teeth, they cook or boil meat so that they can eat it. According to the laws of nature,

human beings are not carnivorous. So, if they eat meat they will catch numerous diseases. Vegetarians generally suffer from fewer diseases than non-vegetarians because they are more habituated to following natural laws. You must have noticed that those who violate the laws of nature and become non-vegetarian, even though they do not possess canine teeth, have peculiar

eating habits. Sometimes it even seems as if non-vegetarians eat like dogs. Vegetarians have trouble chewing meat properly because of the absence of canine teeth".

He goes on to add, "There is also a great deal of difference between human beings and animals. That is, human beings are inquisitive by nature, and they want to learn and understand everything. While explaining the difference between plants and animals, I do not think that we would say that an animal is a moving plant. Likewise, we should not say that human beings are rational animals. Human beings are human beings. Human beings are not animals but jandars or living beings. The speciality of human beings is that they are endowed with rationality, which is part of *manav dharma* or *human dharma*. Hence, the opinion of the philosophers of the past cannot be accepted because it is illogical. Moreover, rationality is not the only speciality of human beings. Human beings remain under the control of natural instincts until their nature is properly developed. In infancy and childhood, human beings do everything out of natural instinct".

Evolution Theory

Now let us briefly examine to the extent that modern science allows us about human evolution i.e. the process



During the Cretaceous period South Atlantic Ocean opened; India separated from Madagascar and raced northward on a collision course with Eurasia; North America was connected to Europe and Australia was still joined to Antarctica.

Flint stone used to light fires.



The harnessing of fire was a pivotal milestone in human history.

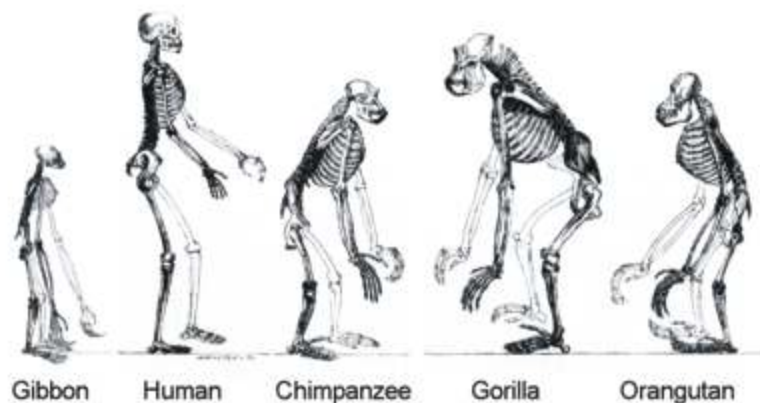


leading up to the appearance of modern humans whose specific study of the origin and life of humans is anthropology, particularly paleoanthropology which focuses on the study of human prehistory. This study among others also involves many scientific disciplines, including primatology, archaeology, linguistics, embryology and genetics, with specific focus on the evolutionary history of primates, in particular the genus *Homo*, and the emergence of *Homo Sapiens* as a distinct species of hominids (or "great apes"). Primate evolution likely began in the late Cretaceous period (145 – 65 million years ago).

According to genetic studies, divergence of primates from other mammals began 85 million years ago and the earliest fossils appear in the Paleocene, around 55 million years ago. The earliest documented members of the genus *Homo* are *Homo Habilis* which evolved around 2.3 million years ago. *Homo habilis* is the first species for which we have positive evidence of use of stone tools. The brains of these early Hominins were about the same size as that of a chimpanzee. During the next million years a process of encephalization began, and with the arrival of *Homo Erectus* in the fossil record, cranial capacity had doubled to 850cc. *Homo Erectus* and *Homo Ergaster* were the first of the hominina to leave Africa, and these species spread through Africa, Asia, and Europe between 1.3 to 1.8 million years ago. It is believed that these species were the first to use fire and complex tools.

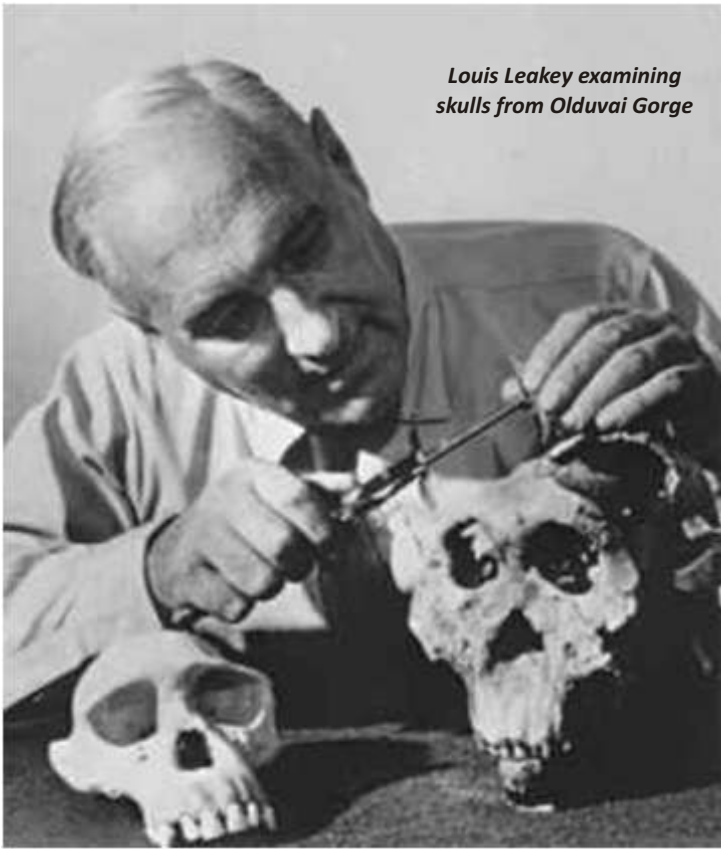
The possibility of linking humans with earlier apes by descent only became clear after 1859 with the publication of Charles Darwin's 'On the Origin of Species'. This argued for the idea of the evolution of new species from earlier ones. Darwin's book did not address the question

of human evolution, saying only that "Light will be thrown on the origin of man and his history". Darwin applied the theory of evolution and sexual selection to humans when he published 'The Descent of Man' in 1871. A major problem at that time was the lack of fossil intermediaries. Despite the 1891 discovery by Eugène Dubois of what is now called *Homo Erectus* at Trinil, Java, it was only in the 1920s when such fossils were discovered in Africa, that intermediate species began to accumulate. In 1925 Raymond Dart described *Australopithecus africanus*. The type specimen was the Taung Child, an Australopithecine infant which was discovered in a cave. The child's remains were a remarkably well-preserved tiny skull and an endocranial cast of the brain. Although the brain was small (410 cm³), its shape was rounded, unlike that of chimpanzees and gorillas, and more like a modern human brain. Also, the specimen showed short canine, and the position of the foramen magnum was evidence of bipedal locomotion. All of these traits convinced Dart that the Taung baby was a bipedal human ancestor, a transitional form between apes and humans.



The hominoids are descendants of a common ancestor.

Louis Leakey examining skulls from Olduvai Gorge



Shrii Sarkar's observations clarify further, "The evolution of human beings began with the apeman and then the proto-apeman. Next came, Australopithecine and its branches and sub-branches, followed by proto-man. One branch of proto-man was the ancestor of human beings, and another branch was the ancestor of chimpanzees, gorillas and orangutans, etc. The latter group of animals does not have prominent tails. A foetus in the early stage of pregnancy from an animal in this group will have a tail, but later the tail becomes shorter rather than longer. In the hoary past, there was some resemblance amongst primitive human beings, chimpanzees and orangutans. The former group developed intellectually, but the latter group did not. Hence, the former group evolved into human beings, while the latter group remained at the animal stage. Natural instincts did not vanish with the advent of human beings. In the course of time, instincts were less influential in human beings than in animals, so human beings evolved into a separate species".

East African Fossils

According to the recent African ancestry theory, modern humans evolved in Africa possibly from *Homo heidelbergensis* and migrated out of the continent some 50,000 to 100,000 years ago, replacing local populations of *Homo Erectus* and *Homo neanderthalensis*. It is also possible that *Homo Sapiens* evolved multi-regionally as separate but interbreeding populations stemming from the worldwide migration of *Homo erectus* out of Africa nearly 2.5 million years ago. This migration out of Africa is estimated to have begun about 70,000 years before the present (BP). Modern humans subsequently spread globally, replacing earlier hominins (either through competition or hybridization). They inhabited Eurasia and Oceania by 40,000 years BP, and the Americas at

least 14,500 years BP. Archaic *Homo Sapiens*, the forerunner of anatomically modern humans, evolved between 400,000 and 250,000 years ago, as the Neanderthal population declined. Recent DNA evidence suggests that several haplotypes of Neanderthal origin are present among all non-African populations and Neanderthals and other hominids, such as Denisova Hominin may have contributed up to 6% of their genome to present-day humans. Anatomically modern humans evolved from archaic *Homo Sapiens* in the Middle Paleolithic, about 200,000 years ago. Behaviourally modern humans developed around 50,000 years ago according to many, although some view modern behavior as beginning with the emergence of anatomically modern humans.

During the 1960s and 1970s hundreds of fossils were found, particularly in East Africa in the regions of the Olduvai Gorge and Lake Turkana. The driving force in the east African researches was the Leakey family, with Louis Leakey and his wife Mary Leakey, and later their son Richard and daughter-in-law Maeve being among the most successful fossil hunters and palaeoanthropologists. From the fossil beds of Olduvai and Lake Turkana they amassed fossils of *Australopithecines*, early *Homo*, and even *Homo Erectus*. These finds cemented Africa as the cradle of human kind. In the 1980s Ethiopia emerged as the new hot spot of palaeoanthropology as "Lucy", the most complete fossil member of the species *Australopithecus Afarensis*, was found by Don Johanson I Hadar in the desertic Middle Awash region of northern Ethiopia. This area would be the location of many new hominin fossils particularly those uncovered by the teams of Tim White in the 1990s, such as *Ardipithecus Ramidus*.

Genetic Revolution

The genetic revolution in studies of human evolution started when Vincent Sarich and Allan Wilson measured the strength of immunological cross-reactions of blood serum albumin between pairs of creatures, including humans and African apes (chimpanzees and gorillas). The strength of the reaction could be expressed

The Leakey team excavating a pelorovis skull. Bones of Lake Turkana are believed to possess almost a complete record of the last four million years the key to understanding humanity.

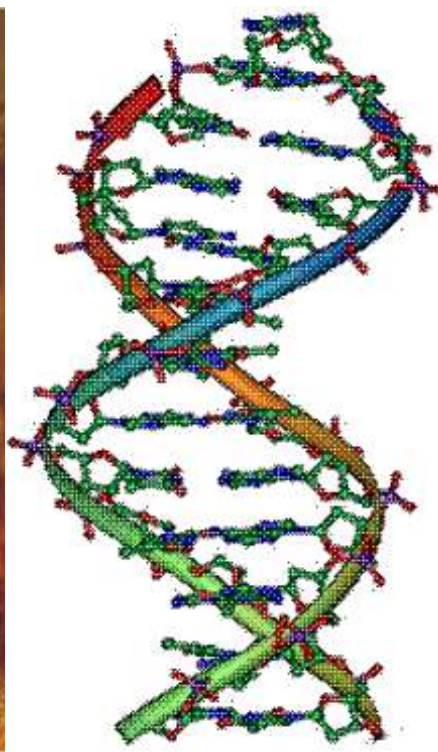




A reconstruction of a female *Australopithecus afarensis*

numerically as an Immunological Distance, which was in turn proportional to the number of amino acid differences between homologous proteins in different species. By constructing a calibration curve of the ID of species' pairs with known divergence times in the fossil record, the data could be used as a molecular clock to estimate the times of divergence of pairs with poorer or unknown fossil records. In their seminal paper in 1967 in *Science*, Sarich and Wilson estimated the divergence time of humans and apes as four to five million years ago, at a time when standard interpretations of the fossil record gave this divergence as at least 10 to as much as 30 million years. Subsequent fossil discoveries, notably Lucy, and reinterpretation of older fossil materials, notably ramapithecus, showed the younger estimates to be correct and validated the albumin method. Application of the molecular clock principle revolutionized the study of molecular evolution.

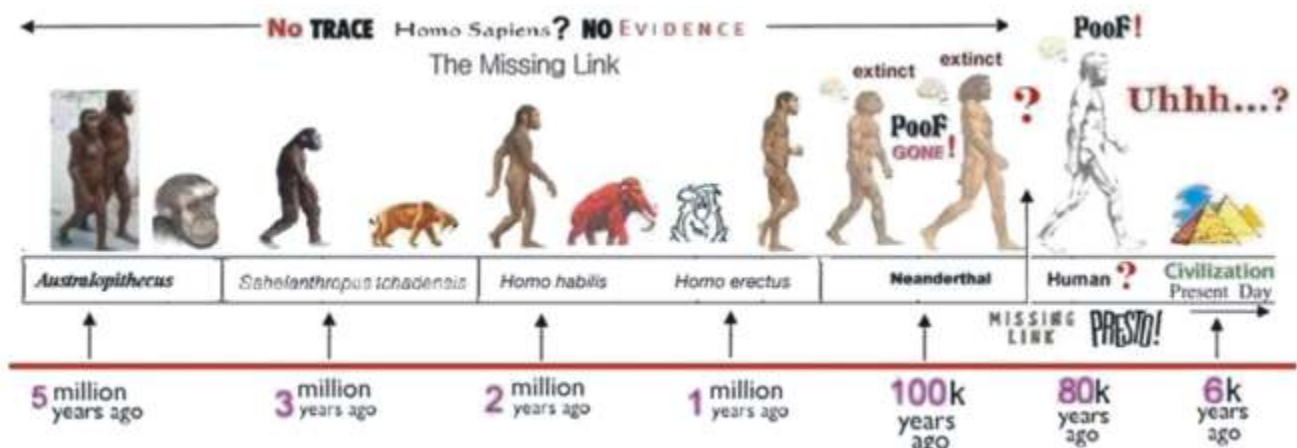
The evidence on which, scientific accounts of human evolution is based, comes from many fields of



An overview of the structure of DNA

natural science. The main sources of knowledge about the evolutionary process has traditionally been the fossil record, but since the development of genetics beginning in the 1970s DNA analyses has come to occupy a place of comparable importance. The studies of ontogeny, phylogeny and especially evolutionary developmental biology of both vertebrates and invertebrates offer considerable insight into the evolution of all life, including how humans evolved.

The closest living relatives of humans are gorillas (Genus *Gorilla*) and chimpanzees (Genus *Pan*). With the sequencing of both the Human and Chimpanzee genome, current estimates of similarity between human and chimpanzee DNA sequences range between 95% and 99%. By using the technique called the molecular clock which estimates the time required for the number of divergent mutations to accumulate between two lineages, the approximate date for the split between lineages can be calculated. The gibbons (hylobatidae) and orangutans (Genus *Pongo*) were the first groups to split from the line leading to the humans, then gorillas followed by the chimpanzees and bonobos. The splitting date between human and chimpanzee lineages is placed around 4-8 million years ago during the late Miocene epoch. Genetic evidence has also been employed to resolve the question of whether there was any gene flow between early modern humans and Neanderthals, and to enhance our understanding of the early human migration patterns and splitting dates.



The Missing Link enigma derives from the fact that NO trace of *Homo Sapiens* (modern man) can be found beyond 80-100 years ago.

By comparing the parts of the genome that are not under natural selection and which therefore accumulate mutations at a fairly steady rate, it is possible to reconstruct a genetic tree incorporating the entire human species since the last shared ancestor. Each time a certain mutation (Single nucleotide polymorphism) appears in an individual and is passed on to his or her descendants, a haplogroup is formed including all of the descendants of the individual who will also carry that mutation. By comparing mitochondrial DNA which is inherited only from the mother, geneticists have concluded that the last female common ancestor whose genetic marker is found in all modern humans, must have lived around 200,000 years ago.

The Missing Link

In spite of all the scientific advancements and theories, we still are yet to find answers to the most mysterious question about ourselves that is how we came to be. What caused our marvelous intellects and our unsurpassed complex social life to evolve? Why are we so different from our closest relatives? Did we evolve from Mother Nature, if not where from did the ancestors of modern humans come?

Shrii Sarkar summed this up beautifully way back in 1959 in a little known town of Jamalpur, Bihar in India.

“Until now, even with much research, the culminating point of animal evolution and the starting point of human evolution has not been discovered. Through more research, one day human beings will certainly discover this missing link. When this unknown link is discovered, enormous changes will occur in the field of genetics, and revolutionary changes will take place in the world of medicine”. Today we have advanced prosthetics, tomorrow there may be the near perfect limb enjoinment of arms legs and fingers.

Human Dharma - the Only One

Therefore it is most essential that such research must continue if not for anything else but for medical science to reach the pinnacle of human glory and totally eradicate disease and contagion from human societies in not too distant a future. But humans that have evolved thus far and being rational that they are, can achieve this only by moving ahead on the path of human dharma whose four aspects are – *vistāra* or expansion, *rasa* or flow, *sevā* or service and *tadstithi* or attainment of the supreme stance. As Shrii Kṛṣṇā said in the Gītā, “If human *dharma* causes pain and torture, and if *paradharma* (plant or animal *dharma*) is easily performed and results in a bed of roses being spread out before you, even then it is preferable to follow human *dharma*”.



Double amputee sprinter South Africa's Oscar Pistorius being fast enough to qualify in London Olympics 2012 created history by competing against able bodied athletes in the 400 m dash and reached the semi finals and relay final of the event.



India Against Corruption

Charge Sheet on Pranab Mukherjee and Dr. Manmohan Singh

In the July and August issues we had published the charge-sheet filed by India Against Corruption against the then Home Minister P Chidambaram.

In this issue we begin with an open letter addressed to Prime Minister Manmohan Singh. -Eds

Respected Dr. Manmohan Singh,

The citizens of India are waiting for a strong anti-corruption law since past 44 years. But this law has not been passed thus far as the anti-graft bill warrants the end to the corruption perpetrated by the politicians. It seems the political leaders don't want to pass a law that can work against them. Last year, in order to pass a strong Lokpal bill, the citizens of this nation participated with zest and

zeal in the anti-graft movement. On 27, August, last year, our Parliament passed a resolution promising the quick implementation of a strong anti-graft law in the country. Even you made a similar promise in your letter to Anna Hazare. The entire nation believed that a strong anti-graft would be passed in the Winter Session of the Parliament. But the law was not passed during the Winter Session. On December 27, 28 and 29, when the



Parliament discussed the bill during the Winter Session the entire nation was witness to the drama that unfolded. One, a weak anti-graft bill was presented and secondly copies of the bill were torn. Every effort was made to stop the passage of the bill and in the end the bill wasn't passed. The entire nation then pinned hopes that the bill would be passed at least in the Budget Session. But the Budget Session ended with the Lokpal Bill being handed over to a community.

The question arises, how would the nation get rid of corruption? CBI, ED, Income Tax Dept. etc. are under the direct control of you and your cabinet. When these ministers indulge in corrupt practices, many cases are not investigated. Even FIR's are not registered. In some cases even if the investigation is done, the investigating agencies instead of bringing these corrupt ministers to book, help protect them. It has been 49 years since CBI was created. It was created with a purpose that it could investigate corrupt politicians and top officers but it is under the control of people whom it is supposed to investigate. This is the reason why that in its 49 year history, the CBI has been able to prosecute only three politicians. It seems that there is a setting between all the political parties. Whichever party forms the govt. it doesn't act against the people of other parties. Even the NDA govt. did not make any substantial headway in the Bofors Scandal. Dear Prime Minister, it is evident to the nation that your govt. doesn't want a strong anti graft law to be passed. Why is it so? If we carefully analyze it becomes evident that out of the thirty four cabinet ministers, 15 have been alleged of corrupt practices from time to time. The details of some of the corrupt practices are attached.

These allegations of corruption have not been leveled by us. From time to time these allegation have been leveled by some of the prestigious institutions of this country like Supreme Court, High Courts, CAG etc.

We had written to these 15 ministers asking them to respond to these allegations but we have only received a response from Salmaan Khursheed. In his response he didn't talk about the allegations leveled against him. How can we hope that a tainted cabinet like this will ever pass a strong anti corruption law, as may result in almost half of the cabinet being put behind the bars? It is evident till this country does not have an honest and clean cabinet, a strong Lokpal draft will never be presented in the parliament.

Therefore, we have following demands: We want formation of an independent Special Investigation Team (SIT). The special investigation team should conduct a probe against the 15 ministers and submit report in 6 months. The special investigation team should be provided with all the

facilities. The team should be allowed to choose its members. The SIT should also probe as to where these 15 ministers have deposited the money that has been amassed through corruption. The SIT must also probe that have these ministers deposited the money in Swiss Bank and other tax heavens. The SIT should be headed by any 3 of the following retired judges:

1. Justice Sudharshan, (Retired)
2. Justice Ganguly, (Retired)
3. Justice A P Shah, (Retired)
4. Justice Kuldeep Singh, (Retired)
5. Justice J S Verma (Retired)
6. Justice M N Venkatachaliah (Retired)

Rumors are rife that you have reached a pact with Mulayam Singh. It's been said that Mulayam Singh would help you in the presidential elections and in return you will push the CBI to put the cases against Mulayam in cold storage. Is it true? Is it democracy? Does our parliament work through such treaties? Therefore we demand: Those party chiefs (Ms. Maywati, Mualayam Singh, Lalu Prasad Yadav, Ms. Jayalalitha) against whom the CBI is pursuing cases of corruption, we demand that these cases should be taken away from the CBI and handed over to above mentioned SIT.

From time to time there have been allegation against Team Anna also; we demand that these allegations be probed by the above mentioned SIT. And if any allegation against any member is proved, he should be given double the punishment than prescribed in the law.

From the discussion that has taken place on the strong anti corruption law, it is evident that almost no political party wants the law to be passed. Why so? It is because in Lok Sabha 162 parliamentarians and in Rajya Sabha 39 parliamentarians have serious criminal cases pending against them. The judiciary of this country is so slow that these cases are going on from years. Also there are other parliamentarians against whom there are serious charges of corruption. Until and unless we do not

have a clean parliament, how can we believe that these tainted parliamentarians will ever pass a strong anti corruption law? Therefore we demand:

Fast-track courts— in good numbers— be created where cases against these tainted parliamentarians would be heard within 6 months. Mahatma Gandhi said: “Hate the sin not the sinner.” We do not have enmity against anyone. All we want is a corruption free India and therefore the above mentioned demands are necessary. If our demands are not met, the citizens of this country would be forced to launch an agitation.

Signed

(Anna Hazaare) (Arvind Kejriwal)
(Shanti Bhushan) (Prashant Bhushan)
(Kiran Bedi) (Manish Sisodia)

Pranab Mukherjee

In July 2005, the Indian Express published a report that some documents belonging to the Navy were leaked through a pen drive. This pen drive was later found in the house of a Navy officer Commander SL Surve. These documents had been shared with Abhishek Verma, Ravi Shankaran and Kulbhushan Prashar— accused in various defense scams. In its investigations the Navy found three commanders, Bijender Rana, Vinod Kumar Jha and Captain Kashyap Kumar, guilty and they were sacked in December 2005. The investigation revealed that the officers had leaked sensitive information about country's naval strategy and therefore put the security of the nation under threat. Despite the findings of the Navy's investigation no action was taken against the trio— Abhishek Verma, Ravi Shankaran and Kulbhushan Prashar. Neither was the case handed over to the CBI. The matter was closed.

The Outlook in 2006 came out with its stories stating that the leaked documents also contained information about the money exchanged as commission in Scorpene submarine. During the investigation of the Navy document leak many emails were also found which indicate that the deal to procure the Scorpene submarines which was entered into between the UOI and Thales (a French Company) on 7th October 2005 was mediated by the middlemen who have negotiated substantial commissions in the deal extensively on behalf of persons in the Government and the ruling party in total violation of the policy of the Defense Ministry which prohibits involvement of any un-registered middlemen in any Defense deal.

In one of the emails, Verma wrote to chief of Thales (the French company which had bagged the contract for the Scorpene submarine) in response to his questions:

Question 1: “He would like to

talk to a person nominated by the government like a treasurer of the Congress party or any similar person. Because four per cent commission was impossible.”

To Which Verma Replied:

“After meeting those two people he would have to talk to me. I hope Thales doesn't feel that Congress party has some shop and he is talking to them. I will represent them (Congress) in the entire deal. According to Thales how much are they willing to spend on the project?” On July 13, 2005, chief of Thales sent a mail to Verma which elaborates on the graft money given to him as commission.

Below is the Email:

“Dear Abhishek, we have made arrangements for paying 4% commission to your representatives on the Scorpene deal. Please tell your lawyers to contact us for the paper work. - Jean Paul Perrier”

Despite such incriminating evidence of graft and putting the security of the nation in danger the then defense minister Pranab Mukherjee didn't give orders for investigation into the Scorpene submarine deal. Ironically, the government gave orders to CBI to investigate how the documents got leaked but didn't ask it to investigate the corruption charges in those documents. Ironically, on 12th February 2006, Pranab Mukherjee, who was then Defense Minister, said in a TV interview that there was no need to act against these men as the information that was leaked pertained to the commercial activities of the Navy. According to him it was commonplace for brokers to indulge in such acts in order to gain information pertaining to commercial activities.

After this, Ravi Shankaran was even given permission to leave the country. After much hue and cry, the government was forced to order the CBI inquiry in Navy War Room leak case but again Pranab Mukherjee made a statement in the Parliament that this inquiry was



not in respect of Scorpene Submarines.

In its charge sheet against Abhishek Verma and other accused in Navy War Room leak case, the CBI clearly stated that the information that was leaked was sensitive and could have posed a threat to nation's security. The documents contained information about the future purchases and preparedness of the Indian Navy. Even though no investigation regarding 'Scorpene' deal has been done by the CBI, the facts which have emerged from the said charge-sheets of the CBI corroborate many of the aforementioned allegations. As per the charge sheet, Abhishek Verma was associated with Atlas Group of companies, which deal in defense supplies and whose main source of income is through foreign remittances. It says that he received pecuniary benefits from the foreign companies having interest in various defense procurements. It has been clearly established that Ravi Shankaran, Kulbhushan Parashar and Abhishek Verma were very close to each other and all of them were associated with Atlas group of companies which deal in defense supplies. It has been established by both the chargesheets that Abhishek Verma, Kulbhushan Parashar and Ravi Shankaran were three civilian beneficiaries of 'War room Leak'. One of the most revealing finding in the second charge-sheet is the business connection of M/s Atlas Defense Systems with Thales Group of companies. Further, the second Charge sheet also proves that Abhishek Verma has connection with Ms. Gwendolyn Berger who was acting as 'International Liaison Officer' for Thales as apparent from her business card. It appears from the 1st charge-sheet that much of the evidence was destroyed because of delay in ordering an investigation.

A Public Interest Litigation was filed by an organization viz. Centre for Public Interest Litigation in the Delhi High Court seeking an independent investigation into the allegations of payment of commission in the Scorpene submarine deal. Pursuant to the High Court order the CBI conducted a preliminary enquiry and filed a report before the court. It appears that the CBI did not do any investigation into the emails, phone records of the accused etc. and closed the case saying that no evidence was found. The petitioner in the said PIL specifically asked for the CBI report but the same was denied by the CBI claiming privilege. However it appears from the email of C Edmonds Allen dated 16th April 2012 that the aforementioned report was given to Abhishek Verma who was one of the accused.



Thus, the involvement of Pranab Mukherjee in the Scorpene scam is apparent from the following facts:

He was the defense minister who signed the Scorpene submarine contract, and seems to have allowed Abhishek Verma to operate as a middleman in this deal even though the official policy of the government was to bar the middlemen in such contracts.

After the Navy war room leak was discovered, and the question arose about the action being taken against the civilians like Abhishek Verma, Ravi Shankaran and Kulbhushan Parashar, who were involved in the leak Pranab Mukherjee sought to downplay by falsely stating that the leaked information was only of commercial nature.

He took no steps to prevent the civilians involved in the leak from leaving the country and they were allowed to leave the country

He did not order any investigation in the Scorpene deal despite the Outlook magazine's detailed expose on the issue.

Under his watch, the CBI did a whitewashing preliminary enquiry, and claimed privilege over the preliminary enquiry report while secretly sharing it with the accused Abhishek Verma.

Despite Abhishek Verma's partner Edmonds writing to the ED and the CBI agreeing to share a lot of incriminating evidence against Abhishek Verma and his role as a defense middleman, Pranab Mukherjee took no steps to have the matter investigated.

The aforementioned facts prima facie constitute an offence under the Prevention of Corruption Act and therefore a thorough and fair investigation is required.

Dr. Manmohan Singh

Dr. Manmohan Singh is the Prime Minister since May 2004 and was personally in-charge of the Coal Ministry from November 2006 to May 2009. Under his watch a major coal allocation scam took place which allowed private firms to make windfall gains, as is clear from the facts that are now out in the public domain and the report of the CAG. The average allotment of coal blocks was 3-4 per year until a few years back. But this number shot up drastically to 22-24 during 2006-09 when Dr. Singh was in charge, raising questions about the manner in which these allotments were made. All the allotments were made without transparency, without protecting the interest of public exchequer, and without any competitive process.

A comprehensive note on competitive bidding for the allocation of coal blocks was given by the Coal

Secretary to the Minister of State for Coal on 16 July 2004. It noted the substantial difference between the price of coal supplied by Coal India Limited (CIL) and the cost of coal produced through captive mining. This ensured a "windfall gain" to the party which was allocated a captive block. That same month, the Minister of State sought clarification on what he feared would be "likely opposition from the power sector". The Coal Secretary was explicit that the existing system of allocation, even with modifications, would not be able to achieve the objectives of revenue maximisation, transparency and objectivity in the allocation process. However, rather than accept this advice, in September 2004, the PMO forwarded a note detailing what it claimed were certain disadvantages of the proposed system. Subsequently, the Coal Secretary remarked that "there was hardly any merit in the objections raised" by the PMO. The secretary also highlighted some of the "pulls and pressures" experienced by the screening committee during the decision making process and stressed that all pending applications were recommended on the basis of competitive bidding, and that allocations should be made on such a basis. This recommendation was ignored by the PMO.

The CAG draft report remarked that steps could have been taken to allocate coal blocks through competitive bidding well in September 2004 itself.

In October 2004, the MoS again argued that the proposal for competitive bidding may not be pursued as the Coal Mines (Nationalisation) Amendment Bill 2000 was pending in the Rajya Sabha with stiff opposition from trade unions. He also disagreed with the opinion that the screening committee could not ensure transparent decision making. He said that this was "not an adequate ground for switching over (to) a new mechanism". The matter was once again put before the PMO, after which, 28 June 2004 was decided as the cut-off date for considering applications as per the current policy rather than the proposed policy.

In March 2005, the Coal Secretary again put up a note to the PM stating that if the revised system was not put in place quickly enough, pressure would again mount on the government for continuing with the existing

procedure. Subsequently, the PMO in August 2005 asked the coal ministry to amend the Coal Mines (Nationalisation) Act 1973 before the new system became operational. "Since this was likely to take considerable time it was decided that the coal ministry would continue to allot coal blocks for captive mining through extant screening committee procedure till the new competitive bidding procedure became operational," the note states. Again in November 2005, the MoS said that the PMO had taken a view to amend the Coal Mines (Nationalisation) Act, which was a "time consuming exercise and as such allowed the department to proceed with the existing system" ... "there was no immediacy..."

In April 2006, it was decided to amend the MMDR Act so that the system of competitive bidding could be made applicable to all minerals. Later on, delaying the matter further, the MoS opined that the issue of amendment should be "revisited" as it had the potential to become controversial. Finally, the bill to amend the MMDR Act was introduced in Parliament in October 2008 and passed in August 2010.

While the amendment to ensure coal allocation by auction remained in abeyance because of the Dr. Singh's interventions as head of the Cabinet and in-charge of the coal ministry, 24 blocks were allocated in 2005, 53 in 2006, 52 in 2007, 24 in 2008 and 16 in 2009. Interestingly, post-amendments, only one coal block was allocated in 2010, and not even one in 2011.

Obviously there was a rush for coal blocks allocated under the old, non-competitive, system. As on June 2004, only 39 coal blocks stood allocated. "But since July 2004, 155 coal blocks were allocated to government and private parties following the existing process. The CAG in its draft report has pegged the losses running in lakhs of crores. It is understood the final report is similar to the draft report. The final report though has been submitted to the Government, the Government chose not to table it in the Budget session of Parliament.

The above facts clearly show that Dr. Singh abused his position to give huge pecuniary benefits to private parties, which is an offence under Section 13 of the Prevention of Corruption Act. Therefore the said matter needs a thorough independent investigation.

The average politician does not represent the soul of a people or its aspirations. What he does usually represent is all the average pettiness, selfishness, egoism, self-deception that is about him and he represents well enough as well as a great deal of mental incompetence, timidity and pretence. Great issues often come to him for decision, but he does not deal with them greatly; high words and noble ideas are on his lips, but they become rapidly the claptrap of a party.

- Sri Aurobindo

When a people's aspirations cannot be fulfilled through democratic reform, then revolution may be the only path people find available to them to move toward a better future. Dynamism is inherent in the human spirit; in sufficiently oppressive situations revolution becomes inevitable.

Revolution may be inevitable, but its bloodiness is not. A bloodless revolution can occur if there is sufficient influence of, and participation by, intellectuals among the discontented. Most revolutions have occurred in countries having an underdeveloped intelligentsia. At the time of their revolutions, China, Cuba, Nicaragua, Vietnam and Russia all had small professional classes.

The bulk of the revolutionary cadre came from the peasantry and industrial workers. One instance in which a good-sized professional class was active in the struggle for a post-capitalist society was that of Chile in the early 1970s. Until the CIA and Chilean military launched a bloody counter-revolution, this struggle had progressed with relatively little violence.

India's independence movement was, to some extent, an exception, as it involved little physical violence. But the influence of India's intellectual class was strong among the leadership of the pro-independence Congress Party. Of course, the role of the intelligentsia was not the only factor that moderated

REVOLUTION

A PROUTist Perspective

Through their moral and spiritual force, sadvipras are able to inspire the masses towards nobler ideals and impart in them humanistic respect for life and property.



John Turnbull's painting of the Declaration of American Independence 1776

violence. India's collective psychology was very receptive to Mahatma Gandhi's philosophy of satyagraha. India's revolution was far from bloodless, yet, compared to anti-colonial revolutions in Africa — where warrior-minded influence was prominent — India's struggle was far less bloody.

If revolution against capitalist dominance were to occur in developed Western countries, it is likely to be comparatively less violent. Much would depend on the loyalties of the professionals when polarization and conflict break out, and on their willingness and capacity to take active roles in the struggle.

Were true moralists — sadvipra-type leaders — to provide guidance in overthrowing capitalist oppression, physical violence could be reduced to a minimum. Through their moral and spiritual force, sadvipras are able to inspire the masses towards nobler ideals and impart in them humanistic respect for life and property. And in the post-revolutionary phase sadvipras will restrain the tendency of new leaders to abuse power — as has occurred in all post-capitalist regimes to date.

Stages of Intellectual Revolution

The forward movement of the social cycle can be brought about either by physical revolution or by intellectual revolution. Intellectual revolution is to be preferred, where feasible, as it is less disruptive and destructive.

Intellectual revolution is based on the propagation of ideals. To succeed, it should proceed systematically in the following three stages.

First, ideological education and intellectual propaganda is undertaken to develop political consciousness and vision. This is done through undertaking political analysis, establishing study groups, distributing ideological literature, etc. Ideological education does not reach the mass, but is intended to develop those whose role in bringing change requires a depth of socio-economic-political awareness.

Second, platform propaganda and popular mobilization is added to the activity of stage one. This can involve conducting public forums, holding mass rallies, launching political movements, and distributing popular literature — activities which create ideological consciousness among the public. In any revolutionary movement, it is a minority of citizens who develop deep political understandings. But the mass needs to become aware of their rights and embrace the demands being struggled for.

Third, democratic fight is taken up. While maintaining the activities of the other two stages, progressive forces should support morally strong candidates in all kinds of elections. These elections may be for the national legislature, local government, quasi-governmental boards, or cooperative bodies.

Requirements for Nuclear Revolution

Intellectual revolution, while preferable to physical revolution, may not be inadequate for advancing the social cycle at the end of the capitalist era. The systematic



French Declaration of the Rights of Man and of the Citizen of August 26, 1789

popularization of new ideals required in intellectual revolution can take a long time. Where an exploited society has greatly degenerated, oppressed people may have little patience, and they may feel compelled to initiate mass struggle. Intellectual revolution is also difficult to undertake in the face of the severe suppression which the ruling class resorts to when its position is threatened.

Mass struggle, like intellectual revolution, requires a proper approach to succeed. Twentieth Century history is littered with tragically failed revolutions. The type of revolution best able to end capitalist exploitation and bring social welfare in the post-revolutionary society is nuclear revolution. For nuclear revolution to succeed, six requirements are necessary: the presence of exploitation, revolutionary organization, positive philosophy, revolutionary cadres, qualified leadership, and revolutionary strategy. If some of these factors are not present, the revolution may fail either to remove the old order, or fail to establish a benevolent new society.

Presence of exploitation. Of the various kinds of exploitation, the two most common are economic and psychic. In economic exploitation, vested interests deprive others of their rightful share of the collective wealth. This may be done through paying low wages, charging exorbitant interest, compelling farmers to sell produce cheaply, rent gouging, etc. Psychic exploitation occurs when people are deprived of their mental vitality and broad-mindedness through the imposition of dogmas, bigotry and mental complexes. Psychic

exploitation often serves to create conducive conditions for economic exploitation.

This tandem approach to exploitation is termed psycho-economic exploitation. Religion can play a role in psycho-economic exploitation. The religious doctrine that suffering is *karmic* retribution influenced India's lower castes to be fatalistic about their servitude. Political dogma is also used. American political leaders heightened Cold War hysteria to create public acceptance for a vast military buildup, which generated huge profits for arms manufacturers.

Whatever may be the form of exploitation, the role of exploiters must be exposed for revolution to occur. Exploitation is indicated by widespread poverty, social injustice, extreme wealth disparity, and rampant corruption. Those with vested interests generally maintain sufficient control of the dissemination of news and of the formation of political (and religious) beliefs, allowing exploitation to go on with little resistance. But under certain conditions the collective psychology shifts and people recognize the causes of their frustrations. This may occur when living conditions become sufficiently harsh. More often it occurs when people's expectations start to rise, then are suddenly frustrated. Clear analysis by social reformers can help expose exploitation. And popularization of a liberating philosophy can empower people to perceive their true potentialities.

Revolutionary organization. Revolution is a kind of war in which people apply force to free society from exploitation. This difficult undertaking requires a revolutionary organization having diverse functions and a structure which operates from national to local levels.

Revolutionary movements having defective organizational structures meet with disaster. Many anarchist movements lacked a well-formed central leadership. While there may be value to decentralizing authority (at least in certain spheres), there is little historical evidence that diffused leadership is effective in times of revolution.

At the other extreme, there are Stalinist movements that established strong central bodies, but lacked organizational structure at the local level. These movements were good at generating revolutionary slogans and publishing party newspapers, but they had little ability to mobilize grassroots action.

Revolutionary movements dominated by leaders with elitist mentality also tend to be weak at the grass roots level. For example, in their struggle for independence from British rule, India's leaders failed to build their organizational structure down to the village level. The Congress Party, the leading force for independence, could mobilize impressive mass actions, but suffered losses and setbacks due to the lack of an organized mass base.

The American Revolution provides a positive example of effective organizational structure. Command of the Yankee forces was under the central authority of General George Washington. At the same time, there was a well-developed network of village militias which constantly harassed the British army.

Positive philosophy. A progressive philosophy is required in revolution to generate a strong, positive vision of the new society. Revolutionary leaders must project this progressive philosophy to help the common people identify their genuine interests, as distinct from the interests of their exploiters. This polarizes social forces. Polarization, though ordinarily destructive to social unity, may be necessary in revolutionary situations as the only path for creating broader unity.

A suitable revolutionary philosophy should be comprehensive, and free from dogma and narrowness. Defects in a philosophy may bring disaster. Defective ideas promote the rise of self-serving leaders, as the notion of democratic centralism did in communist revolutions. Or they can hamper the healthy formation of the post-revolutionary society, as did Lenin's position that the interests of the proletariat alone should be considered in forming social policy.

A sound philosophy must be based in practice, not theory. When a philosophy is formed from experience, defects in implementation can be corrected. But problems arising from philosophies that lack an experiential base cannot be rectified, as the source of problems will be the philosophy itself, not its method of implementation.

Marxism, for example, holds that humans are economic and political beings. However, Marx and Engels failed to examine the full range of human expression. In creating an antithesis to philosophical idealism, they did not acknowledge the spiritual dimension of human nature. Other faulty doctrines of Marxism include: the withering away of the state, the evolution of a classless society, a materialist conception



Fall of the Berlin wall 1989



A leader addressing survivors of the 6000 km Long March of China 1934-35

of history, and the dictatorship of the proletariat. Because Marxism contains defects such as these, not a single Marxist society could get well established, and communism eventually lost its credibility.

The central problem with Gandhi's approach to revolution is that it tolerates the coexistence of exploiter and exploited. While Gandhian idealism is appealing, in practice an exploitation-free society cannot arise without resolving the contradictory interests of owner and the laboring classes. Gandhi's approach played a contributing role in getting British imperialism out of India, but because of its philosophical limitations, it could not rid India of its indigenous exploiters.

Revolutionary cadres. If people are not psychologically prepared for revolution, they will not respond to calls to overthrow their exploiters. So there is need for ideologically educated revolutionary workers who can inspire the frustrated people to struggle for a new social order. Revolutionary workers require a well-developed socio-economic-political consciousness. They should bring a positive philosophy to the people in a rational way, not through demagogic goading of sentiment. And they should be dedicated to creating a better life for the people. Through the dedication, idealism, and dynamism of revolutionary cadres, the people come to support the objectives of the revolution.

Che Guevara keenly appreciated the role of revolutionary cadres. For Guevara, the Cuban revolution was not just about seizing state power. Its deeper objective was to create the "socialist man" — human beings motivated by fraternal love and dedication to the common welfare. He viewed revolutionary cadres as the cornerstone of the process for infusing society with this ideal. Much of the success of the Cuba's post-revolutionary society can be attributed to Che's humanistic socialist vision, and to his emphasis on developing and activating cadres.

Qualified leadership. If a revolutionary organization has competent and morally strong leaders, then loss of life and property can be minimized during struggle, and the post-revolutionary society people's aspirations will get met.

Revolutionary leaders should possess keen

intelligence, great determination, firm belief in a new vision, and other qualities necessary to guide the revolution. A perennial problem in revolutions is that leaders often lack the spiritual humanism required to remain dedicated to serving the people, or the practical philosophy and administrative competency to succeed in implementing reform.

The history of revolution in the modern era is one in which successful seizure of the state is followed by shattered dreams. Revolution after revolution has betrayed the hopes of the people as leaders of the oppressed became the new oppressors, or become ineffective rulers.

After Oliver Cromwell overthrew the English monarchy in 1649, England was subjected to the new autocracy of the Protectorate. Within four years of the French Revolution, the bloody Reign of Terror was in progress. The Kuomintang brought the downfall of the Manchu dynasty, but failed to alleviate China's human suffering. Russia's Bolshevik Revolution promised "peace, land and bread", but gave Russia Trotsky's crushing of the Kronstadt rebellion, Dzherzhinsky's dreaded Cheka, and Stalin's Gulag Archipelago. Third World independence struggles gave political sovereignty to colonized peoples, but did little to end exploitation, tyranny and corruption. Pol Pot led the Khmer Rouge to victory over Cambodia's monarchy, then initiated an orgy of mass executions. And after Khomeini deposed Iran's hated Shah Pahlavi, he instituted the fanatical, cruel and insular rule of Islamic Fundamentalism. All of these disappointing outcomes to revolutions conceived in hope can, in major part, be attributed to flawed leadership.

The ideal leaders are the sadvipras. Sadvipras remain focused on the welfare of all, rather than the lure of power. Those who accept the Supreme Entity as their goal in life, and who believe deeply in universal humanism, are uniquely capable of maintaining social progress. Due to their benevolent idealism and spiritual compassion, they naturally look upon all with love and affection and promote universal welfare.

Revolutionary strategy. Those who exploit society usually have great influence over, if not outright control of, the state. In times of social calm, people may enjoy a wide range of civil liberties. But if people seriously challenge the existing order, then the state administration will use its formidable might, to one degree or another, to suppress revolution. So revolution cannot possibly succeed against the opposition of the state without a sound revolutionary strategy.

There are several broad strategic concerns which revolutionary movements must address. The first is that of building unity and solidarity among the exploited. If people want to end their oppression, they will have to stand together and make sacrifices for each other. In revolution, feelings of racial, ethnic, tribal and religious

In your dread of dictators you established a state of society in which every ward boss is a dictator, every private employer a dictator, every financier a dictator, all with the livelihood of the workers at his mercy, and no public responsibility.

- George Bernard Shaw

differences are self-defeating. In the apartheid era in South Africa, in colonial India, and elsewhere, divisive sentiments only served to extend people's subjugation.

A second strategic concern is the development of nonphysical sources of strength. The state, through its police and military forces, always has the predominance of physical power. While revolutionaries may have need of physical strength, the sources of power which give them a decisive edge are moral, psychic and spiritual in nature. These sources of power are ultimately stronger than brute physical force.

A third concern is ensuring that the deposed exploiters do not get renewed scope for antisocial activity. After power is taken from them, they must be inspired to have a change of heart and to seek higher goals. The object of revolution is not the seizure of state power; it is to eradicate exploitation and revitalise society with minimum violence to life and property.

Seven Stages of Physical Revolution

Physical revolution, like intellectual revolution, should be advanced in successive stages. If one is to undertake such a revolution, the society must be enhanced in a systematic fashion; there cannot be random and haphazard approaches. If one leader is replaced with another but the fundamental approach taken by the leadership is not changed, then the revolution is a waste of time and effort, and often of lives.

If a society is to be successfully reconstructed and brought back to health, several steps must be taken. First, there must be effort to reach the educators and students so that the coming generation have a more balanced mental view and will implement, in their time, a more *dharmaic* society. For this, there must be intellectual freedom. If there is not, then there will be no opportunity to influence the thinking of young people and bring them to a new and better view of life. So intellectual freedom must be achieved, and effort must be placed on fighting those forces which repress and inhibit the mental expansion of people in the society. One must educate the people, and one must lead others to new and more advanced patterns of thought. If there are suppressive forces, one must organize and rally against them.

Once this is done there should be efforts to popularize and support spiritual practice. Let the spiritual path be open to all. All forces which inhibit this must be

fought in whatever manner is most effective, so that the society is also given spiritual avenues to rebuild itself. Then there must be concrete action to move away the vestiges of dogma and inertia and build a healthy and whole society.

So what are the stages in this fight to rebuild the society? In the first stage, the students, the young people, are educated and given opportunity for expanded ideas. In the second stage, the forces that inhibit intellectual freedom are fought. In the third stage, those forces inhibiting spiritual freedom are fought. In the fourth stage, the prevalent ideas dominating the society are challenged; those that are true in their path must speak out openly against faulty concepts and faulty practices which have maintained the corruption or degeneration. In the fifth stage, the same is done for all the practices which have suppressed the spiritual, mental and physical upliftment of ordinary people. The true *dharma* of human beings is fought in all spheres in the fifth stage.

In the sixth stage the leadership of the society is altered. There becomes a readiness within the society for new leadership. The people demand it; the society has evolved and can no longer tolerate old degenerative ideas. And thus new leadership comes to power which reflects the new thinking, feelings and attitudes of the people which have been restored through intellectual freedom, education and spiritual discipline to a healthy state. At this point, corruption will no longer be tolerated, and new leaders will rise who reflect the new thoughts of the people.

Then, in the seventh stage, this new order must be established and an ever-vigilant fight maintained to preserve *dharma* and dislodge greed and corruption. In this seventh stage, through this vigilance, a healthy society may be maintained for many years without loss of balance and maintaining the true nature of human life.

Through such a systematic approach, a degenerating society may be brought back to health and life. Violent revolution is normally unsystematic and leads only to the replacement of one corrupt government with another. This can never stop the degeneration of a society. For this, there must be all-around revolution which changes the spiritual awareness, the intellectual understanding, and the physical operation of the society. If this is done, a true revolution will have occurred.

India Moving Towards New Police State

The powers to arrest without ensuring the rights of those detained and/or arrested by the security forces under the control of the Government of India constitute a clear violation of India's obligations under the International Covenant on Civil and Political Rights ratified by India.

✱ **Suhas Chakma**



India is one of the most Western-oriented countries in the Eastern part of the world. Its economy is 'booming business' and because of this India - together with countries like China and Brazil - demands a fully fedged place next to the Western countries of the G8.

India also has many commercial relations with the West and many companies have moved their businesses to India, because of the low labour costs. Human rights are still violated in India on different levels; people are being tortured by the police, members of lower castes are being subjected to miserable conditions and children have to work to raise the family income. Because of the relations with the West, the Indian conception of human rights - so called Asian values - is subjected to Western values and is changing in different ways in order to adapt to the West. In what ways do the relations with Western countries affect the state of mind about human rights in India? In what ways are so-called Asian values being replaced by Western liberal values to achieve an international, standardized process of human rights?



India is certainly moving towards the new police state.

The Government of India is empowering its security agencies with the power of arrest by infringing the sacrosanct principles of federalism of Indian Constitution. The Government of India is further undermining the supremacy of the judiciary on bail matters.

The Finance Bill of 2012-13 not only seeks to retrospectively amend the Income Tax Act with effect from April 1962 to nullify the Supreme Court judgement in the Vodafone tax evasion case but also proposes to amend Section 104 of the Customs Act, 1962 and Section 13 of the Central Excise Act of 1944 to make all offences that attract more than three years of imprisonment cognizable and non-bailable. The Supreme Court in its judgement on 30 September 2011 in the case of Om Prakash Vs Union of India ruled that all offences under the Excise Act and the Customs Act should be made non-cognizable and bailable.

The Rajya Sabha, upper house of Indian parliament, is also currently considering the Border Security Force (BSF) Amendment Act, 2011 under which Sections 4 and 139 of the BSF Act, 1968 are being amended to extend the area of operation of the BSF to include "such parts of the territory of India as are notified by the Central government".

While the Central government has virtually empowered all its security forces to arrest, there is no protection for ensuring the rights of those detained by the army and the armed forces. The Guidelines issued by the Supreme Court in the case of D K Basu Vs State of West Bengal do not apply to the armed forces and the army. The powers to arrest without ensuring the rights of those detained and/or arrested by the security forces under the control of the Government of India constitute a clear violation of India's obligations under the International Covenant on Civil and Political Rights ratified by India.

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Asian Centre for Human Rights*



* S Gurumurthy



Success Sans Ethics

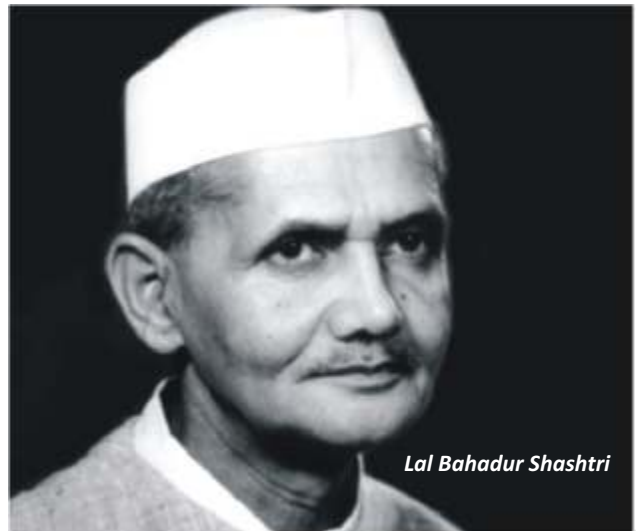
Political morality crashed with the 'advent' of Indira Gandhi, and business, became buccaneering with the 'rise' of Dhirubhai Ambani

The flight from Delhi to Chennai was about to take off. After a central minister, on the other side of the aisle, and I had just wished each other, he suddenly pointed to the passenger in the window seat next to mine and asked whether I knew him. He introduced him to me, went into reading his book. The gentleman was a Tamil Nadu cadre IAS officer, known for high integrity.

As we began discussing, we could recollect having met long back. Our talk inevitably ended on how the main state actors - politicians and civil servants - had steeply declined in morals. Finally, I asked him a straight question: "Can you point at when exactly did the decline start?" He was equally straight. Political morality, he said, crashed with the "advent" of Indira Gandhi, and business, he added, became buccaneering with the "rise" of Dhirubhai Ambani.

That was exactly my view too. A simple comparison of the standards of political morality before and after Indira Gandhi's advent and the norms of business before and after Ambani's emergence would prove what he had said. Here is that comparison which turns into a truthful, even merciless, recall and introspection.

Jawaharlal Nehru, Indira Gandhi's father, lived by democratic values to guide the fledgling Indian



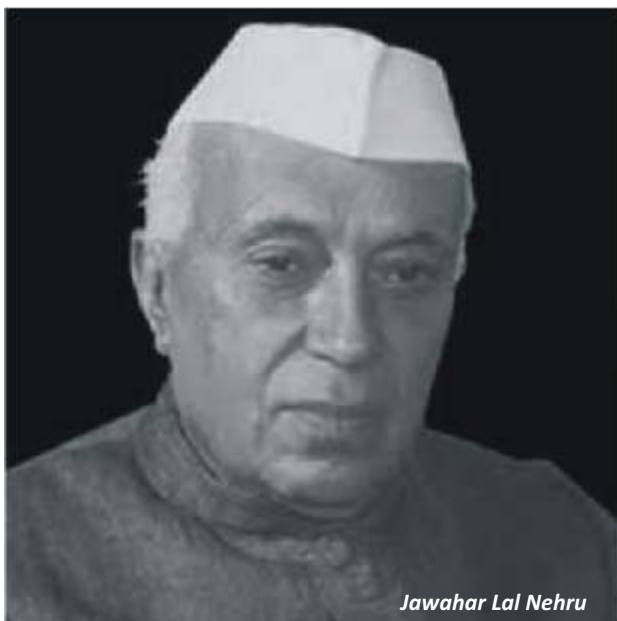
Lal Bahadur Shastri

democracy. His other failings notwithstanding, Nehru's political morality was unquestionable. More than Nehru, as Indira Gandhi's immediate predecessor, Lal Bahadur Shastri is more relevant.

Morally Shastri stood well above Nehru. The aristocrat Nehru never faced financial stress. Shastri, a poor man with a large family, was ever-stressed. Yet, born poor, he lived and died as one, despite being Union home minister and prime minister.

Known as the 'homeless home minister' of India, he had rented a house in Lucknow and lived in a government house in Delhi. Shastri occupied just two small rooms of 10'x10' in the government accommodation, both opening into a backyard porch with a huge mango tree under which his sons got married. When Shastri resigned as Union railway minister owning 'moral responsibility' for accidents, he forthwith surrendered his official car, stood in a queue in a bus stand for a bus to his home. After he had resigned under the Kamaraj Plan, Ramnath Goenka saw him waiting for a bus again and drove him home. Goenka used to recall Shastri tearfully as the decline had started after him. An illustrious Shastri had kept his personal life and political office of the prime minister he had held, clean, investing both with the highest moral authority.

Such was the high moral stature of the office that Indira Gandhi inherited from Shastri after he mysteriously died in 1966. While the ruling paradigm



Jawahar Lal Nehru

was political morality, Indira Gandhi soon substituted political power for political morality. She blatantly used political power and discarded political morality by engineering the defeat of the party candidate for presidency and ensuring the victory of the opposition candidate. Raw power became her weapon to subdue her own party and government and ultimately the country itself. She deliberately split the party, trivialised all senior leaders - including the illustrious K Kamaraj, who made her prime minister - as 'Syndicate', threw them out of the party, allied with all enemies of the Congress, won the elections with their support, but forthwith turned her back on them too. She amended the constitution to acquire more power to the ruling party (read herself). In the words of Nani Palkhivala, she "defaced" and "defiled" the Constitution. She made political success, not political morality, as the ultimate test.

It was during her time that the office of the prime minister, always beyond reproach, lost its moral stature, faced charges of corruption (Maruti affair) and was even suspected of other crimes (Nagarwala scam). It was in her time that thick-skinned politics evolved, shamelessness replaced shyness in public life. Finally, she imposed Emergency in 1975 and threw all political leaders, including dissenters in her own party, into jail. Thinking that the nation was dead and her government alone was alive, she ordered elections in which the people threw out her regime.

Jayaprakash Narayan wrote to her from jail saying that she had inherited great institutions and values, but, she was leaving behind "a miserable wreck of all that". Thanks to "wrecked" values, hard politics replaced the soft, and 'moral responsibility' disappeared from polity. Politicians charged with corruption and other offences began shamelessly seeking protection under rules of criminal law like criminals do - namely proof beyond reasonable doubt in courts. The nation is still in drift and decline, despite isolated attempts to restore political morality like when L K Advani, facing the Hawala prosecution, voluntarily resigned from Parliament and vowed not to contest elections till he was cleared of all charges. In competitive politics, however, his own party is unable to live up to such high morality. Yes, the politics centred on success that Indira Gandhi pursued has changed the grammar of polity and substituted political power for political morality. This paradigm shift has disconnected the India of Indira from India of Gandhi, Nehru and Shastri, yielding the India of Sonia Gandhi at present.

Now about Ambani. He became invincible



Jayaprakash Narayan

by co-opting the rule-makers to make sub-rules comfortable for him comply with, thus making the breaking of rules unnecessary. Partnering the state and non-state actors and sharing with them the illicit fortunes of his business, Ambani vaulted over Tatas, Birlas, Mahindras, Bajajs, and the rest.

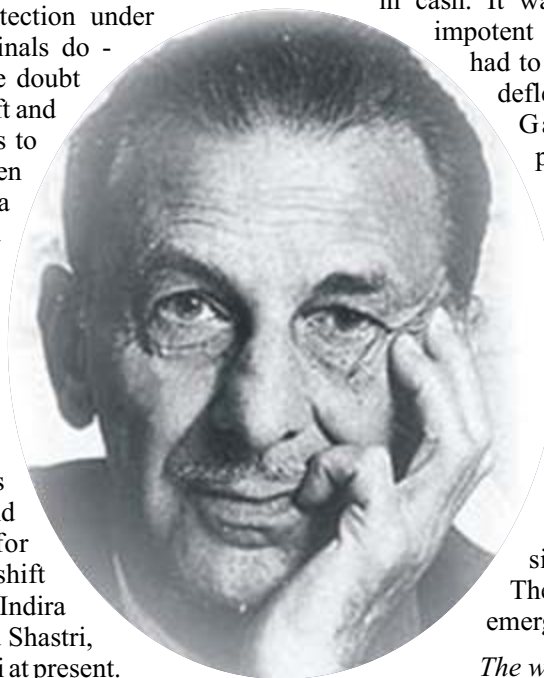
If a J R D Tata was the symbol of business ethics, Ambani became the model of business success. Media not only mocked at a Tata's 'failure' to succeed like Ambani but glorified Ambani's success sans ethics. Ambani applied Bhishma's advice in Shanti Parva in the Mahabharata - that a great general should win a war without a battle - to his business model. So, Ambani never fought the bureaucracy or media like Indira Gandhi did. He bought them instead. He measured everyone's worth

in cash. It was only when his money proved impotent against Ramnath Goenka that he had to face a war. He forged a letter and deflected that war away and on to Rajiv Gandhi. Ambani shifted the paradigm, transformed business into buccaneering.

Today's scams of billions of dollars or cash-for-news have their origin in the Ambani model of partnering the main state and non-state actors and sharing the spoils with them.

Then, is everything lost? No. Still there are good men and women in politics and business, battling the corrupt atmosphere. Ordinary people still retain their simple and non-corrupt lifestyle. They all await a Shastri-like leader to emerge.

The writer is a well-known commentator on political and economic issues.



JRD Tata



Apolitical Defence Force

★ Varun Naik



Good governance is the right and expectation of every citizen. Citizens exercise their right to vote in the hope and belief that the party they vote for will bring peace and prosperity to the country and a better quality of life for the citizens. Politics, therefore, is a part of citizens' life and as soldiers are also citizens, they also have the right to vote. However, as far as the defence forces' influence over the political establishment is concerned, past and present bureaucratic leadership prefers the defence force to be apolitical in nature.

There were a number of occasions when Indian soldiers refused to fire on Indians demonstrating against British rule. These soldiers had to suffer the consequences—dismissal, imprisonment and, often death sentence.

Clausewitz, a great military thinker, chalked out a strategy to employ the armed forces to gain victory in war. He felt that strategy borders on political science and at the highest point, the two become one. In the past, political and military authorities were combined in the same person. Alexander, Caesar, Chengis Khan, Shivaji and Napoleon are some examples of such authority. It was only after the American Civil War that separation of military and political authority became the norm in most countries.

Today, political and military authority stand separated and control in these two spheres is exercised by different individuals. What exactly do we mean when we speak of an “apolitical army”? The balanced view of being apolitical should not be considered to mean lack of political awareness or foregoing of the right of a citizen to cast his vote in elections. On the contrary, a truly apolitical army should be politically aware and its soldier interested in exercising his democratic right.

However, his political awareness should include a conviction that the army’s direct participation in controlling political affairs or wielding political power is counter-productive. Such a realisation is the best guarantee for preserving the apolitical outlook of an army. The British did their utmost to keep the Indian Army away from the national political mainstream. Politics during British rule invariably involved India’s quest for freedom and the British were afraid that if the defence forces came in contact with the freedom fighters, their loyalty to their British masters would be subverted.

Indian political leaders in the pre-independence era were also reluctant to involve the Indian armed forces in the freedom struggle. This, however, does not mean that the struggle for India’s freedom had no influence on the armed forces. These were, in fact, many instances when the soldier, Sailor and airman, fully conscious of their brothers’ efforts to free the country from the British, had to choose between obeying their British officers and following their conscience when it concerned issues that involved loyalty to their own motherland.

There were a number of occasions when Indian soldiers refused to fire on Indians demonstrating against British rule. These soldiers had to suffer the consequences—dismissal, imprisonment and, often death sentence. Thus, the Indian armed forces made significant contributions towards the attainment of Independence and in preserving democratic values. However, this was done in unobtrusive manner.

The Indian National Army, during the Second World War emerged from the ranks of Indian Army personnel held as prisoners. These soldiers declared that they no longer owed allegiance to the British, and that henceforth they would fight for the liberation of India from the British. Their change of allegiance, their fighting against the British, and their subsequent trial at the Red Fort had considerable repercussions on the rank and file of the

Indian armed forces.

Immediately after the War, the mutinies of the Army, Navy and Air Force at Mumbai, Jabalpur and Karachi convinced the British that they could no longer rely on the Indian armed forces to support them to rule India. What the British feared all along ultimately proved true. It was the participation of armed forces in the political movements of the country that finally rounded the death knell of the British Empire. Deprived of the loyalty of the Indian Army, Britain had no other option but to affect a withdrawal from the Indian subcontinent.

Notwithstanding the significant contribution made by the Indian armed forces personnel who took part in the above events, it is important to note that these personnel were not allowed to return to the armed forces by the Indian government. Although they were considered as heroes of the freedom struggle, their reinstatement in the armed forces was vetoed on grounds that their value as soldiers had been contaminated by their involvement in politics, and their loyalty to any government in power was therefore in question. They were rehabilitated elsewhere.

Going back to the foundations laid by the British in the establishment of an “apolitical” army, Field Marshall Phillip Chetwode’s exhortation to the officers of the army is significant. He said: “May I urge you to remember that politics does not and cannot find any place in army life. An army can have no politics. It is the paid servant of the people, and is at the disposal of the government of the day, whatever may be the complexion or colour of its politics.

Once there is suspicion that an army or any part of it has become biased politically, from that moment that army has lost the full confidence of the nation that pays for it. It is no longer impartial, and that way leads to chaos and civil war.” Stephen Cohen in his book *The Indian Army—Its Contribution to the Development of a Nation* (1990) says: “Military theorists have argued that democracy and a large standing army are incompatible but India has managed both.” He further says: “There can be no doubt that the paradigmatic Indian Army has gloriously served that nation during the difficult days since Independence.”

After Independence, India was very fortunate to have political stability provided by mature leadership with a strong popular base. Prime Minister Jawaharlal Nehru, a devoted democratic, guided the destiny of India for almost two decades. In this respect, the Indian experience was very different from that of the breakaway state of Pakistan, which till 1947 had shared a common heritage with India. In India, an army, conditioned by a tradition of several years of unquestioning acceptance of civil supremacy, readily and enthusiastically welcomed the establishment of democratic rule in the country.

In the years after Independence, India faced numerous crises, both from across the border and

internally, but at no time was the civil-military relationship in the country ever disturbed or the principle of civil supremacy questioned. This fact is a tribute to the maturity of our political leadership and the high sense of discipline in our army. After Independence, the Indian Army has been rendering service to the nation, covering a wide spectrum of activities. It has been contributing towards national stability, national integration and national defence.

During the riots after partition, the army had to be used exclusively to maintain order in some areas where the local civil administration had crumbled. The army has continued to perform the role of assisting in the maintenance of order in the decades after Independence. Apart from the restoration of order, the army has been called out whenever any serious national calamity has overtaken the country in the shape of floods, cyclones and earthquakes.

The contribution of the army in the management of disasters has also helped considerably in establishing in the national ethos that the Indian armed forces are devoted to the service of the people and to democratic principles. The army's apolitical character has contributed effectively towards national integration. With personnel drawn from different parts of the country and belonging to different religious, linguistic, ethnic and cultural groups, the Indian Army has been a symbol of a national unity.

Living and serving together in the army, the soldiers develop a strong sense of national unity. About 60,000 of them retire every year and go back to civil life taking with them important values of respect for different religions, communities and cultures. It is well known that the presence of a strong, professional, apolitical army was an important factor in influencing the Indian Union during the integration of Indian states. Where this process could not be achieved peacefully, the army had to be used to execute the national will as in Junagarh, Hyderabad and Goa. Violent breakaway movements by misguided elements impinging on national integration as in Nagaland, Mizoram, Manipur and Assam had also to be kept in check with the help of the army.

In this role, the army's contribution has not only been confined to keeping violence under control but has also included winning the hearts and minds of the insurgents. This has been greatly facilitated because of the army's reputation for being apolitical. By not meddling in politics and by serving the nation with professional competence, the army has played a significant role in preserving democracy, the army's apolitical attitude has also, no doubt, been appropriately reciprocated by different political parties in the country, which have refrained from attempting to politicise the army.

It is worthwhile now to consider whether there could be any involvement of the army in politics. India is

a country of continental dimensions, with wide disparities in both ethnic and linguistic composition of the people. No large country of this size and diversity has had a history of a military coup. Thus, the size and complexion of the country and its people preclude any such possibility.

Three decades of democratic functioning since Independence, have fully established the tradition of the subordination of the military to the civil rule in India. The civil power in this context is represented by the elected representatives of the people and not any civil department or the civil service. Unlike Pakistan, which has had a succession of coups and Bangladesh and Sri Lanka, which have had a record of military rule, India has not had such experiences, largely because the Indian Army has remained consistently and steadfastly apolitical. National interest demands close rapport and understanding between the statesman and the soldier. According to John Adams, "National defence is one of the cardinal duties of the statesman," and, as we know it, national defence is the main role of the soldier. Therefore, under normal circumstances, there should be no confrontation between the statesman and the soldier.

The soldier must accept the supremacy of the statesman in power and the latter, while exercising this supremacy, should not expect subservience or blind obedience from the soldier. The top soldier must have the right of direct access to the head of the government and the liberty to fearlessly express views on military issues in the prescribed manner. Expression of dissent cannot be considered as an act of indiscipline. When the issues are vital and could have grave repercussions, the soldier must, if necessary, resign to draw the attention of the nation on those issues.

As in other areas, in the case of national defence also, there may be differing views, but these must be resolved within the framework of the supremacy of the civil leadership and in accordance with the prescribed norms. Today, the Indian Army continues to be the biggest volunteer force and the largest apolitical army in the world. Its apolitical nature is a product of history and is in conformity with the heritage of India. The political culture developed since Independence has reinforced these past traditions.

The parliamentary form of government, of which civil supremacy over the military is a necessary adjunct, stands firmly established in India. The four important ingredients of a functionary democracy—fair elections, an independent judiciary, a free press and an apolitical army—have taken deep roots in the Indian system. Thus, unlike the political situation in most Third World countries, Indian politics will remain free from military intervention and the tradition of civilian control over the military will continue.

The writer is an avid social scientist objectively discussing current problems of society

SPIRITUAL REVOLUTIONARIES

A day comes when some intelligent people emerge from the exploited masses having detected the exploiters' techniques to dupe the people, even though the media is controlled. At this stage the exploiters become active intellectually to prevent the germination of the seed of liberation. They take control of the education system, the printing presses and the propaganda agencies in a last and desperate attempt to raise high embankments to contain the surging tide of public discontent. But soon after comes the day of change when the viksubdha shudras (disgruntled masses) rise up in revolt and the high sand embankments get washed away by the floods of revolution. - P. R. Sarkar

✱ by Dada Maheshvarananda

Sarkar's Vision of Spiritual Revolutionaries: Sadvipras

During different epochs, various classes led society and passed from a progressive, dynamic phase into an exploitative, degenerate one, due to their selfish class interests. Because of this reality, the movement of the Social Cycle has not been smooth. Class

conflicts ignite revolutions and counter-revolutions between progressive and reactionary forces. This erratic, turbulent movement causes great suffering and confusion, and often brings society to the brink of disaster. Is humanity doomed to be continually dominated by opposing class interests?

While Prout takes a macro

view of class struggles, it also accepts that strong individuals have the ability to influence and offer hope to society. Prout envisions the formation of intellectually developed spiritual leaders called sadvipras, which literally means those with subtle minds. Sadvipras are those who by virtue of their physical, mental and spiritual efforts



have developed the positive qualities of all classes combined. They also possess the moral force and courage to fight injustice and exploitation and to protect the weak.

The qualities of a sadvipra include honesty, courage, dedication and sacrificing spirit for humanity. They are firmly established in the universal ethical principles that are outlined in the following chapter. They are leaders devoted to the welfare of society. By personal example they can inspire and guide society forward in a holistic and progressive way.

During his lifetime, Sarkar always spoke of this concept with the highest respect, saying that sadvipras represent the greatest ideal that one could aspire to be. We can understand that as society progresses, an ever-higher ethical standard will be expected of these spiritual revolutionaries.

Anyone can become a sadvipra by humbly learning the positive traits of all four classes and setting a personal example of self-discipline and service. Sarkar writes:

Our approach is not to call these classes bad, ... [but rather to encourage everyone to] practice and develop the qualities of all these classes. For instance, the developed mind required by vipras for an intellectual is necessary for everyone... . Even if one is a shudra or a vaeshya, or a member of any other class, every person ... has to work to have a developed and strong mind. Every person has to work to build a strong and healthy body. Every person has to work for a living... . The work of a sweeper—the lowest form of work—is far more respectable than depending upon others for one's daily needs. Not only has earning money and having a balanced and dependable economic life been given importance, ... but even the lowest of these classes, in whom people usually do not see any good, has been given equal importance. Everyone... has to serve others physically. This is the work of the



shudras, or the workers. [Sadvipras] cannot develop themselves completely unless they can also perform this work efficiently. In short, all the requirements of the four classes have to be mastered by each individual... .

It is not only the mastery of these trades which is necessary; the regular practice of these trades is an essential duty... . Every individual thus becomes universally fit. One makes as good a vipra as a shudra. Thus, no scope is left for an individual to leave others behind and form a special group.

A classless society is not aimed at ... but is evolved by practice. This approach, to break a society full of classes and sects, was never thought of before. The very classes which appeared as a logical development and evolution can be broken up by an even more logical method to form only one classless society... .

[Prout] has not been formed as a result of cyclic changes in the economic sphere of the world like the evolution of communism, rather it is a radical departure from all existing economic practices or theories conceived so far. It is a revolution in the economic sphere of the world's life.

While Sarkar sees the rotation of the Social Cycle as inevitable, he believes these socio-spiritual visionaries who have struggled to rise above their class interests can smooth society's progress. Because they have risen above their class identity, they feel allegiance to everyone, not to any group or party or nation. They are magnanimous, multicultural, dedicated to justice for all. Without personal ambition, with a universal spiritual outlook, their thoughts are clear. Sarkar describes their role as one of working in the "nucleus" of the

Social Cycle, assisting each group to develop and lead society in turn. As soon as signs of social decay or exploitation appear, sadvipras will apply sufficient force by mobilizing the people to accelerate the transition to the next varna, thereby decreasing periods of turmoil.

Prout's model of sadvipra leadership seeks to harness the dynamic forces of humanity in a positive way. Prout utilizes the individual and collective potentials on all levels—physical, psychic, social and spiritual—and synthesizes them in an effort to create an ever more progressive and vibrant society.

How Sadvipras Develop: Spiritual Activism

Sarkar wrote, "It becomes the prime duty of all people to make themselves and others sadvipras."

Sarkar emphasized that there is a perennial conflict going on everywhere between good and evil, light and darkness, virtue and vice. Humanity progresses through this conflict. Through this struggle for justice, through this churning, sadvipras are created.

However, spiritual revolutionaries also develop through another struggle, the inner one. To continually expand the mind through meditation and spiritual practice, to accept the Supreme as one's goal, must take place simultaneously with the struggle for social justice. Both are essential.

"Sacred activism" is a term coined by theologian Andrew Harvey which expresses the spirit of the sadvipra. He writes, "From the heart of the sacred activist flows a golden, ecstatic torrent of passion to change all things out of love for all things."

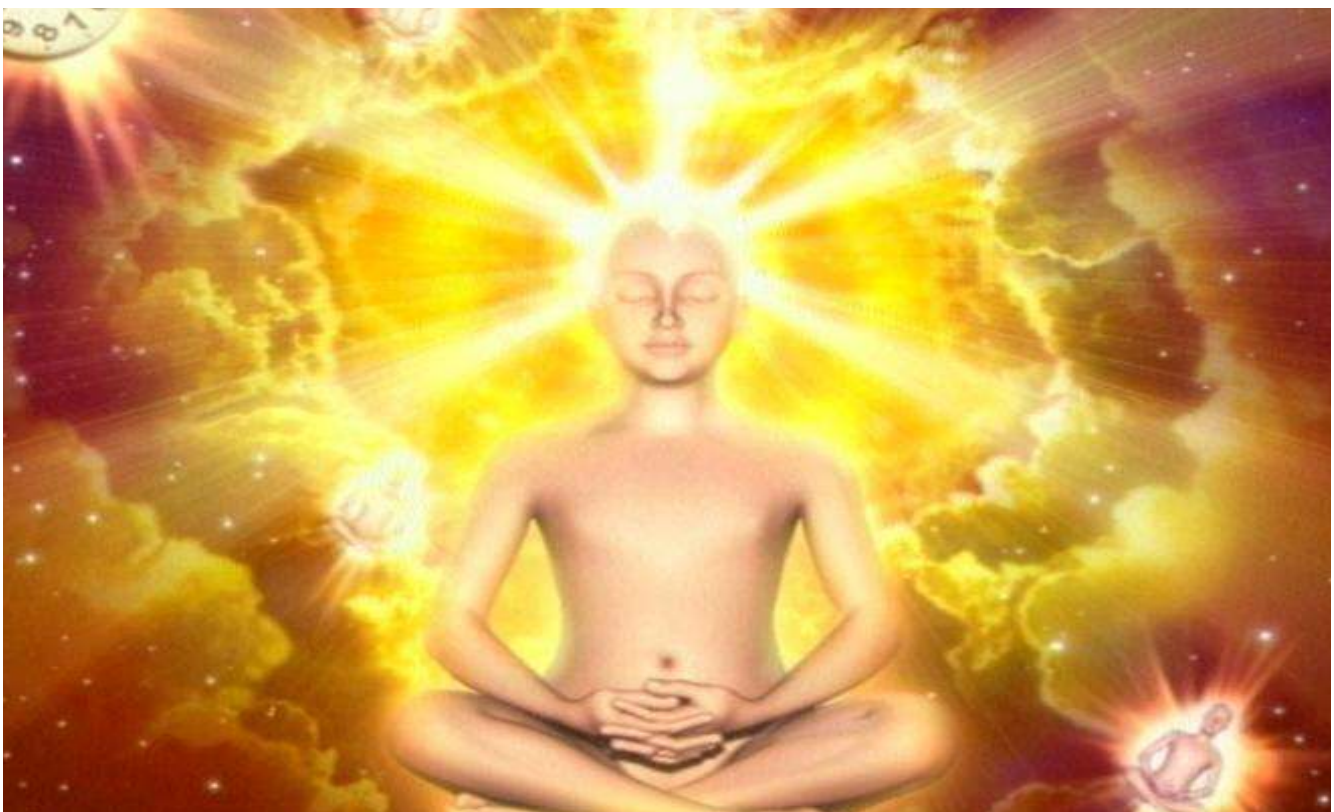
Sarkar indicated that in addition to one's conduct, morality and fighting spirit, one's universal outlook is also a way to judge whether a person is a sadvipra. "Due to their benevolent idealism and mental development they naturally look upon all with love and affection. They can never do any injustice in any particular era or to any particular individual."

This is interesting, because conversely, a person's sentiment for

a particular group would be a way to recognize that a person is not yet qualified to lead society. Some activists still hold an unconscious feeling of superiority of their nation, family, language, race or class. Some men have a distrust of women in leadership positions, and some women feel resentment against men because of this and so many wrongs committed.

Even among activists, it is very easy to get attached to one's own plans. Yet if we refuse to listen to others and discuss other positions, then our rationality becomes of less concern than being "right".

All of these feelings have developed due to our upbringing and our life's experiences. They are a natural result of what has happened, and yet they prevent us from "looking upon all with love and affection." Can we honestly say that we feel love and affection for every person we know? To strive for that highest spiritual outlook and to develop compassion for all is the personal goal of a spiritual revolutionary.



True leaders empower others to be great. They sincerely listen to the opinions of others, and they encourage and praise the accomplishments of others. Such leaders know that “who I am” does not depend on titles or positions. As loving parents are proud of the accomplishments of their children, these leaders show joy when others become great too. Because economic democracy is about empowering people and communities, sadvipras are uniquely suited to facilitate this process.

One of the best examples of this in my own life was my trainer, Dada Vicitránanda, who guided me when I was studying to become a monk in 1978. He encouraged and inspired me, gave me self-confidence, and empowered me to develop my own identity.

Facing Our Shadows

A position of leadership gives one an unusual degree of influence over others, but that influence may be either positive or negative. Studies in capitalist enterprises show that the actions of the leader account for up to 70 percent of employees’ perceptions of the climate of their organization.

Great leaders are forged through great struggle. Oppression and imprisonment have molded great leaders in modern times, such as Martin Luther King and Malcolm X in the United States, Andrei Sakharov in Russia, Anwar Sadat in Egypt, Vaclav Havel in the Czech Republic, Aung San Suu Kyi in Burma, Rigoberta Menchú in Guatemala, Xanana Gusmão in East Timor, Luiz Inácio Lula da Silva in Brazil, Hugo Chávez in Venezuela and Nelson Mandela in South Africa.

The path of revolution is the most difficult path of all, and all those who choose to walk that path will encounter greater and greater risks and challenges. However, the greatest enemies to be faced are one’s inner enemies and bondages: one’s complexes, weaknesses and

fears. For example, many people are afraid of failure and looking bad in front of others. Organizers will eventually find themselves confronted with whatever it is they fear. The key is to face these fears courageously and overcome them.

The inner work of leaders is very important. As human beings, we all long for love, for approval, for certainty, for belonging. If we are unconscious, then we tend to blame others for our unmet needs, usually those who are around us.

The process of self-analysis is essential to inner progress: evaluating one’s mistakes each day—indeed, each moment—and struggling to overcome each defect as it arises.

The downfall of many revolutionaries has been the desire for small comforts and security. The powerful spirit of spiritual struggle, as embodied in the ancient science of Tantra Yoga (explained in Chapter 2), can help to overcome such desires. Rather than avoiding physical and psychic clashes, one needs to confront and embrace these clashes for personal transformation and development.

It is true that what we despise in others—the qualities that we hate—are actually within us. Every human being has the same basket of mental propensities; we express them according to our individual tendency. People are inclined to project what they dislike within

themselves onto others, seeing those who disagree with them as enemies, and getting into heated arguments and bitter conflicts. Projection is a trick the mind plays to avoid facing the enemies within.

There is a way to identify this tendency. Think of someone with whom you have the greatest difference of opinion. This person may have done something wrong; you or others may have been hurt by their actions. But if you experience feelings of hatred, anger or superiority in relation to this person, then that is a problem that you must confront and overcome. While you may disagree with someone’s actions, and while you should fight against immorality and injustice, you should not confuse behavior with the person.

Sarkar counseled, “Even while dealing with persons of inimical nature, one must keep oneself free from hatred, anger and vanity.” The feeling of jealousy should be overcome by super-imposing the idea of friendliness towards that person. Hatred should be overcome by compassion and forgiveness, envy by praise and encouragement. This is certainly not easy, but with continued effort each propensity can eventually be brought under firm control. It is a life-long practice of continued self-improvement. This endeavor is vital to the ethical fundamentals of social responsibility.

Excerpted from :

After Capitalism: Economic Democracy in Action by Dada Maheshvarananda (Puerto Rico: Innerworld Publications, 2012): www.aftercapitalism.org

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✱ Sohail Inayatullah and Levi Obijiofor

Becoming an Olympic Superstar

So, you want to be an Olympic Superstar. How should you plan your career, to best ensure success? Three factors stand out in deciding which teams get Olympic medals. First is the size of the population. The more people, the larger pool of talent there is to draw on. However, size by itself is meaningless. Two other factors are far more important: wealth and organization. Wealthier nations can afford better training facilities, better managers and scientific techniques. Organisational excellence ensures that the entire weight of State and Market (corporate sponsorships) work for the national goal of winning. This means ignoring economic rationalism, but instead developing state

support for athletes, marshalling resources for national victory. China is the most recent successful example of this formula.

Generally, this means that the majority of the poorer nations (and the poor within rich nations) will lag on the medal count. Well, why should this matter? Aren't the Olympics just sports, a fun television extravaganza? Yes and no. First, they are about marketing your city, hoping that the billions spent leads to future investments. Ahead of the 2000 Olympics, Sydney spent \$8 billion (Australian dollars) on the hope of becoming a future trade and financial centre. Already, the current host of the 2012 Olympics,

Beyond Gold



Future Options for the Olympic Games

Like others, we love watching the Olympics, and are inspired by athletic and organisational excellence. However, the Olympics are not a neutral venue. Every medal is based on a stream of money, power, genes and deep culture. In this essay, we unpack the political-economy of the Olympics.



London has spent in excess of 15 billion pound sterling. Sometimes it does not work out so well. Spain is still reeling from its \$US6.1 billion debt. It took Montreal nearly 30 years — until 2005 — to pay off the \$2.7 billion it owed after the 1976 Summer Games.

The Olympics are also about marketing culture -- showing others that one's nation is modern. Second, they are about imagining the future, exhibiting to self and the world what values the nation aspires towards. England is declaring to the world that it is not a declining power; with every medal, it announces that a different future is possible. Sunset is not destiny.

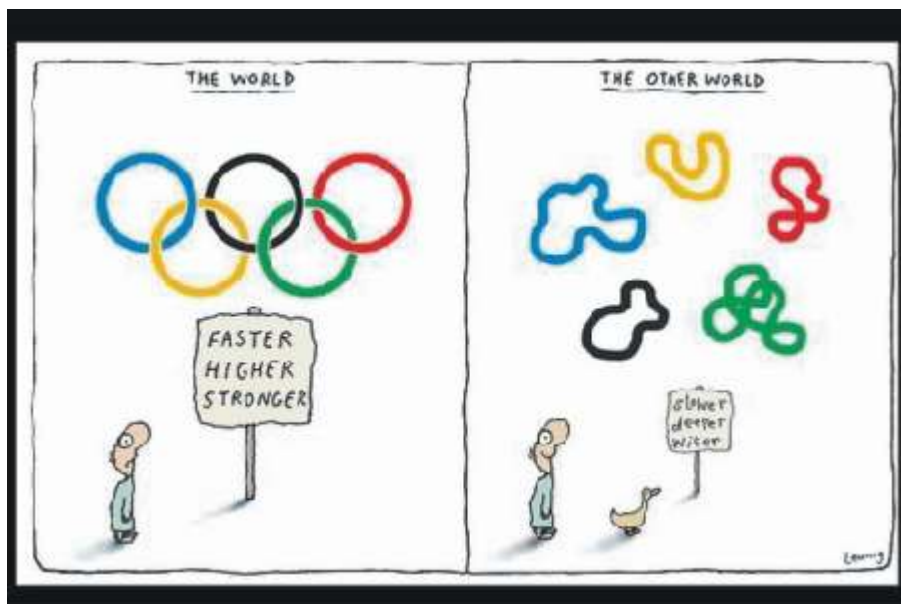
The Olympics are thus filled with symbolic politics. The dark side of the Olympic equation is that they re-inscribe the rank ordering of nations and peoples. The strong and mighty and beautiful walk with heads held high, while losers continue the slide down the path, eventually becoming persons and nations that do not matter. This partly occurs because the Olympics are seen (and marketed) as part of humanity's global heritage instead of a unique Western construct. The Olympic flame passing on unblemished from ancient Athens to the modern era is about the 'natural' transmission of Hellenic values to global culture: the Olympics is partly about the ascension of the West even as China challenges.

Type of Sports

The dominance of the rich is maintained as well by the type of sports that are conducted. The contest therefore is not only about sports, but about valuing certain sports, histories and cultures over others. If this is not the case, why do we have the Winter Olympics, games that are arguably designed for the West and the countries 'blessed' with winter? No one remembered to design another Olympics for those countries that, due to geography, have only dry and rainy seasons. Can't we have a Steaming Olympics or Dry Olympics also?

By promoting the Summer Olympics as a triumph of globalization and by ensuring that every country participates in the events determined by Western authorities, through the International Olympic Committee (IOC), the West indirectly promotes its own values. Ironically, the IOC has many members from the non-West. Yet decisions about the Summer Olympics almost always seem to leave the non-West with no viable alternatives. Of course there are options, such as boycotting future Olympic Games if the IOC rejects traditional sports from the non-West.

The dilemma here is that non-participation in the



Olympics means to be marginalised in the international economic and political spheres as well. If one plays and loses badly, as most of the non-West do, a deep-seated cultural inferiority complex arises. All that is left to do is to join, to be 'developmentalised'. And if one plays and wins, beating the West in their own game, there are two common responses: "They are drug cheaters," or the more famed, "They have better genes." Hard work, excellence, sacrifice are assumed to be only Western values.

So, to invest resources in preparation for the Games every four years is to play 'catch-up' with the West. Instead of spending money on developing traditional sports, non-Western nations buy into the sports development model. This devalues local culture, creating a further first world in the third.

In these global times, there is no space for not playing the game; the challenge is to redefine the terms in which games are played and the actual games played.

Genuine Sports?

Traditional sports from the non-West are kept out of the Olympics because the West has not decreed them as genuine sports. But what if non-Western nations began to focus on sports in which they have a comparative advantage? How, for example, would the IOC react to including traditional non-Western sporting skills such as drum dancing, hand fishing, tree climbing with bare hands, 100 metres sprint race with disused car tyres or wheels, running with an egg delicately placed on the head, sack race, trap shooting with slings/catapult but no guns, wood chopping, and so on? Or kabadi -- traditional wrestling -- as in Pakistan? What about camel riding to accommodate the Maghrebs of the Sahara region? With all these included in a redefined Olympics, will the West continue to dominate? As a Somali proverb states, "what you lose in the fire you must seek in the ashes."

Is such a level playing field possible? The future



options for the non-West in the Olympics must be to either build on its own model of traditional sports or to utilise its numbers in the IOC to force a change. The non-West cannot continue participation in an Olympics where winning on Western terms is the essence. To do so will promote financial inequity and help the rich Western nations to market their products (i.e., athletics, culture and a linear view of history and future).

More significant than winning on Western terms has been the over-emphasis on winning itself (not cultural exchange and the refinement of the human spirit, as Olympic propaganda proclaims). This theme was evident in advertisements during the 1996 Atlanta Olympic Games, as recorded by Roy MacGregor of The Ottawa Citizen. Here are a few: "You don't win silver, you lose gold"; "If you're not here to win, you're a tourist"; "Second place is the first loser;" and "No one trains for second place." By promoting these views, the Olympic Games are saying: winners are superior; winners are from the West; the non-West are losers and are inferior to the West. The Sydney 2000 Olympic Games as shown in Australia focused exclusively on those who won gold, except for the occasional hero story of the loser still finishing ("My country sent me here not to start but to finish"). This Australian story has continued at the London Olympics, however, success in Sydney 2000 and Beijing 2008 Games is now replaced with "failure" in London.

Each culture has its own sports. Some are individualistic, some competitive, and some based on ancient myths. By only giving official credence to the sports of a particular culture, our sporting bio-diversity is lost. A particular view of sports wins over other nominations of health and excellence.

Beyond the Nation as Sovereign

In 20th and 21st Century Olympics, only winning matters. Winning boosts a nation's image, turns winners into instant millionaires, and unifies internal enemies. More than that, it re-inscribes the nation as the natural and only form of government. Can we imagine an Olympics with different sorts of 'territoriality', perhaps a line-up of ethnicities, individuals, geographical and virtual communities, transnational corporations, and even civilisations? Can we imagine a postmodern Olympics focused on difference?

Can we imagine a situation where there is excellence and challenge but not in the context of 'winning'? The desire to win, particularly in an unfamiliar turf, also encourages men and women to cheat, to bypass the most sophisticated drug testing kits available, ultimately harming their own bodies. In the near future, what will the IOC do with athletes who receive gene enhancement therapy? In a generation, will we have three Olympics: one for the gene enhanced, one for the drug enhanced, and one for the 'natural' (meaning, finance enhanced)?

Women and Sports

Beyond the problematic non-West, the Olympics are primarily about traditional male values. Women's sports, as in the (former) Yugoslav girl's game of Lastis, where girls play with an elastic rope jumping up and down in infinite variations, is one example of a female sport not recognised by the Olympic family. Women might also prefer a negotiated score in which all parties are happy. If the score is drawn, women are satisfied with that conclusion while men would prefer a 'sudden death' and all the metaphorical meanings behind it.





At a deeper level, the division of leisure and work in itself reflects a division of the world since women are excluded both from paid employment as well as from leisure. Olympic sports reinforce this division. Olympic sports, as feminists see it, either developed from a warrior tradition such as fencing or from leisure time (i.e., when women were busy taking care of the home economy). Indeed, the origin of the Olympics was about preparing men for war. As with the non-West, the inclusion of women has been in the terms and values of male Western games.

Still there is a beauty to seeing athletes run faster, swifter and stronger. Competition and keeping score does lead to excellence. A Tao of sports where the process is more important than the outcome is only part of the story. Outcomes are important. There is a charm to seeing individuals of many cultures mingle together for two weeks, of seeing the two Koreas unite for a brief moment, of Cathy Freeman carrying the Australian Aboriginal flag at the Sydney 2000 Olympic Games. And even if the flags of the nation-states reinforce the ugliness of patriotism, the Olympics do create internationalism (but not a global universalism).

Transforming the Olympics

Thus, we argue for a transformed Olympics. In generations ahead, we need a re-definition of the concept of the Olympics. New indicators instead of the simplistic medal tally might be useful. For example, Bruce Wilson argues that chatter about Australia in 1996 surpassing its 1956 record should be seen in the context of a \$32 million (Australian dollars) sports investment, nearly a million per medal. And inflation has set in. For 2012, it is likely to be 50 million dollars per gold medal, argues David Salter, former head of TV sport at ABC Australia and Channel Seven network, and 10 million dollars per medal. For Britain, it will be 7 million per gold. Perhaps we need a ratio after

the medal tally, i.e., medal/investment in sports. Here, Burundi or Namibia might have won the 1996 Atlanta Games. Perhaps, also an indicator such as medal/GNP. Or perhaps we should only allow nations whose budgets focus on education, health and housing to participate?

Those who lead the world in military spending – the USA, China, and others – should not be allowed to participate or should have points deducted for military spending. Or perhaps, if we take the equity argument seriously, perhaps overall national obesity should be factored in. Is funding elite sports person smart if everyone else is getting fatter? While these suggestions may be too radical,

certainly spending on the Olympics needs to translate into greater health equity for citizens – more sporting facilities and access to playgrounds.

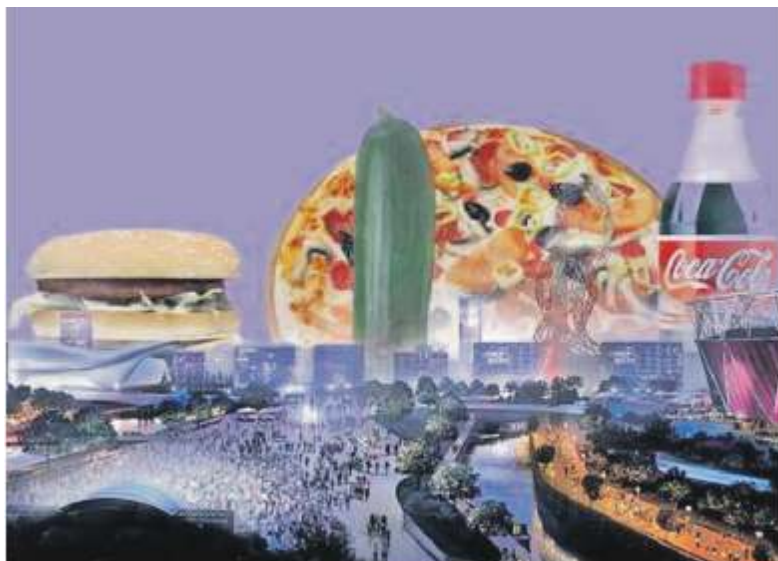
We also need an Olympic Games for the non-West and women where there is neither victor nor vanquished, where excellence is achieved without domination. Ultimately that is the solution: an alternative Olympics where traditional games and the cultural stories behind them are enshrined. Hawaii already has a day for traditional Hawaiian sports. These are critical because



they teach the young ancient ways of knowing, of relating to the environment. Sports teach us about one another, about our myths. They create inner and outer discipline. They concentrate the mind. They also are a way for inter-generational solidarity, where the old teach the young. Above all, sports should promote a culture of peaceful co-existence and friendliness.

Media Sponsorship

But would these alternative Olympics, where the



mystique of Athens -- the sexist, slave, brutal city-state that it was (let us not forget) -- be globally televised? Of course not! At least not until Asian and African nations begin to control their own media stations. Challenging the Olympics is ultimately about taking back one's history, one's body, from the nation as well as from giant media firms that own athletes.

And even in situations of asymmetrical power, positive steps are always possible. Tim Lang, professor of food policy at City University in London points out. "I was opposed to the Olympics... But, that said, the achievements of the London Food Board and Rosie Boycott [the board's chair] in getting the games to be as sustainable as possible is brilliant."

It's also about fighting media imperialism and all forms of imperialism thrown up by multinational sponsoring organisations. It is about fighting patriarchy and the modern nation-state system. Finally, it is about creating a new future, a planetary civilisation beyond West and non-West.

Prout Policy and the Olympics

Prout certainly does not believe in disbanding the Olympics. Prout is sympathetic to the focus on excellence in the Olympics. The pursuit of one's best is encouraged in Prout.

However, Prout would refocus the Olympics creating an ecology of sports, sponsorship and excellence.

First, Prout would insist that the Olympics be more sustainable in terms of energy use – a true Green Olympics.

Second, Prout would as much as possible encourage vegetarian food at the Olympics and link food to local organic food suppliers.

Third, Prout would link investments into the Olympics as having long-term infrastructural advantages to the local citizens of the city or nation hosting the Olympics. Investments need to promote enhanced equity

– health and energy – and not just growth. Investment decisions would need expert and citizen input.

Money should not leak out but truly enhance wealth and innovation of those residing where the Olympics are held.

Fourth, Prout would seek sponsors (not just corporations but other associations as well) that more closely matched the goals of the Olympics, that is, sponsors that focused on health equity, poverty alleviation, and all around excellence in physical, mental and spiritual arenas.

Fifth, Prout would expand and include sports from around the world. This could be a two-fold strategy. In the beginning this would consist of creating a global alternative games – to begin with, indigenous, feminist, cooperative – that honoured each cultures'

history.

Overtime, the alternative Olympics would merge with the traditional Olympics.

Sixth, Prout would insist of new measurements for the success of the Olympics. Merely medals would not be enough. Impact on the environment, on local economies, and on health equity could be used. Indeed, that would be the paramount goal to remeasure what counts as success.

Seventh, overtime Prout would while continue to celebrate the internationalism of the Olympics and would seek to move beyond the nation-state as definer of eligibility. The Olympics would need to go beyond a mini-athletic United Nations to a true representation of humanity's historical successes and future challenges.

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PBI for Polarization Between Moralistic and Immoral Politicians

Proutist Bloc India's Annual Convention of Haryana State 2012.

Faridabad (Haryana, India) : Two-days Annual Convention of Haryana State (India) of Proutist Bloc India (P.B.I.) concluded here on an inspiring note to initiate and effectuate the process of polarization between moralistic and



immoral politicians. Since politics today has become shelter of rogues, scoundrels and unscrupulous politicians, it has to be cleansed of the filth and garbage that has taken it over. Manoj Kumar, Chairman of the Haryana State P.B.I. presided over the convention.

Subhas Chand Tyagi, the National Chairman of P.B.I. inaugurated the convention first by garlanding the photograph of Shrii Prabhat Ranjan Sarkar, and then lighting the lamp. Other leaders of P.B.I. followed the suit.

There were quite an inspiring talk in the convention. Notable among the speakers were Subhas Chand Tyagi - National Chairman, Baljeet Adiya - Vice Chairman, Rajesh Singh - the National General Secretary, Prerana Chaudhary, the National Women wing Head, Bharat Gandhi, the campaigner for economic freedom, Antarang Ananda Yogi, a social activist, V.P. Nagar, convener of anti-dowry agitation, and Acarya Santosananda Avadhuta.

They exhorted audience to work for P.B.I. braving all obstacles since there is an uphill task before them. Our cadres need courage and determination to fight out all pervading influence of immoral forces who are conspicuous by their presence at the helm of affairs everywhere in administration and governance.

The youth leader Sukhbir Baisala declared that he will organise youth and students of Haryana State and will make P.B.I. a very potent and productive force in the politics of Haryana.





Prerana giving a clarion call said in her challenging voice : "Who will clean the filth of stinking politics ? People say that politics is a very dirty place and no sane person will prefer to work in it. I say in order to clean the filth, it is not only necessary but indispensable to enter into the filth while retaining one's ideological purity, and clean it. A clean person alone can clean a dirt and abhorrent filth. P.B.I. will perform this task since it is cent per cent dedicated to the cause of suffering humanity and purity in public life."

Retd. Colonel Attar Singh Baisoiya was Chief Guest on the occasion. He expressed his pleasure on the activities of PBI and said that this is the only political party which lays emphasis on morality in politics. He offered his full support in this campaign to organise and unite moralists and free politics from the strong hold of corrupt politicians

There were inspiring cultural performances by local folk singers and dancers who kept the audience spell bound by demonstrating the uniqueness of the local culture through their songs and dances. Rendition of revolutionary poems by Dr. Neha Tripathi was appreciated by all.

Lastly the National Chairman Subhas Chand Tyagi, announced the election of Haryana State Committee with the following office bearers :

- | | |
|------------------------------|-------------------|
| 1. Chairman | Manoj Kumar |
| 2. Vice Chairman | Hazi Nawab Khan |
| 3. Vice-Chairman | Giriraj Tyagi |
| 4. General Secretary | Dr. Uday Kumar |
| 5. Treasurer | Dharmvir Saini |
| 6. Organising Secretary | D.S.Mallik |
| 7. Head, Women's Wing | Mrs. Bharati Didi |
| 8. Head, Students-Youth Wing | Sukhbir Baisala |
| 9. Media Secretary | Pradip Sharma |
| 10. Head, Farmers Front | Punit Tyagi |
| 11. Publication Secretary | Rakesh Kumar |

Tyagiji also announced the names of the organisers of the Faridabad district unit of PBI . Following are their names :

Sandip Kumar, Balram, Mukesh Yadav, Santlal, Suman Jha, Azad Khan and Ravindra Shukla.

Finally, Tyagiji read out the resolutions passed during the convention :

1. Hariyanavi language is rich in its literature and vocabulary, still it has not got place in the ninth schedule of the constitution of India. We demand inclusion of Hariyanavi in the ninth schedule of the constitution by an amendment to give it due place in public life of the country.
2. Hariyanavi should also be the medium of teaching in schools till High School level.
3. Court proceedings should be conducted in Hariyanavi language since cases mostly belong to the people coming from rural areas and they only know Hariyanavi.
4. Railway Stations announcements should be made in Hariyanavi besides Hindi and English.
5. Agriculture should be given the status of industry. Farmers should be empowered to determine the price of their produce, like their counterparts in the industry.



Stimulating European Prout Convention

Prout on World Crisis

Copenhagen (Denmark) : More than 150 people participated in the Annual European PROUT Convention at Ananda Gaorii Master Unit in Denmark from July 17 to 22, 2012. The convention presented an exciting program of stimulating workshops, dynamic kiirtan and talented artistic performances which won much praise and appreciation from all participants.

Workshops covered topics such as “The Euro crisis”, “PROUT and Local Economy”, “Social Economy”, and “Permaculture”, offering participants up to date insights into the world crisis and expanded our thinking on how we can respond to this crisis on the individual, community and ideological levels.



The fragility of the present structure of the European Union is becoming visible to all. One after the other great nations are being brought to the brink of financial catastrophe and social chaos.

The free flow of goods, capital, services and labour under capitalism can never provide the people with a solid foundation in life, not to speak of true progress. The convention participants were reminded of this stark reality again and again while exploring the European situation and its Proutistic solutions in detail. Only PROUT's policies of local economic control, samaja, and moral governance can solve the immediate financial and other problems that continue to trouble people everywhere today.

Participants also appreciated the significant improvements of the accommodation at the Master Unit, especially the newly completed shower and toilet facilities. The pleasant Scandinavian summer weather provided a suiting backdrop to the proceedings.

Participants observed that both the convention and the Master Unit are maturing and strengthening in their capacity to offer a high quality learning experience. Another indication of the success of the Convention was that twenty four people registered for the PROUT Activist Training following the Convention and which continued for the next few days.

The 2013 European PROUT Convention will be held at the same place in the third week of July 2013.

Prout Seminars

Seminars on Prout are continuing in various places of West Bengal. They were held at Tamaluk (East Midnapore district) on 19th August and Barrackpur (North 24 Paraganas) on 26th August. Both seminars were very successful.

In Tamaluk Prof Bhaskar Purakayastha was chief guest and at Barrackpur Dr. Pavitra Gupta (former Vice Chancellor of Dr. Bidhan Chandra Roy Agriculture University) and Dr. Pranab Chattopadhyaya (former Professor of Economics, Kalyani University) were main speakers .

Other speakers were from Proutist Universal, a social service organisation dedicated to the cause of suffering humanity.

All speakers highlighted the specialities of Prout which guaranteed minimum requirements to all besides providing incentives to the meritorious and deserving persons. Its base is spirituality, therefore it will be able to create a human society in there will be discrimination and exploitation.



Renaissance Universal (RU) Organises a Vibrant Programme at Patna



Renaissance Universal (RU), the intellectual forum of Ananda Marga Pracharak Samgha, Patna Chapter organized a National seminar. The theme of seminar was Shrii Prabhat Ranjan Sarkar aka Shrii Shrii Anandamurtiji's contribution to Philosophy, Language, Literature, Prabhat Samgiita and Economics. The seminar was conducted on 1st September at IMA Building, Gandhi Maidan, Patna.

The programme started with Guruvandana by Smt. Vidyadevi and chorus Prabhat Samgiita by the students of Magadh Mahila College, Patna University. Acharya Kishanji, Secretary, RU, Patna Chapter gave Introductory speech. He told that Shrii Shrii Anandamurtiji was the multifaceted personality. He has written more than 200 books on philosophy, Language, Literature, Economics, History, Sociology, Agriculture, Science and Prabhat Samgiita.

On this occasion, Prof. Sudipta Adhikari, Geography Dept, PU and Former Vice-Chancellor, Patna University was the Chairperson of the first session and Dr. (Captain) Dilip Kumar Sinha, President of Bihar Bangla Association, was the Chairperson of 2nd session. Acharya Vishveshvarji, Senior Acharya of Ananda Margaspoke on Shrii Shrii Anandamurtiji's contribution to Philosophy (Anandasutram). He told that there were only four elements in Philosophy ie ontology, ethics, metaphysics and epistemology but Shrii Shrii Anandamurtiji, founder of Ananda Marga included two more elements in philosophy that is spiritual practice and psychology. Acharya Vishveshvarji further told that Ananda Marga philosophy is ekeshvarvad based on Advaitadvaitavad philosophy.

Dr. Rajnish Mishra, Special Centre for Sanskrit Studies, JNU, New Delhi and Dr. Prabha Verma, Hindi Bharati Ananda Marga Gurukul, Ananda Nagar spoke on Shrii Shrii Anandamurtiji's contribution to Linguistics. Dr. Rajnish Mishra, underlined the vast linguistic study of Shrii Shrii Anandamurtiji in which he has discussed general as well as technical aspects of language study. Shri Sarkar has delved deep into the study of phonetics, morphology, syntax and various causes that lead to changes in language over a period of time. Shri Sarkar's remarkable linguistic discourses contained in the Varna Vigyan illustrate his masterly exposition of contemporary linguistic studies.

A'c. Dr. Prabha enlightened the audience about the vast body of work on linguistics and languages spoken around the world. Her speech was very well received by the audience and generated considerable interest among them about Shrii Sarkar's contribution to languages. She explained that Shrii Sarkar enriched the Indo-Aryan group of languages by adding over 50,000 words derived from Sanskrit.

Dr. J P Singh, former Vice-Chancellor of L. N. Mithila University, Darbhanga delivered lecture on Shrii Shrii Anandamurtiji's linguistics for Social Change and His economic theory-Progressive Utilisation theory (PROUT) . He told Shrii Sarkar's





PROUT Philosophy and Marx Philosophy appear to be similar but PROUT Philosophy differs from Marx because of its emphasis on spirituality.

Dr. Neera Chaudhary, HOD, Music, Patna University, presented her paper on Shrii Shrii Anandamurtiji's contribution to Prabhat Samgiita. She told that in the early eighties of the last century, Shrii Shrii Anandamurtiji aka Prabhat Rainjan Sarkar, the great philosopher and founder of Ananda Marga, composed 5018 songs known as Prabhat Samgiita- "The songs of new dawn". However, Prabhat Samgiita does not mean songs to be sung at dawn. Nor does it derive its name from its composer. Against the backdrop of the contemporary cultural world, Prabhat Samgiita heralds the dawn of a new renaissance-a reawakening with a new light and hope for humankind. Herein lays its true significance. The songs present a wide spectrum of melodic styles such as tappa, baul, jhumur, kirttan, thumri, khayal, ghazal and quawali –also striking a beautiful confluence at times with Scandinavian, Persian, Israeli or Iberian tunes. Indian classical and folk tunes find unique convergence in Prabhat Samgiita. The themes in these songs include mysticism, spiritual fulfillment, optimism, social awareness, celebration, nature, songs for children and songs on Shiva and Krishna. The songs are devotion –specific. It resounds in every melody and rhythm, and always remains committed to Neohumanism, which stands for service to entire creation. The music lights the lamp of love in every heart, for to transform life, love is the key and love divine is devotion.

Dr. Om Prakash Pande, Patna, spoke on Shrii Shrii Anandamurtiji's contribution to literature. He explained the meaning of Sahitya according to P.R. Sarkar. Dr. Pande further told that here sahitya means welfare, where there is no inner spirit of welfare that cannot be Sahitya. Again, he told that hita means spiritual bliss through which one can realize supreme.

At the end of 1st session, Prof. Sudipta Adhikari delivered his presidential speech. He was amazed at the vast contributions of Shri P.R. Sarkar and wondered why such a great Philosophy remained suppressed. He wanted thorough research to be conducted in this regard.

Dr. (Captain) Dilip Kumar Sinha, analysed many aspects of Shri Sarkar and like a devotee expressed his deep reverence for him. More than 200 people attended the seminar.

Dr. L.K. Agrawal gave vote of thanks. The programme was compered by Shri Arjun Narayanji. The entire programme was organized by Acharya Kishan with the the help of Dr. AK Bhaskar, Sitaramji, Shivnarainji, Dineshji, Prem Shankarji, Gautamji, Ajayji, Lalbabuji and others.

Subash Chand Tyagi, National Chairman (PBI) being felicitated at Dhauj Village on the Eve of Eid Festival





Crimson Dawn

ÁNDHÁRA SHE-ŚE-ÁLORADESHE---
 ARUN BHORER KATHÁ-----
 SHONÁBO SABÁY ĐEKE ĐEKE---- BHÁI
 SHONÁBO SABÁY ĐEKE ĐEKE----
 ÁNDHÁRA SHE-ŚE-ÁLORADESHE--- 2

TÁRÁY BHARÁ--- OI JE ÁKÁ--SH,
 GANDHA MADI--R EI JE VÁTÁ-S-
 SABÁR MÁJHE---ÁMI-ÁCHI---
 PHULER PARÁ--G MANE MEKHE----
 SHONÁBO SABÁY ĐEKE ĐEKE----
 ÁNDHÁR SHEŚE-, ÁLOR DESHE--,
 ARUN BHORER KATHÁ-----
 SHONÁBO SABÁY ĐEKE ĐEKE-, BHÁI
 SHONÁBO SABÁY ĐEKE ĐEKE----
 ÁNDHÁRA SHE-ŚE-ÁLORADESHE--- 2

CARAN TALE--- EI JE MÁ-ÍTII---,
 NIKHÁD SONÁ--R CEYEO KHÁNTÍ---
 SABUJ CHÁYÁ-Y, MRGER MÁYÁ--Y
 NÁCCE NÚTA--NABHIŚEKE----
 SHONÁBO SABÁY ĐEKE ĐEKE----
 ÁNDHÁRA SHE-ŚE-ÁLORADESHE---
 ARUN BHORER KATHÁ-----
 SHONÁBO SABÁY ĐEKE ĐEKE---- BHÁI
 SHONÁBO SABÁY ĐEKE ĐEKE----

At the end of darkness,
 In realms of light -
 The stories of the crimson dawn.
 Brothers, I shall call
 And relate to all.
 O that sky full of stars.
 O this intoxicating, fragrant air.
 I am within them all
 Spreading pollen of flowers
 In my mind
 This earth beneath the feet
 Is purer than the purest gold,
 In shadows green and soft magic of deer
 He dances in a consecration anew.

Purport: Darkness has come to an end, crossing the threshold at the edge of light. Now is the proper time to call all and announce that the crimson dawn has come. The beautiful sky is studded with so many stars, the air is sweetly-scented. The atmosphere, lithosphere, hydrosphere – everything is closely related to me. All the flora and fauna I must preserve; I must save them from premature extinction because I love everything of this earth. I am a Neohumanist. I call one and all to come and create a new rhythm.

(Translated from Bengali original)

ETERNAL SONG OF The Proutists

- Shrii P.R. Sarkar

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



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



Subhas Chand Tyagi
Chairman, Proutist Bloc India

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

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

I appeal everybody to enrol themselves as a member of this party and strengthen the power of moralist forces. Your inspired cooperation is a must for the success of this moralist political movement.

Come One

Come All

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