

website : <http://proutjournal.com>  
email : [prout.am@gmail.com](mailto:prout.am@gmail.com)

Offices in India : New Delhi, Raipur, Chandigarh, Shimla, Mumbai, Bengaluru, Ananda Nagar (WB), Patna, Chennai, Trichur, Vishakhapatnam  
Overseas Offices : Copenhagen (Denmark), Washington DC, Manila (Philippines), Nairobi, Berlin (Germany), Taipei (Taiwan), Singapore, Qahira



<https://www.facebook.com/proutmagazine>



<https://www.twitter.com/proutmagazine>

Vol No. 46 | Issue No. 01 | January 2025 | Price 30/-



# PRROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



Abundant Good Wishes for  
A brilliant Peaceful  
Year 2025

## Real and Virtual HUMANS AND USERS



Scan the code with  
mobile/tab using  
QR Code reader

*With Compliments From*



ELEVEN.O.ONE

1101-ELEVEN.O.ONE

**Ethical Sustainable Fashion Clothing | Shop Latest**



Contact Us

**Apparel Connection**

37/25 Marol Cooperative Indl Estate, Behind Kanakiya Sevens  
Andheri Kurla Road, Saki Naka, Mumbai

 [www.elevenoone.com](http://www.elevenoone.com)  [1101\\_elevenoone](https://www.instagram.com/1101_elevenoone)  [1101-Eleven.0.One](https://www.facebook.com/1101-Eleven.0.One)

# VASTRADO

INDIA

## What We Offer?

- **Men's Wear**  
Starting at ₹ 209
- **Women's Wear**  
Starting at ₹ 194
- **Kid's Wear**  
Starting at ₹ 149

We Are Also Available on



#breakfromtheboring

**FLAT 60% OFF**

Unmatched quality at Unbeatable prices!

[www.vastrado.com](http://www.vastrado.com)

# Fundamental Principles of PROUT

Human beings  
must live like  
human beings  
and must die like  
human beings  
—not like  
undeveloped  
entities such as  
plants and  
animals.

— Shrii Prabhat Ranjan Sarkar

1

No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body

2

There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe

3

There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.

4

There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.

5

The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

## Editor

Ácárya Santosánanda Avadhúta

## Editorial Board

Ácárya Acyutananda Avadhuta / Ácárya Vedaprajnananda Avadhuta / Sohail Inayatullah / Steven Landau / Surender Reddy

**General Manager** : Pranav Koul

**Circulation Manager** : Ramkesh Choudhary

**Business Executive** : Gopal Jee Singh

**Correspondents** : Kanhu Charan Behura / Ravindra Singh

**Layout & Design** : Suman Kumar

## Rate (INDIA)

Newstand Price	-	₹ 30/-
Annual Subscription	-	₹ 324/-
Two Years Subscription	-	₹ 612/-
Three Years Subscription	-	₹ 864/-
Five Years Subscription	-	₹ 1350/-
Ten Years Subscription	-	₹ 2520/-

## Overseas (BY AIRMAIL)

Annual	-	US\$ 45
--------	---	---------

## Overseas (By Paypal)

US	-	US\$ 45
Others	-	US\$ 50

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, Prout Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi -17  
For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.

Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

**Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017**  
A/C No. 30379188250 IFSC SBIN0001493

Overseas remittances may be made by Paypal using id [prout.am@gmail.com](mailto:prout.am@gmail.com)  
or electronic bank transfer referring above details and **Swift Code SBININBB382**



Head Office : Prout Bhawan, JC-48, Khirki Extension  
Main Road, Malviya Nagar, New Delhi - 110017  
Mobile No. : 09212199658, 9810625082 Email : [prout.am@gmail.com](mailto:prout.am@gmail.com)

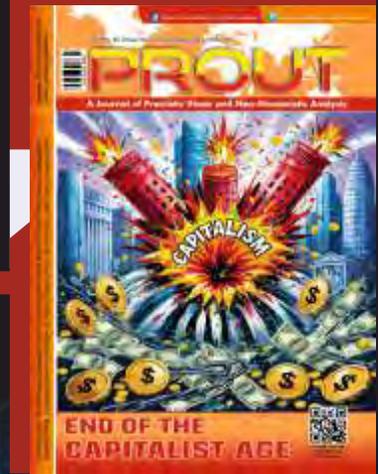


For enquiries, please contact :  
Mobile No(s) : 9999626164, 9350860274  
Email : [proutcustomercare@gmail.com](mailto:proutcustomercare@gmail.com)

Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017  
Editor : A'ca'rya Santosananda Avadhuta

# Contents

VOLUME 46 | ISSUE 01 | JANUARY 2025



11

# Real and Virtual HUMANS AND USERS

## Feature

### 09 HUMAN FUTURES

Laboratory Babes



### 14 SYRIAN REVOLUTION

End of Syrian Civil War



### 18 WAR CRIMES

Downing of Iran Air Jet by US Navy Warship



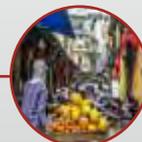
### 21 INTERNATIONAL LAWS

Cardinal Principles and International Humanitarian Law



### 24 SOCIAL ISSUES

India's Street Vendors



### 27 NEW GOVERNANCE SYSTEM

Prout as People Caring Democratic System of Governance



### 30 PROUTONOMICS

American Fascism and Economic Democracy



#### REGULARS

06	Editorial	08	Inspirational
07	Letters	47	Activities
		50	Prabhat Samgiita

### 33 POPULATION STUDIES

Population and Prout –A Relook



### 36 EVOLUTION

Microvita Theory : How Human Species Evolved from Monkeys



### 39 ELECTIONS

India Urgently Needs Electoral Reforms



### 43 MISSING PRISONERS

Fifty Four : Far and Forgotten



### 45 OLD MAXIMS

The Maxims of Wabashai, Sioux Chief





FROM THE EDITOR'S DESK

# Remembering Fallen Soldiers

**O**n November 19, 1000 days passed since Russia launched its full-scale invasion of Ukraine. The war, rooted in Russia's centuries-long history of violent imperialism, has brought terror and tragedy causing ruin to the country and deaths to at least 600,000 Ukrainian soldiers and probably 1.2 – 1.5 million wounded. The nation has practically gone with millions of people having left with no hope of normalcy in the near future.

Eight days before November 11, was Remembrance Day, the day in 1918 when World War I perhaps the cruelest war in modern times ended. World over the solemn occasion is commemorated where the bugler plays plaintive notes of the Last Post to remember the soldiers far too young whose lives were wasted to fulfill the ambitions of old men. Millions lost their lives for an unjust cause on both sides. It was then believed to be a war to end all wars, but that did not happen.

Today when we remember the fallen braves, drums sound, bugles blow and our bosoms fill with pride at their supreme sacrifice and the valour of war is upheld. But the cynical cruelty of those all clothed in robes of pride who sent young men to their deaths for a worthless cause, no one condemns their evil machinations and ambitions that killed those soldiers. The futility of war is written on the tombstones and memorials.

If ever there was a just war it might have been in a bygone era, in recent centuries there has never been a war where at least one side was not truly evil. Germany tried to humiliate Europe and the world; US soldiers died and were killed in Vietnam for a cause meant only to further the business of their powerful military industrial complex — something US President Eisenhower himself a 5 Star General warned about in 1961. Pakistan cited religion to attack India, but it really was foolish territorial pride. Today Ukraine and Russia are fighting a meaningless war to build a defence against future wars as imagined. This ambition was born in the twisted minds of old men and the young fell for it. People of Gaza and Lebanon have died a thousand deaths a hundred times because of their leaders, strife was politically more rewarding than peace. Once guns begin to boom, ideologies rapidly increase.

Medieval wars had a saving grace that modern wars lack. Rulers those times fought for power and pelf but fought alongside the soldiers. They did not send soldiers to die for them as politicians do today but were ready to and died with them. Hitler died almost after World War II was over and Archduke Franz Ferdinand died before World War I began. But because of these two, millions lost their lives.

Modern wars using high technology lethal weapons continue to fulfill the ambitions of men having evil imperialistic designs. But what is worse is that civilians too, pay the price with their lives. And in some cases it is caused from a remote location with the press of a button staring at computer screens far from the field of battle. Unmanned drones rain death and destruction from the skies, not caring whether those killed are armed soldiers or unarmed civilians. In wars today bravery awards go to soldiers but the spoils of war go to the plotters. Yet a needless death can never be recompensed, a devastated family can never shake away that grief.

“Nationalism is fast getting out of date. Not only has national sentiment given humanity rude shocks in the world wars of the previous century, but the social and cultural blending of the present age also shows the domination of cosmopolitanism in world affairs. Vested interests, however, continue to cause certain fissiparous tendencies. There are some who fear loss of their economic or political domination and are directly responsible for these detrimental or retrograde reactions”.

These unjust wars must stop forthwith for the forward march of human civilization, and the only way to do so is to have a proper World Government, not the present day United Nations ruled by few countries — the victors of World War II — the Security Council, for they are guided only by their own national interest and not of the world as a whole.

Prout would like to take this opportunity to wish all its readers a very Happy New Year 2025... ●



## Plants Animals and Human Beings

The second part with colourful pictures of beautiful birds I really liked. Thank you for publishing such a wonderful article by the father of Neo Humanism and Prout.

- Shikha Sharma, Ujjain

## End of the Capitalist Age

A very thought provoking article and equally matching cover. People especially Proutists should prepare themselves for that day when the present age of the social cycle ends and Capitalism explodes like a firecracker.

- Arjun Sharma, Ranchi

## Urban Naxals

Today's so called urban Naxals are a misnomer. They definitely cannot launch a revolution as they have no spiritually based ideology. Prout's philosophy of Nuclear Revolution shows the way and will succeed when the time is ripe.

- Chandan Narayan, Hooghly

## Wealth Ceiling in China

China may not be doing it the right way, but it still deserves attention by the right thinking public. Acute wealth disparity is the cause of much economic woes for the masses. While few have plenty, many find it hard to make ends meet.

- Vani, Nair, Trichur

## Dhanteras Madness

This is a classic case of superstitious people rushing to hoard wealth little realising that wealth lying idle and not put to use has little value.

- Mary Gonsalves, Goa

## Lives of Delivery Boys

A very interesting piece that describes the hard lives of delivery boys. Most of them are educated and for want of a proper job are doing this back breaking work. Government should look at their plight and take steps to make them more organised for their welfare.

- Joginder Singh, Patiala

## Bomb Hoax Calls

As debated on TV these bomb hoax calls are the handiwork of vested interests from abroad, whose sole aim is to destabilise the country. With modern technological aids it shouldn't be too difficult catch these people and bring them to justice.

- Maj Rana Gurung (Retd), Jaipur

## Genocide by Israel

It's shameful that Israel is breaking International Humanitarian Laws with impunity and the UN and the world is able to do nothing only due to US support. The UN has outlived its usefulness in today's world so much full of conflict and strife. Its time for a proper World Government based on the principles given by Prout's founder should replace it.

- Stacy Mark, UK

## Bhojpuri Samaj :

### Problems Prospects

The 1956 Reorganisation of States in India based on linguistic division was doomed to failure

right from the start. Since then many more new states have come up, carved out of the original. Shrii PR Sarkar's Samaja principles of creating socio economic zones for better governance needs to be implemented at the earliest. This will have long term benefits for the people.

- Swaminathan KS, Chennai

## Indian Maritime Training

A very educative article about India's maritime History and how those age old traditions are continuing till this day.

- Bhasker Ghose, Agartala

## Prout December 2024 : An Overview

Thank you for the PROUT December 2024 issue, featuring very good and thought provoking articles viz. Inspirational Humility; Plants, Animals and Human Beings, by our beloved Baba End of the Capitalist Age, Urban Naxals, Can they Launch a Revolution? Revolution without spirituality and ideological base can never succeed, Wealth Ceiling China Style, Dhanteras Madness, Challenging Life of Delivery Boys, Bomb Hoax Calls: These bomb threats, which have turned out to be false alarms, have serious financial implications for the airlines, Israel's War Crimes and Genocide: In a year's war Israel has done more damage than the preceding five and a half decades of occupation of Palestine, Problems and Prospects of Bhojpuri Samaj: History of Maritime Training in India, A Quest for Fulfillment and the spiritual discourse by Baba To Save Humanity, and the various important activities/news.. ●

- Acarya Dhanjoo Ghista, USA

# Inspirational

Promotions coupled with challenging appointments are always major milestones for Army officers. But in rare cases adjectives like heartwarming, emotional, and inspiring can rightly be added to the moment when an officer gets to mark it with two daughters who also happen to be Army officers.

It was a rare and moment, Lt Gen DP Singh who was recently promoted as a 3 Star General was 'pipped' by his two daughters, both serving officers in the Army, on his promotion and appointment as Commandant of the Military Intelligence Training School and Depot, Pune. Headquarters Army Training Command, Shimla put out a post on X of the two woman officers 'pipping' their father. Pipping is a term used to adorn a new set of ranks displayed on the shoulder of an officer's uniform.



This historic occasion not only showcase the strength, dedication of women in uniform but also highlights the ever growing presence of 'Nari Shakti' (Women Power) within the Indian Armed Forces. The event serves as a reminder of the important role women play in carrying forward the value of discipline duty and patriotism, standing shoulder to shoulder with their male counterparts in defending the nation.

The occasion drew widespread admiration celebrating the family's spirit and the incredible accomplishments of the officer and his daughters as they continue to inspire many in their career in military service.

Prout proudly offers salutes to these Patriots. ●



*Portrait of a patriotic family*

# LABORATORY BABES

Shrii Prabhat Ranjan Sarkar

There will be two kinds of laboratory babes – mechanical and biological

Day is sure to come when human beings will make test-tube babes in laboratories. When this practice is widespread nature will snatch away the reproductive or genetary power from men and women, in the same way as physical changes have evolved in human beings from the original form of Australopithecus. It is interesting to discuss the coming days of human civilization when the reproductive powers of humanity will be seized and babies will be produced in laboratories.

It is a general instinct in human beings to create something. Inspired by this instinct, people create new things, make new inventions and undertake research.

It is out of this creative urge that human beings produce children. This creative urge, when utilized for realizing the Macrocosm or the Cosmic Mind within the self, is called prema or love. This realization is achieved through spiritual practice or sādhanā. Otherwise the creative instinct is called kama or sexual impulse. An important fraction of this creative urge is wasted in producing children. When laboratory babes are produced and the reproductive power of human beings is snatched away by Prakṛti, the surplus creative urge can be diverted to the creation of good things, resulting in better discoveries, better inventions and better pursuits of

life. This aspect of utilization has never been conceived of before. Never before has anyone thought of the enormous all-round potentiality of human beings. PROUT is therefore a new theory.

There will be two kinds of laboratory babes – mechanical and biological. Mechanical babes will be like dolls operated by electric power. The different organs of these babes can be put into action by different substations. These substations may be located within the body. These babes will have no sex difference or nervous system. Being bereft of a nervous system they will not be able to do sādhanā, and they will not experience pain and pleasure. Nor will they be able



to reproduce. They will serve human beings as silent and obedient servants according to the directions of their masters.

Compared to mechanical babes, biological babes will be perfect. Ova and spermatozoa, both being chemical compounds, can be created in a laboratory. Embryos, created by the fusion of spermatozoa and ova, can also be developed in a laboratory. Babes created by such a method will be called biological babes.

The entire body, including the brain, can be created, but it is beyond the scope of human endeavour to create mind. As in the natural evolution of human beings, nature will put a bodiless mind into the embryo of the laboratory babes. This explains why a laboratory babe will not be free from samskāras or the reactions to past actions. With the development of medical science, laboratory babes can be given a long life in comparison to normal human beings.

It may be possible for future humans to disconnect their limbs and move anywhere freely with their brain only. The different parts



of the body of a biological babe can be replaced, but the brain cannot be replaced, for it is a brain with a particular set of samskāras, and hence replacement of the brain would mean replacement of the personality. The brain is a collection of nerve cells, the totality of which is the personality. It is not possible to change the brain without changing the nerve cells and consequently the

personality.

With the advent of biological babes, Prakṛti will snatch away the reproductive power of human beings and hence they will not be able to reproduce. Instead, they will simply create more laboratory babes. Biological babes will not have much attachment, though they will be subject to pleasure and pain. They will not be required to undergo much physical struggle because through scientific inventions a tablet may be sufficient to sustain them for days together. They will be bereft of family ties, as laboratory babes will be produced in laboratories from chemical compounds. They will gradually develop a tendency of aversion to worldly enjoyment.

It is not difficult to envisage a day when laboratory babes may think that nature has lost all its charm, that life is not worth living, and that there is even no use in eating. It is better we do not think further on this. However, it should not be lost sight of that laboratory babes will be great sādhakas or spiritual aspirants, as they will be more conscious of their imperfections. Hence, the more leisure time they have the more sādhanā they will do. ●



# Real and Virtual

# HUMANS AND USERS

Arjun Prakash

Every day we gather new experiences, which confirm or challenge our sense of self and also transform our working knowledge of the world. This acquaints us with the world with direct experience being the first teacher, and we attach meaning to all that we face. These differ across the world depending upon language, culture and social customs all part of our shared humanity. Certain experiences though are rooted deeply in our evolutionary history e.g. face to face meeting of people, indulging in different forms of pleasure, or adherence to cultural norms, civic behaviour respecting individual's space and place.

Technology has been a significant force behind these changes, for instance as of today computers, Smartphone, smart speakers, wearable sensors and perhaps in the future implantable objects such as microchips as well as software algorithms and internet platforms we rely on to get information for day to lives. This also includes virtual realities and augmented realities we experience through use of these tools. Integration of these into our daily lives has blurred the boundaries between virtual things which are not in the cyber world as against real things in the physical world. Children's first experience of play, music, words might now come from screens. Teachers struggle to hold their attention in real



classrooms. We now perform our emotions with emojis and memes. Children and teens are increasingly missing out on real experiences as physical time for play and recreation becomes less.

Culturally humans were ready for this with the vast array of tools available which evolved over time for such forms of interaction in the virtual world far removed from the physical world. This however does not improve our human experiences. And in the bargain our understanding of experience has become wayward

in ways big and small, resulting in more and more people mistrusting their own experience.

More and more people are creating their own realities rather than live in the world that surrounds them. So physical reality it would appear is no more a matter of general acceptance and consensus.

Our understanding of reality in the physical world has changed drastically. Now the Smart phone is more in the hand than books of spiritual teachings. People are locked on to Facebook and are

struggling with social media use which affects their health and temperament and with such stuff playing day in and day out some are getting angrier and angrier.

These extreme examples demonstrate a profound confusion and mistrust about everyday experience. So they turn to online communities for help in understanding how the real world works. Based on their teachings an increasing number of people are eager to reshape the real world. Yet most of these people are less sure of the distinction between the virtual and actual. This was more accentuated post the pandemic era immersion in digital worlds, but such online sessions haven't helped much with people feeling tense, anxious, depressed with a pervasive feeling of unreality.

Our personal technologies grant us the ability to spend most of our waking hours living in a personal reality. For instance, before the onset of Smartphones it was the media which created and dished out a landscape that meant to appear authentic even though someone planted or incited it. There are many such instance we can see in social media.

Around a decade back we saw the mass exodus of people from North East India fleeing Bengaluru due to a false rumour that they were under serious threat, which spread like wildfire. This was one of those unintended consequences not bargained for with the arrival of the Internet. The new online world was far from and it still is.

But what began as a slow bleed of reality has now become a culture wide destabilizing force. This kind of reality now is competitive, becoming far more ambitious — urging people to live their lives entirely online — ambitions of the Metaverse or the implant the internet in human brains — ideas of Elon Musk's Neuralink. In the new world we have become

from individuals to users who are being brainwashed to prefer using engineered experiences to human reality. We have arrived to this world far removed from the world of human experiences to wither or die, sometimes intentionally sometimes unintentionally.

Our continued unwillingness to accept and account for what has been lost led to a world of technology enabled progress, rather the inability to grapple with the extinction of fundamental human experience, which creates a world where our sense of shared reality and purpose creates an increasing mistrust of human judgment which will further polarize human culture and politics. Technological changes experienced in the past twenty years have not ushered in either greater social stability or moral evolution. In fact quite the contrary many technological inventions have been engineered to bring out the worst of human nature.

What kind of person gets created in an increasingly digitized hyper connected under constant surveillance in an algorithmically governed world? What do we gain and what do we lose when we talk not of human condition but user experience. The former recognises its fragility requiring private space

is finite; while the latter is disembodied and digital, it is trackable and databased. Though lacking in privacy it promises no limits — even after death, as several emerging new technologies promise that our digital remains can be collected and engineered and resurrected to comfort grieving family members.

Such concerns about technology eroding our sense of reality are nothing new. When in 1954 Television was first introduced it created the false realism as we simply do not watch TV; if we regularly watch, it influences how we understand the world, our expectations and our common cultural concerns.

Digital technology goes a step further and shapes our expectations on a much larger scale with much more power than TV. While TV commercials went by some sort of schedules within mandated boundaries, social media platforms feed users carefully selected information meant to change their behaviour in the real world. This makes it a far more aggressive tool to shape decision making. Yet there are features in them that appeal to us — responsiveness and accuracy which impacts our senses much more.



Technology also shapes our understanding of what is possible. New tools encourage us to see things in the world as problems to be solved; waiting in line, writing by hand, online learning, navigation, boredom. Many of our current technologies seem to view people as the problem to which devices and algorithms provide a necessary solution. While earlier technologies were an extension of the senses, today's technologies train us to mistrust our own sense and rely instead on technology. This technological approach to humanity has without doubt debilitating effects for the future interposing itself between us and the physical world. What is needed is to cultivate and recover ways of thinking, knowing and being in the world that we are losing or have lost by embracing technology with open arms.

It is worrisome that behind the power we wield with our technologies is a timidity and aversion to risk. It's much easier to do what internet platforms suggest in a mechanized and homogenized approach to culture. Those of the pre digital era who encounter this new world as adults are struggling to navigate through its perils.

In families with parents of the pre digital era and children of the digital era it is quite a struggle to strike the correct balance between spending time staring at screens, rather than into the eyes of other human beings. Our needs to recognise how technology has altered and continues to repress our understanding of many things we as human beings have in common. Singularity or other such outsourced forms of consciousness is reached, or artificial general intelligence supplants us all including everyone on Earth.

Artificial explosions of strong of synthetic experiences weaken our ability to notice the less intense moments of real life which appear fleeting. Even in



parks and gardens people are so absorbed in their phones that they fail to notice their disconnect from nature. Moreover with place and time shifting, available through mobile technologies, we reject the inconvenience and small hazards of face to face communication, the laborious but necessary practice of doing things with our own hands, and the indescribable experience of bliss. We don't have to accept or reject these new technologies and technological values and ways of knowing — but know we must and decide whether to remain in the virtual world or real.

Prout's founder Shrii Prabhat Ranjan Sarkar who provided glimpses into the future said way back in 1958: "Science is moving fast – it is moving ahead and it will continue to move ahead. Nobody can check the advancement of science by criticising it. Those who try to make such attempts will themselves lag behind – they will be rejected by the modern world. Human beings will definitely be able to increase human longevity by scientific techniques. In certain special cases they will even be able to restore life to dead bodies. The

endeavour to expedite the advent of that auspicious day of science is certainly an important part of social service". He also advised against clinging to any scientific development blindly simply because it is at its zenith during a particular time and place. That would be shortsightedness for the people to believe in its eternal effectiveness.

At the same we may not forget human experience has millennia of history — digital experience has practically none. So whatever dangers for humans modern technologies may pose today, humans who created them would surely find answers. So those who feel technology is dooming us to virtual unreality should rest easy. The answer lies in people having a rational spiritual approach to life, which inculcates sense in human psychology appealing to the deepest psychic sentiments of human beings, and develop a natural affinity amongst all species of the creation and understand human relationship with the Creator. That true spirituality would lead human beings to the one and only cosmic truth. ●

The Assad regime that controlled Syria for decades crumbled in few days. The ousted President Bashar-al- Assad fled to Russia where he has been granted political asylum. It has been replaced by rebel factions led by Hyat Tahrir-al-Sham. Now all eyes are on the rebels' plan for the future.

Let us trace these happenings right from the very beginning from March 2011 when the Assad Government faced an unprecedented challenge to its

# END OF SYRIAN CIVIL WAR



*United Nations estimates more than 306,000 civilians have been killed about 1.5 percent of Syria's population since March 2011.*

■ Srikant Sharma



authority when pro-democracy protests erupted throughout the country. Protesters demanded an end to the authoritarian practices of the Assad regime, in place since Assad's father, Hafez-al-Assad, became president in 1971.

The Syrian government used violence to suppress demonstrations, making extensive use of police, military, and paramilitary forces. Opposition militias began to form in 2011, and by 2012 the conflict had expanded into a full-fledged civil war.

In January the same year

President Assad in an interview with *The Wall Street Journal* was asked if he expected the wave of popular protests then sweeping through the Arab world, which had already unseated authoritarian rulers in Tunisia and Egypt to reach Syria. Assad acknowledged that there had been economic hardships for many Syrians and that progress toward political reform had been slow and halting, but he was confident that Syria would be spared because his administration's stance of resistance to the US and Israel

aligned with the beliefs of the Syrian people, whereas the leaders against him defiantly adopted pro Western foreign policy despite the people's feelings.

However anti regime protests soon thereafter laid bare the fact that Assad was not spared. A variety of long-standing political and economic problems were pushing the country toward instability. When Assad succeeded his father in 2000, he came to the presidency with a reputation as a modernizer and a reformer.

The hopes that were raised by

Assad's presidency went largely unfulfilled, though. In politics, a brief turn toward greater participation was quickly reversed, and Assad revived the authoritarian tactics of his late father's administration, including pervasive censorship and surveillance and brutal violence against suspected opponents of the regime.

Assad also oversaw significant liberalization of Syria's state-dominated economy, but those changes mostly served to enrich a network of crony capitalists with ties to the regime. On the eve of the uprising, then, Syrian society remained highly repressive, with increasingly conspicuous inequalities in wealth and privilege.

Environmental crisis also played a role in Syria's uprising. Between 2006 and 2010, Syria experienced the worst drought in the country's modern history. Hundreds of thousands of farming families were reduced to poverty, causing a mass migration of rural people to urban shantytowns.

It was in the impoverished drought-stricken rural province of Daara, in southern Syria, that the first major protests occurred in March 2011. A group of children had been arrested and tortured by the authorities for writing anti regime graffiti; incensed local people took to the street to demonstrate for political and

economic reforms. Security forces responded harshly, conducting mass arrests and sometimes firing on demonstrators.

The violence of the regime's response added momentum to the protesters' cause, and within weeks similar nonviolent protests had begun to appear in cities around the country. Videos of security forces beating and firing at protesters captured by witnesses on mobile phones were circulated around the country and smuggled out to foreign media outlets. As the protests increased in strength and size, the regime responded with heavier force.

In some cases this meant encircling cities or neighborhoods that had become hubs of protest, with tanks, artillery and attack helicopters and cutting off utilities and communications. In response, some groups of protesters began to take up arms against the security forces. In June, Syrian troops and tanks moved into the northern town of Jisr al-Shugūr, sending a stream of thousands of refugees fleeing into Turkey.

By the summer of 2011 Syria's regional neighbours and the global powers had both begun to split into pro- and anti-Assad camps. The United States and the European Union were increasingly critical of Assad as his crackdown continued, and in August U.S. President Barack Obama and several European heads of state

called upon Assad to step down.

An anti Assad bloc consisting of Qatar, Turkey, and Saudi Arabia formed in the last half of 2011. The United States, the EU, and the Arab League soon introduced sanctions targeting senior members of the Assad regime. Meanwhile, Syria's long-standing allies Iran and Russia continued their support. An early indicator of the international divisions and rivalries that would prolong the conflict came in October 2011 when Russia and China cast the first of several vetoes blocking a UN Security Council Resolution that would have condemned Assad's crackdown.

There were new calls for international military action in Syria after suspected chemical weapons attacks in the suburbs of Damascus killed hundreds on August 21, 2013. The Syrian opposition accused pro-Assad forces of having carried out the attacks.

Syrian officials denied having used chemical weapons and asserted that if such weapons had been used, rebel forces were to blame. While UN weapons inspectors collected evidence at the sites of the alleged chemical attacks, U.S., British, and French leaders denounced the use of chemical weapons and made it known that they were considering retaliatory strikes against the Assad regime.

Russia, China, and Iran spoke out against military action, and Assad vowed to fight what he described as Western aggression. The prospect of international military intervention in Syria began to fade by the end of August, in part because majorities in the US and UK were opposed to military action.

Thus started the long drawn out civil war where the Islamic State forces openly engaged in armed conflict with the Assad regime. In eastern Syria, they





seized an area in the Euphrates valley centered on the city of Al-Raqqah. From there, they launched a series of successful operations in both Syria and Iraq, expanding to control a wide swath of territory straddling the Iraq-Syria border. Their sudden advances in Iraq were accompanied by a steady stream of violent and provocative propaganda added urgency to the international community's calls for action.

On August 8, 2013 the United States launched air strikes in Iraq to prevent ISIL from advancing into the autonomous Kurdish region in northern Iraq and to shield Christian and Yazidi communities there. The strikes slowed the group's advance, but a series of videos showing ISIL fighters beheading Western aid workers and journalists amplified fears that the group posed a global threat. On September 23 the United States and a coalition of Arab states expanded the air campaign to strike Islamic State targets in Syria.

In the summer of 2015, Russia began to take a more-active role in the conflict, deploying troops and military equipment to an air base near Latakia.

In September Russia launched its first air strikes against targets in Syria. Russian officials originally claimed that the air

strikes were targeting IS, but it quickly became clear that they were targeting mostly rebels fighting against Assad, with the intention of bolstering their ally.

After a short ceasefire between Russian and Syrian government forces and Western-backed rebels collapsed in September 2016, Russia and the Syrian government forces turned their focus to the rebel-held eastern part of Aleppo, unleashing a fierce bombing campaign. Russian and Syrian forces made no attempt to avoid causing civilian casualties in their efforts to subdue the rebels; warplanes dropped indiscriminate munitions such as cluster bombs and incendiary bombs and targeted medical facilities, search and rescue teams, and aid workers. Those actions were condemned by human rights groups, but they continued unabated until the rebels in Aleppo collapsed in December.

By 2016 IS, which only a few years earlier had appeared to be nearly unstoppable in northern and eastern Syria, was beginning to collapse under the strain of its simultaneous confrontations with three rival coalitions—Kurdish forces and their American allies, pro-Assad Syrian forces supported by Iran and Russia, and a Turkish-backed coalition of rebel groups.

In the north, Kurdish and Turkish-supported forces

gradually consolidated their hold on the areas along the Turkish border, depriving IS of a strategically important territory. Meanwhile, an escalating US-led air campaign weakened IS's grip on key strongholds. IS's ideological rivals, merged into Hyat Tahrir al-Sham (HTS) and together fought IS in Idlib, capturing territory held by IS in the area. In June 2017 the mostly Kurdish Syrian Democratic Forces (SDF) launched an assault on Al-Raqqah, IS's de facto capital in Syria, with support from U.S. air power and Special Forces. In October the SDF announced that Al-Raqqah had been cleared of IS forces. In the east, Assad's forces continued to pressure IS, forcing them out of Deir al-Zour in November 2017. While government forces continued to gain ground, Western governments increasingly intervened in the conflict.

After a chemical weapons attack was carried out in Khān Shaykhūn in April 2017, the United States barraged Shayrat air base near Homs with 59 Tomahawk cruise missiles. A year later, after the Syrian government used chemical weapons in Douma, U.S., British, and French forces launched more than 100 strikes targeting chemical weapons facilities near Damascus and Homs.

In June 2018, having cemented their hold around Damascus and Homs, Syrian government forces began a campaign to recapture rebel held territories in the southwest province of Daraa, later expanding into Quneitr province. As the success of the government operation became clear, a deal was brokered with the help of Russia that allowed rebels safe passage to the rebel-held province of Idlib in the north in exchange for their surrender in southwest of the country. Idlib was the last

remaining region of the country that the rebels held, and the belligerents all began to brace themselves for an imminent clash. Aside from the government's ability to now focus its military on recapturing just one region, and its history using chemical weapons, Turkey's military presence in support of the rebels helped guarantee that any government offensive would be met by a tough fight. Both Turkey and the Syrian government began to amass troops along the borders; Turkey reinforced its military within the province, while Syrian and Russian warplanes bombarded border towns.

In 2024 after international support for government forces was considerably weakened a new rebel offensive developed. This time Russia an important ally involved in its own war in the Ukraine stayed away.

The Israel Hamas War brought Syria into conflict with Israel, whose air strikes resulted in significant blows to Iran's strategic assets and allies in the region (including, notably, inside Syria). Hezbollah a key component in Assad's fight against the rebels was fully neutralised by Israel's bombing of Lebanon from September to November. In October Hezbollah pulled its

fighters back from Syria as it defended its front lines against a ground invasion, and, by the end of the fighting, more than half a million Syrian refugees in Lebanon had fled back into Syria.

When a ceasefire deal was announced between Israel and Hezbollah on November 26, Hezbollah had agreed to considerable concessions and had limited capacity to resume combat outside Lebanon. The next day HTS began advancing in the provinces of Idlib and Aleppo. On November 29 HTS fighters entered Aleppo's city center and forced government forces to withdraw from the city.

After capturing the city the rebels moved on leaving the bureaucrats to run the city. Russian jets from the Syrian airbase responded the next day with air strikes, but HTS managed to extend its advance to Hama within a week. Daraa and Homs were captured on December 7, effectively isolating Damascus and cutting it off from bases and ports that would allow the Syrian army to reinforce and resupply Damascus's defenses. That same day rebel forces entered Damascus and in the overnight hours took control. Assad was found to have already fled; rebel forces and Assad's prime minister attempted

to arrange a stable transfer of power in order to keep government institutions intact.

This long drawn out civil war which was almost forgotten by the world has ended at last but brought untold miseries on the people. As per United Nation's estimates more than 306,000 civilians have been killed – about 1.5 percent of the population – since March 2011 in the country and 13 million displaced. Even before the earthquakes that devastated north western Syria in February, the UN had said that 14.6 million Syrians were in need of humanitarian assistance, with 6.9 million people internally displaced and more than 5.4 million Syrian refugees living in neighbouring countries. Hundreds of thousands also sought asylum in Germany and other parts of the European Union, as well as others.

The rebels who are now Syria's de-facto rulers have started to make their presence felt. Tahir al-Sham the commander of the rebels installed Mohammed al-Bashir as interim head of government. His main problem is how to balance demands for justice from victims 'families, the need to prevent violent revenge and secure international aid. After the war was over and prisoners freed there have been signs of normalcy in Damascus, Aleppo and other main cities and towns of Syria.

For example banners read; “Be assured your property and your money are protected”; “Days of Oppression are Over”; “Justice and Equality are the rulers after today”. But with Assad in Russia this effectively puts him out of reach of international justice for alleged War Crimes. And the 6.7 million refugees who fled Syria during the civil war are all hoping to return back home. Today Syria is still not united as before, people are wary but hopeful of the future. ●



# DOWNING OF IRAN AIR JET BY US NAVY WARSHIP

■ Nand Varma

*US never accepted any responsibility for the tragedy, let alone apologise.*

In 1988, during the eight-year war between Iran and Iraq, the high-tech cruiser USS Vincennes was stationed in the Persian Gulf as part of a Joint Task Force. On July 3 of that year, the ship's commander, Capt. Will Rogers III, apparently mistook a civilian Iranian airbus for an attacking war plane. He ordered his crew members to fire. The airbus was

shot down, killing all 290 passengers and crew members.

The U.S. government later expressed regret for the shooting and paid some compensation to the victims' families. However, it has never formally apologized. Instead, President Ronald Reagan presented Capt. Rogers with a medal for his actions that day.

This tragedy going back three and half decades shows dangers of

lethal war systems operated by indoctrinated men causing massacre of innocents. That fateful day Iran Air Flight 655, an Airbus A300B2 with 290 passengers and crew on board left Tehran for Dubai; it never arrived at its destination. The flight had a stopover at Bandar Abbas, a beautiful coastal city on Iran's Persian Gulf. Veteran pilot Captain Mohsen Rezaian took off from Bandar Abbas airport at 10:17 in the morning heading towards Dubai and would have arrived 28 minutes later if this terrible human tragedy hadn't occurred.

The aircraft was downed by a missile fired from US Navy ship Vincennes, whose CO, Captain Will C. Rogers III was awarded Legion of Merit for his Persian Gulf operations which included the shooting down of an unarmed civilian airliner killing 290 innocents on board.

On his way to Dubai the commander of the Iranian airliner was maintaining radio contact in English with air traffic control facilities. The same morning, the USS Vincennes, a guided missile cruiser equipped with the Aegis combat system, was passing through the Strait of Hormuz in the Persian Gulf. It was on operational patrol serving US Navy's strategic interests in the Persian Gulf. Iran Air was calmly reporting to Bandar Abbas that he had reached



*Flight path of the ill fated aircraft and point where shot down*



*File photo of the Vincennes launching a Missile the same type that shot down the Iran Airbus*

his first checkpoint crossing the gulf. "Have a nice day," the tower radioed. "Thank you, good day," replied the pilot. It was only thirty seconds later, when the first missile blew the left wing off his aircraft. Feeling the need to prove the viability of Aegis (the sophisticated anti-aircraft system on the cruiser), the Vincennes shot down the Iranian civilian airbus, even though it had clearly been identified as a civilian aircraft and had transmitted the correct transponder, flying in the correct route. The 290 innocent passengers and crew, including 66 children, were all killed.

David Carlson commander of a nearby US ship wrote in the US Naval Institute Proceedings that he

wondered aloud in disbelief as the Vincennes announced her intentions to attack what was



*A photo of the victims of the US downing of IR 655; many victims were children*

clearly a civilian aircraft . Another ship the frigate USS Sides, which monitored the jet's downing, also said "My guess was that the crew of the Vincennes felt a need to prove the viability of Aegis in the Persian Gulf, and that they hankered for an opportunity to show their stuff". Admiral William Crowe, former chairman of the Joint Chiefs of Staff, during testimony before the House of Representatives' Armed Services Committee July 21 strongly refuted charges of cover up on the downing of an Iranian Airbus by the Vincennes.

George Bush, then Vice President of the United States, on August 2 during a presidential campaign said, "I will never apologise for the United States – I don't care what the facts are, I'm not an apologist for America"..

Two years after the tragic incident, the US Navy declared that "the President of the United States takes pleasure in presenting the Legion of Merit to Capt. Will C. Rogers III, US Navy: "For exceptionally outstanding service as commanding officer, USS Vincennes from April 1987 to May 1989. During the course of Persian Gulf operations, Capt. Rogers' tactical skills and calm direction enabled his crew to successfully engage seven heavily armed, high-

speed Iranian surface craft attacking Vincennes. As a result, five craft were destroyed and two retreated. Capt. Rogers' dynamic leadership, logical judgment and unexcelled devotion to duty were in keeping with the highest traditions of the US Naval Service". Rogers was also granted a medal "for heroic achievement as air warfare coordinator in USS Vincennes on July 3, 1988. . . . Throughout, he maintained an exceptionally smooth flow of information... and rapidly assimilated threat data to provide clear, concise flow of information to commanding officer and higher authority. As a result . . . (he) was able to precisely complete the firing procedure. . . ."

The government of the United States refused to apologise or even take responsibility for the incident, offering instead blatantly incorrect and misleading so-called details of the incident in an attempt to shift blame onto Iran. An example of one such instance occurred on July 3, at the first Pentagon press conference on the attack.

Admiral William Crowe, chairman of the Joint Chiefs of Staff, said that Flight 655 had been flying at 9,000 feet and descending at a "high speed" of 450 knots, "headed directly" for the Vincennes, while, according to the Aug. 19 report by Rear Admiral

William Fogarty of U.S. Central Command (based on computer tapes found inside the ship's combat information center), the plane was "ascending through 12,000 feet" at the much slower speed of 380 knots. "At no time" did the Airbus "actually descend in altitude"

Ultimately, UN Security Council Resolution 616 was passed, which expressed deep distress over the downing and profound regret for the loss of life. It was not until February 22, 1996, that the United States finally agreed to pay Iran and the victims of Flight 655 "US\$ 61.8 million in compensation to discontinue a case brought by Iran against the US in the International Court of Justice in 1989. However, the very compensation was also categorized as being as ex gratia basis and the US never accepted any responsibility for the tragedy, let alone apologise.

The American public did some soul searching. One view presented here shows a true representation. "What you call the American Dream in this letter I call the American nightmare. The dream is long gone with American-Indian Ancestors. With so many unanswered questions, we do know that we are not to kill. Yet people go to war and kill. Some go to war by choice and others to

defend their nation as they have no choice. Yet, God gave us a will and we always have a choice. We can decide whether or not to kill. We have a conscience so that we may make a moral decision, and hopefully not to kill. It seems that America has done everything in its power to kill the human spirit. It turns believers into uneducated fools. I am questioned for my decisions and my beliefs, time and time again. If you look at the work practices, the military, the schools and the government and the election process in the US, you will see Psychological and spiritual abuse.

A country that is supposed to be free is locked inside an ill society. Decisions are not made for the greater good but for the greater dollar. Desires are fulfilled instead of temptations being resisted. 'You are not to shoot,' they say, 'until you see the white of their eyes.' When was this philosophy lost?

When President Eisenhower gave his farewell speech in 1961, himself a former 5-star general, again lost in the passage of time, but a half century ago, before the Vietnams and Middle East and Balkan wars, said that the danger America (the world truly) faced is largely internal to the defense industry and its corruption of money and power. Things have only gotten worse since then.

It is no longer American defense industries or weapons, it has become very globalized, feeding arms, weapons, distrust and mock hate into the mainstream of dozens of conflicts feeding both sides the weapons of continued low conflict level war and ensuring never ending escalations of the human suffering.

Today it is no accident that we do not have peace in the Middle East. Look to see who profits by a continuous state of war, both as countries, or supposed pseudo allies, and industries alike. ●

*To be concluded*



*Mourners carry coffins in Tehran on July 7, during a mass funeral four days after the shooting down*

# Cardinal Principles and International Humanitarian Law



— Bhupendra Singh

***In WW II, Allied forces killed hundreds of thousands of innocent men, women and children in Hiroshima and Nagasaki by dropping atom bombs on them***

**F**or the all-round welfare and development of human beings, society needs to follow some fundamental socio-political principles. Without the firm foundation of such principles, disunity, injustice and exploitation will flourish. To avoid this and to safeguard the interests of all people, the leaders of society must ensure that cardinal socio-political principles are strictly followed. But the sad truth is that human beings have always and everywhere paid tribute to social values, but never, not even for a moment, has anyone respected human cardinal principles. And the first cardinal truth is that we should remember we are human beings.

There are three other cardinal socio-political principles which should never be violated. First, people should not be retrenched from their occupations unless alternative employment has been arranged for them. Secondly, people should not be forcibly converted from one religion to another. Thirdly, no mother tongue should be suppressed. Occupation, spiritual practice and mother tongue are very important to human beings. If the sentiments



*UN Security Council in session*

associated with them are hurt, human beings will be deeply affected. So, you should never violate these cardinal socio-political principles.

We know that those who are victorious in war try their enemies as though they had holy dispensation. Those vanquished are branded as murderous even though they may be simple, harmless people. In the last world war the Allied Forces (England, France, USA and USSR) were victorious and the Axis Powers

(Germany, Italy and Japan) were defeated. The Allied forces passed judgement on many so-called war criminals without properly verifying who were guilty and to what extent. Even the Axis leaders died before the term of their natural lives – Signor Benito Mussolini of Italy died an unnatural death, Adolf Hitler poured petrol over his body and ignited it, and Prime Minister Tojo of Japan was hanged. It is said that the British undertook an intensive search for Subhash Chandra Bose in order to

try him as a war criminal. Dr. Radhabinod Pal of Bengal was one of the judges at an international tribunal which was established to try the so-called international war criminals, but he disapproved of the way politicians were declared war criminals and given death sentences.

But what of the criminality with no accountability on the victor's side. Allied forces mercilessly killed hundreds of thousands of absolutely innocent men, women and children in Hiroshima and Nagasaki by dropping atom bombs on them, poisoned, maimed and mutilated countless others through nuclear fallout. Was this action humanistic? Under what right did they dare hang Prime Minister Tojo? These questions will crop up repeatedly in the minds of enlightened people. This black history can never be suppressed by mouthing hollow, high-sounding slogans.

Now in the above backdrop let us examine the modern International Humanitarian Law (IHL), which was based on the 1864 Geneva Convention for the amelioration of the condition of the wounded in armies in the field. It was followed by many other

treaties, all of them sought to embody the basic principle that war must be waged within certain humane limits which must be respected to preserve the lives and the dignity of human beings. All these gave birth to the IHL, which regulates relations between States and International organisations and other subjects of international law. IHL consists of rules that for humanitarian reasons in times of armed conflict seek to protect persons not directly participating in the hostilities. These rules are governed by two underlying principles, humanity and military necessity.

But today what is happening. The endeavour for global peace at the end of the Cold War, has largely given way to the current rise in vicious intra-state conflicts. While the world was grappling with the challenges of unresolved intra-state conflicts mostly in the African region, addition of the Ukraine and the Gaza wars have added new dimension to global violence and human suffering. As the UN Security Council remains deadlocked in political polarisation, conflicts have expanded in both scope and intensity. The ongoing conflicts have highlighted disturbing trends

of deliberate targeting of civilian population and indiscriminate bombing of civilian social support facilities, leading to large scale deaths and forced displacement resulting in an unprecedented humanitarian crisis. The operational techniques being applied, in ongoing conflicts, defy agreed protocols of the International Humanitarian Law (IHL) with minimal accountability.

However conflict has remained a constant feature of state behaviour, the traditional drivers have been over ridden by emerging disruptive technologies. Apart from cyber, AI driven advanced and autonomous weapon systems have changed the face of the battle space. The conflicts now involve multi-domains, politics, diplomacy, technology, economy, information and cognition. The lines between classic war and peace are blurred with multitude of State and Non-State actors at play in a grey zone environment. Understanding and addressing these challenges requires a multi-dimensional and multi-disciplinary approach, as well as reforms in laws of war, governance architectures and International Institutions. How to





foster cooperation in a contested World-Order is the biggest challenges. Some of the specific issues that merit reflection are laid out in the succeeding paragraphs.

At the same time climate change is transforming and redefining the global security and development landscape as well as both inter and intra-state conflicts. Conflicts over land, food, and water are increasingly linked to environmental degradation, droughts, and natural disasters.

Climate change is also aggravating vulnerabilities like poverty and inequality, and fuelling grievances to increase the risk of insecurity. Climate change can thus limit the scope for keeping, making and building peace. Conflicts in the Sahel, where desertification and resource scarcity fuelled armed groups and ethnic violence, are an apt example. The relationships between climate change, peace and security are multifaceted, and responding to the engendered risks requires comprehensive responses from the multilateral international organisations.

In this scenario how can one ignore women (50% of the populace) who play a crucial role

in contributing to peace and security in conflict zones and are today an essential part of peacekeeping forces? Besides, women as peacekeepers in a world full of conflict with many unique skills, can play a positive role in making the peace process more inclusive and potentially reducing crimes against women. The representation of women in peacekeeping has been low so far, but the UN has been gradually increasing the participation of women peacekeepers in forces as well as police over a period.

But such efforts in context of a democratic framework cannot solve human problems, because in a democracy one particular class gets the greatest opportunities to dominate while other classes are substantially deprived of their freedom. As democracy does not recognize any cardinal principles of morality, then rivalry, jealousy, meanness, immorality, etc., take deep root and flourish unchecked. Moreover, the colour and form of democracy keep changing because it continually gives importance to relative truths as its cardinal principles. The establishment of a classless society is only possible by those people who accept the

Supreme Entity as the goal of their lives – whose entire mental energy is ceaselessly applied to one supreme goal. All classes will have to unite in a society free from class warfare and strive to implement a common ideal on a common platform.

If the scope of the few fundamental cardinal human principles are increased and new world laws starting with World Constitution having legal code, administrative and judicial systems in adjustment with the increased scope of those cardinal principles, that will pave the way for the greater unity of human society. The speed of Humanity or Neohumanism will accelerate, which is one of the essential factors for the path of proper civilization movement.

If the fundamental unity of human society increases more and more, and divisive differences steadily decrease, then universal humanity is bound to be united under a common ideology. This should not remain a utopian dream. It should be the first expression of the practical wisdom of humanity. Consequently the current IHL would get revised and become more effective. ●

Street vendors are a common sight all over India. Lining up the busy streets, street vendors have added colour, vibrancy, and life to our cities for generations. From fruits and flowers to shoes and shirts, they sell a wide variety of products and have visibly occupied public spaces since times immemorial. The importance of street vendors in India can also be felt in the economic sector.

As per Ministry of Housing and Urban Poverty Alleviation there are 10 million street vendors in India with Delhi having 450,000, Mumbai 250,000, Kolkata 150,000 and Ahmedabad 100,000. Most of them are immigrants or laid-off workers, work for an average 10–12 hours a day, and remain impoverished. In India, street vending makes up 14% of total (non-agricultural) urban informal employment. Street Vendors (Protection of Livelihood and Regulation of Street Vending) Act, 2014 was passed to regulate and protect their

# India's STREET VENDORS

■ Karunakshim Vatsalam

interests and also prevent unauthorised hawking and urban congestion among others. Over the years the street vendors have organized themselves into trade unions and associations, and numerous NGOs have started working for them. The National Hawker Federation (NHF), based all over India, is a federation of 1400 street vendor organizations, trade unions in 28 states.

These micro-entrepreneurs infuse our daily lives with colour and flavour, offering everything from freshly squeezed juices to vibrant trinkets, from busy city streets to quiet corners. They come from all walks of life, with stories

of hard work and determination reflected in their faces. Street vendors are not merely a source of convenience; they are economic powerhouses, acting as micro-entrepreneurs at heart, creating jobs, stimulating local economies, attracting tourists, promoting social inclusion, and preserving cultural heritage. They are the pulse of our cities and are micro-entrepreneurs at heart. Their small-scale businesses contribute to a vibrant local economy, fostering competition, innovation, and consumer choice.

Street vending is a significant source of self-employment, especially for those with limited formal education or skills. This sector provides livelihoods for millions, often supporting entire families. Tourists are drawn to street markets for authentic local flavours and unique goods. This influx of visitors translates to increased spending, benefiting not just the vendors but also surrounding businesses.

Street vending provides economic opportunities for marginalised groups, including women, minorities, and people with disabilities, who may face barriers to accessing formal employment. Many street vendors sell traditional handicrafts, food, and other cultural products, keeping local traditions alive. Their role in preserving our cultural heritage is significant and



something we should all take pride in. Their considerable economic contribution is the pulse of our cities, and it's time we appreciate and respect their role.

Street vendors actually stimulate economic activity across various sectors by sourcing goods from established businesses, creating critical backward linkages within the local economy. Despite facing significant hurdles like limited funding, inadequate infrastructure, and bureaucratic red tape, they exhibit remarkable resilience.

They comprise a significant portion of the urban informal workforce in many developing countries, ranging from 2% to 24% of total employment. They contribute substantially to GDP, provide livelihoods for millions, and play a crucial role in poverty reduction by offering affordable goods and services. Street vendors face many challenges, including legal and regulatory barriers, lack of access to formal credit and basic infrastructure, and social stigma.

Women vendors, in particular, face additional vulnerabilities due to gender discrimination. Street vendors demonstrate remarkable resilience, resourcefulness, and a robust entrepreneurial spirit despite these hurdles. Their contribution to urban vibrancy, cultural preservation, and food security is undeniable.

To unlock their full potential street vendors must be empowered. Through targeted training programmes, this involves enhancing their financial literacy, business skills, and legal awareness. Formalising their trade through legal recognition and simplified licensing, improved infrastructure, and designated vending zones can create a more conducive environment for their businesses. Social protection measures like health insurance, childcare support, and



participatory governance mechanisms that include vendor associations in decision-making are crucial for their upliftment.

Fortunately, policymakers have recognised this need for empowerment and have included measures in state budgets to support street vendors, which has brought much needed attention to the street vendor community. Recognising their economic importance, the government has introduced measures to streamline licensing processes, expand micro-credit schemes and financial support programs, invest in skills development, and create street markets in 100 cities annually for the next five years.

While street vendors undoubtedly play a vital role in the local economy, their presence also presents challenges for urban planning and regulation. The informal nature of their businesses can lead to congestion, sanitation concerns, and potential conflicts with the formal sector. However, these challenges can be addressed through innovative solutions and collaborative efforts. A prosperous

urban environment that benefits street vendors and the broader community by working together can be created. The path forward lies in collaboration. Government, vendor associations, and civil society must work together to create designated vending zones, promote digital literacy, and ensure fair regulations, protecting vendors and consumers. By empowering street vendors, we empower our cities, investing in a vibrant, inclusive, and resilient economic ecosystem that benefits everyone. This collaboration is a shared responsibility, a call to action to create a better, more inclusive urban landscape.

These micro street entrepreneurs form an integral part of the economy. As a part of the informal sector, they have a parallel turnover of around 80 crores per day. They also provide jobs, offer affordable and convenient services to the urban poor and middle class, and emerge as a strong link in supply chains. However, despite their positive contribution to society, the life of street vendors is filled with

unimaginable challenges. They continue to be stigmatised and neglected, and their struggles have multiplied tenfold since the COVID-19 pandemic in 2020. At the same time there is continued hostility towards street hawkers in India from the police, the authorities, and local powerful men. Seen as encroachers, they are harassed, evicted, and their valuable carts snatched in the name of law and order. Bribes and 'hafta vasooli' take away a major chunk of their income.

While great on paper, the Street Vendors Act of 2014 has not been successful in significantly changing the landscape for the vendors either. Women street vendors face a myriad of problems as well. Apart from the lack of sanitation facilities, they have no access to proper childcare, face health problems, lack of support and opportunities, and poor working environments – all of this while also dealing with the responsibilities of being a housewife, a mother, and a vendor.

Many street vendors are



looking to recover from Covid losses and rebuild their lives. However, their meagre earnings of Rs. 200-400 per day is a hand-to-mouth existence for survival. Their broken and battered makeshift carts render them immobile, incapable of moving to other localities and expanding their business.

Many women don't even have

a cart and sit down with a plastic sheet on the roadside. Making a profit is a distant dream; they're struggling to make ends meet.

These street vendor problems needed an all-encompassing solution. Tigoona a Mumbai based firm has designed innovative tricycle for the convenience of street vendors. This human centered innovation is designed to improve street retail a giving better mobility, better visibility and better retailing standards.

The firm is working towards providing functional and energy-efficient pushcarts to street vendors, each equipped with solar-powered lamps and a folding umbrella. Tigoona Carts are user-friendly and offer better mobility, storage, and coverage, making it easier for street vendors to travel long distances with their carriage.

These modular cycling carts combine people-centric designs with functionality to tackle the financial, social, climatic, physical, and mobility challenges faced by street vendors in India. Prout recommends that banks should offer micro credit to the street vendors to buy these smart looking efficient carts which would make their daily working lives simpler. ●



# Prout as People Caring Democratic System of Governance

*For the establishment of Prout political power is needed*

Acarya Dhanjoo Ghista

The Prout movement was conceived by Shrii Prabhat Ranjan Sarkar in 1959. In May 1963 (Ánanda Vánii), He said: It must be borne in mind that as long as a magnificent, healthy and universalistic human society is not well established, humanity's entire culture and civilization will not be of any worth whatsoever. From the direct realization of all beings as incarnations of Divine Bliss came the mission of Ananda Parivara (Global Family, a universal society) - a family of all created beings of the universe living together as one and united, as one in their hearts as pure bliss.

This is how Shri Sarkar developed this new ideology of Prout, to provide progressive living for all people. We can never forget what He said even while wrongfully incarcerated in Bankipur Jail and while fasting to protest administration of poison to Him, "Why do you think I created Prout? Do you think I can sleep when there is so much suffering? It is my duty to help these people".

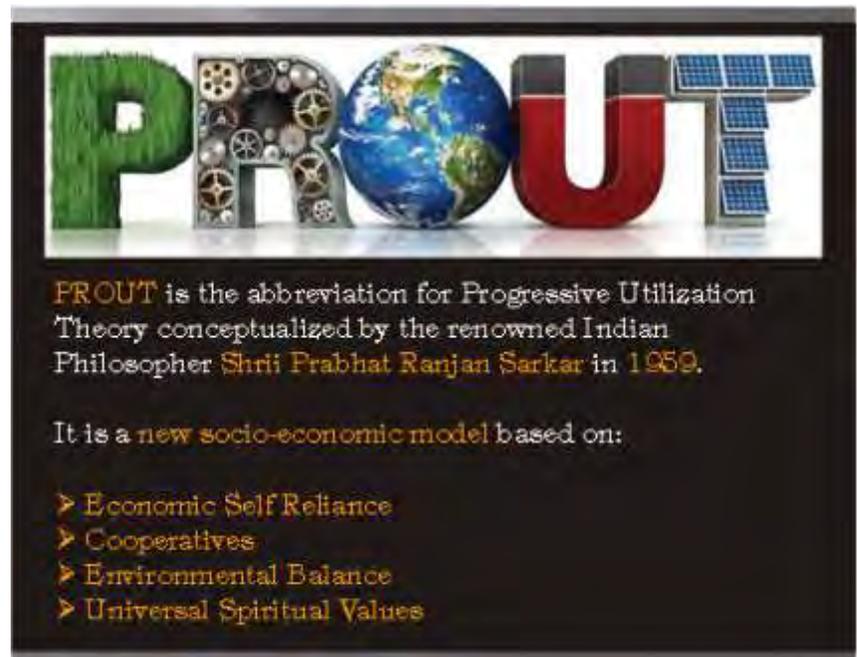
This article is about how we can establish Prout as a 'democratic governance system for and by the people', as the legacy of our Baba (Shri Prabhat Ranjan Sarkar). I am also inviting the readers to submit their views on how Prout can be set up as a people-caring democratic system of governance.

I. The need for setting up Prout democratic governance system to circumvent the present system of Political Parties controlling democratic governance. Today, Political Parties is what democracy is worldwide, and people blindly follow the Party leaders.

The defining characteristic of Political parties is that they only work for their own party interest and not for the welfare of the people and society. Political parties are primarily involved in running down the other parties in order to get elected. In the Prout democratic system, the public will vote for the most competent leaders of the community sectors

(such as education sector, healthcare sector, infrastructure sector (water supply, electricity, internet), legal sector, agricultural sector, industrial sector, finance and banking sector, transportation sector, etc.) to be members of the city (and state) legislature.

Now since all political parties have big support of the people and corporations (and even militia in some countries), it is not possible for Prout to come about by having Prout activists and leaders to get elected by contesting elections with the Political Parties. So, then what is the solution of how the Prout governance system can come about. I would like this to be the main concern of a Prout issue.





In other words, let some authors write articles on “How the Prout system can be brought about”, since it was conceived in 1959 by our beloved Baba.

For over 40 years people have been writing about Prout and its features. However, what counts is how to bring about Prout economic democratic governance, in India and other countries in which Political Parties control public policies and the people. As advocated by our Editor Dada Santosanandaji, for the establishment of Prout, we need possession of political power. For that purpose, we need to create a collective psychology to establish a morally strong government.

Prout advocates an economic democracy where the decision-making power for the economic future of a community is given to its residents. Baba (Prabhat Ranjan Sarkar) set up four requirements for Prout's successful operation.

The first and foremost requirement is guaranteeing the minimum requirements of life to all members of society.

Secondly, and following one of the five fundamental principles, there should be an increasing

purchasing capacity for people, by which the local people can hold economic power over their socio-economic region. Unlike capitalism, where the production and distribution of goods are mainly decided by market competition, in a Protistic society it should be based on necessity.

The third requirement of economic democracy is the decentralization of power, giving the freedom to make economic decisions to its stakeholders. That can be accomplished by adopting a worker-owned cooperative system and by using local resources (raw materials and other natural resources) for the development of the region.

Fourthly, Prout advocates a decentralized economy where self-reliant economic zones are created and organized according to a set of predetermined conditions:.

We want Prout to become recognized as the “people's democratic governance system” for developing a progressive society, by which (i) Everyone can have all their work, education, healthcare, and living needs satisfied, (ii) Everyone can live cooperatively to make this happen, and to see that

no one is left behind stranded.

II. How to make Prout known in the Public Domain, and develop collective psychology and political power to establish a morally strong government of Prout

**1. Proutist Bloc India:** Over the past so many years, the Proutist Bloc India has been doing a remarkable job to articulate the vision for a progressive society (i) free from exploitation, inflation, corruption, the commercialization of education, the exploitation of women, drug addiction, and starvation, (ii) emphasizing economic democracy and social justice, and (iii) addressing the concerns and aspirations of the people.

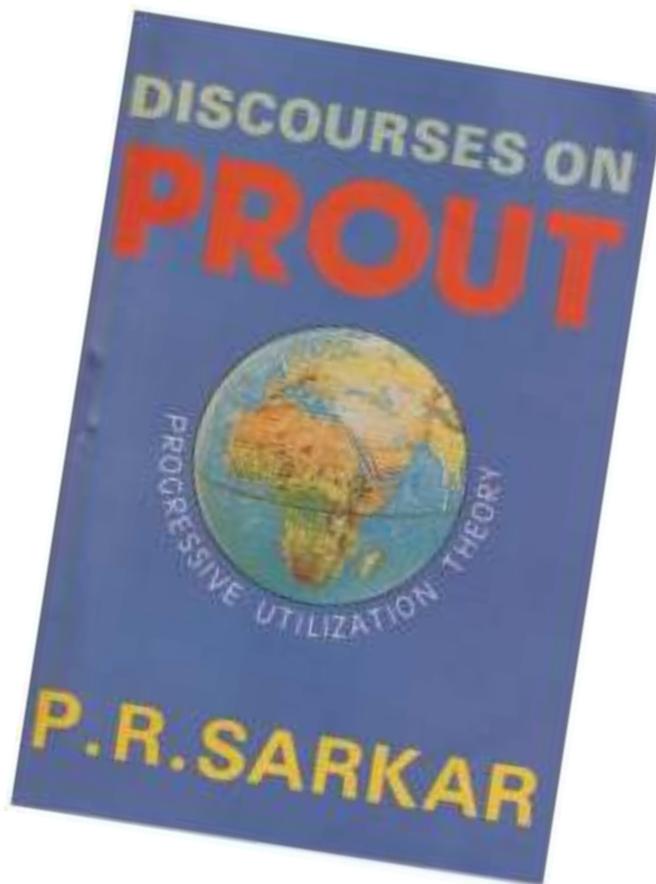
In this way, PBI has inspired so many dedicated persons to be candidates for MLA seats in elections. So now it is high time for PBI to elicit public support for winning elections and set up progressive communities throughout India. In the new era of Prout, we will see the rise of qualified candidates-as sadvipras-to provide caring for the people in all aspects of their living, including affordable housing and

education, available employment (suitable to their education background), and primary to tertiary healthcare delivery.

**2. Raising people's awareness of Prout:** Another way to raise people's awareness of Prout is to publish papers on Prout in newspapers, such as (i) Times of India, The Indian Express, and Economic Times in India, and (ii) The New York Times, The Wall Street Journal, and The Washington Post in US.

Another way to make Prout known among academics is to publish articles on Prout in political journals, such as American Journal of Political Science and Journal of Law and Economics.

**3. Prout Books to offer courses on Prout in Colleges and Universities:** An important way to make Prout known is to publish books on Prout, namely Socio-Economic Democracy and the World Government: Collective Capitalism, Depovertization, Human Rights, Template for Sustainable Peace. This book can be employed to offer courses on Prout in colleges and universities. Then doctoral students can be inspired to conduct research on various aspects of Prout. Some of these students could decide to go into public politics and aim to become mayors of cities and governors of states.



They can then be advocates of the Prout system of governance. This is how we can develop the collective psychology required to inspire students to have the political power required to set up the Prout system of democratic governance.

**4. Gurukula College of Political Science and Economics:** Now in Ananda Nagar, Gurukula could offer a comprehensive course on Prout by setting up a College of Political Science and Economics (affiliated to Sidho-

Kanho-Birsha University) viz.:

**1. Ananda Marga Gurukula and Ananda Nagar** A Humble Beginning of a Neohumanistic Society: A Kaleidoscope into the Future.

**2. Ananda Marga Gurukula and Ananda Nagar Holistic Development.** Since Ananda Nagar is a close-knit community of Annada Marga, this could result in Prout being established as a democratic governance system in the Purulia district of West Bengal. The Gurukula College of Political Science and Economics would be intrinsically involved in Annada Nagar community development and its social transformation from its present impoverished state into a sustainable community, providing socio-economic security to its people. In fact, developing Gurukula into a full-fledged university will contribute to the transformation of Ananda Nagar into a vibrant community and bring sunshine into the lives of its poor people. ●

*To be concluded*

*(www.dhanjooghista.googlepages.com)*





# AMERICAN FASCISM AND ECONOMIC DEMOCRACY

**T**he Great American Myth that binds the allegiance of the American people to capitalism is that America is “the land of opportunity” — that its economic system equitably empowers all to achieve affluence, if only a proper effort is made.

But belief in this myth is breaking down. More and more Americans experience the reality of their economic disempowerment, and local communities experience being powerless to determine their economic futures. People see the rich grow richer, the poor, poorer, and those in the middle joining the “race to the bottom”.

Back in 2011, President Barack Obama gave a major

***America is no longer the land of opportunity. Hard work no longer pays***

 **Ronald Logan**

economic policy speech at Osawatimie, Kansas — symbolically significant as the town where Theodore Roosevelt gave his famous “new nationalism” speech in 1910. Robert Reich characterized Obama’s Osawatimie address as “the most important economic speech of [his] presidency”.

In this speech, Obama set out America’s core national predicament:

*For most Americans, the basic bargain that made this country great has eroded. Long*

*before the recession hit, hard work stopped paying off for too many people. Fewer and fewer of the folks who contributed to the success of our economy actually benefited from that success. Those at the very top grew wealthier from their incomes and investments than ever before. But everyone else struggled with costs that were growing and paychecks that weren’t -- and too many families found themselves racking up more and more debt just to keep up.*

America is no longer the land of opportunity. Hard work no longer pays off; hard work no longer enables people to get ahead.

How big a deal is this? The Brookings Institute has mapped out the presidential voting preferences of American counties according to their local Gross Domestic Product. In the 2020 Presidential election, the 520 counties won by Joe Biden generated 71 percent of the nation's GDP; the 2564 counties won by Donald Trump generated only 29 percent of the GDP.

Where people still enjoy a measure of economic opportunity, Biden won the majority; in places of economic stagnancy, Trump dominated. The correlation is a sharp one. Where opportunity has most dwindled, support for Trump has most thrived.

So, how big a deal is the loss of this “basic bargain”? A very big deal — *it's driven the rise of American fascism*. Racism, male chauvinism, religious fundamentalism, and nativism all contribute, but fading economic opportunity is the primary cause.

More precisely, the central cause of economic disempowerment is the concentration of wealth that grows unchecked in the capitalist economy. Wealth disparity is now at an all-time extreme, greater even than on the eve of the Great Depression. Concentration of wealth is endemic to capitalism.

Capitalism cannot fulfill the fundamental requirement of an economy in a democratic society; it cannot maintain the “basic bargain” with the people.

If capitalism can no longer fulfill the basic bargain, what is there to replace it? This is the central question before the American people.

### **Economic Democracy and the Strengthening of Political Democracy**

At the heart of an answer to this question must be an agenda for *economic democracy*. Local people and local communities must become sufficiently empowered to regain control of their economic destiny so that they no longer have their economic lives dominated by the transnational corporations. Our labor and our communities do not exist for the benefit of the uber-rich and the corporations. We need to live and work in an economy that is by the people, for the people, and of the people.

*Where economic power is centralized, democracy gets subverted.* Centralization of economic power cannot coexist with a government that is of, by and for the people. Concentrated economic power twists political power into government that is by,

for and of the special interests. Government becomes controlled by the power of money.

Some functions of the state may remain responsive to popular influence, but where decisions are made that affect moneyed interests, the voice of the people is trumped by corporate lobbyists and legislators beholden to corporate campaign contributions.

To end this tyranny, we need economic democracy as a precondition for *political democracy*. In political democracy there is universal voting rights but there is also the centralization of economic power.

Political democracy is easily corrupted. With political democracy comes false promises, vote rigging, rampant corruption, cronyism, and economic exploitation. The aspirations of the people remain frustrated. Political alienation and cynicism grow — as does political extremism and political polarization.

Political democracy attracts ideologues, demagogues, power-seekers, and the self-serving. It permits the corrupting influence of big corporations on the government to stifle regulations that would protect workers, communities, people's health, and the environment.

### **Requirements of Economic Democracy**

To resolve the failures of political democracy, there must first be *economic democracy*. The core intent of economic democracy is for people and local communities to enjoy *economic empowerment*. For this, according to P. R. Sarkar, four requirements must be met:

*First*, the basic necessities and amenities of life should be guaranteed to all, according to standards appropriate to the region and the age.

*Second*, there should be ever-increasing purchasing power enjoyed by all, while maintaining sustainable development.



*Third*, the power to make economic decisions should be vested in the hands of local people and their decisions should be made on the basis of collective necessity.

And *fourth*, people outside the local community should not interfere in the local economy, and locally generated capital should not be drained from the local community.

### **Independence from Corporate Rule**

Where economic globalization has been established, economic power gets concentrated in the hands of large corporations. Corporate executives — remote from the aspirations of local people and local communities — control the economic fate of the society.

Under economic democracy, this would change. Local people would have primary control of economic power, stewarding their local resources to create local prosperity. Raw materials would not be shipped elsewhere for processing but would be used in local industries. And instead of allowing capital to be drained out of local areas, it would, in the main, be kept local and put to use developing the potentials of the community. People would be economically secure and empowered.

What would be the effect on the government if economic enterprises were locally based, if local economies were community controlled, and if all people were guaranteed their basic necessities and amenities?

Most importantly, it would end the ability of huge corporations to corrupt the political process with skilled lobbyists, huge campaign contributions, deceptive public relations, and influencing political appointments. Instead there would be a highly empowered citizenry, electing and backing political leaders who work to support human interests.

### **The Cry of the American Patriots**

The influence of huge corporations on the democratic system has become so burdensome that democracy has become a rubber stamp for the economic giants who increasingly control the interests and workings of the society. These economic giants are consolidating their rule worldwide. They now thrust to take power in every realm. Because all political power will be controlled by these giants, if someone attempts to take a democratic position and do something against corporate domination they will be treated harshly. Such will be their

power, if they are allowed to have it.

What is the alternative that can save the American nation from this fate? It is economic democracy. If there is local economic control, if all people can attain their basic requirements and enjoy increasing purchasing power, and if capital remains localized to enrich local communities, then democracy will become a healthy form of government and the nation's spirit will remain vital. Economic democracy can cure the undermining of the democratic process by multinational corporate interests.

People must be given an alternative. The call for economic democracy should be widely propagated. Multinational corporations will revile it, but the people will embrace it. They will rally in support, for it is an idea that will restore their dignity, their economic security, and the democratic ideals and freedoms they cherish.

Let economic democracy become the cry of the American patriots! ●

*The author's articles on building a PROUT society are posted at <https://crisistransition.substack.com/>.*

**The days of political democracy are numbered. PROUT demands economic democracy, not political democracy. To make democracy successful, economic power must be vested in the hands of the common people and the minimum requirements of life must be guaranteed to all. This is the only way to ensure the economic liberation of the people.**

**- Shrii Prabhat Ranjan Sarkar**

Whatever a politician of today is exhorting is a proposition given by some philosopher years ago who was then cursed mad and bizarre for his thinking. This same popular saying applies to our revered Shri P R Sarkar also when we see that his ideas are being reiterated by modern day scientists and thinkers. On birth control, Proutistic stand has been right from 1959 that such program is easily accepted by the middle and intellectual class of the society but not so by the upper and lower classes. What would be the consequences? Proportion of the middle or intellectual people will be significantly reduced, balance of the society will be lost and it will be dominated by the herd mentality and dominant exploitation. Then such methods are also harmful to human brain. This is what is now a days a concern of modern thinkers. Right from Allen Musk to Mohan Bhagwat are falling on the same line.

### Modern Thinking on Population

The news that birth rates hit record low levels in many countries in Europe, Asia, and the Americas in the past decade was met with some alarm globally. More than half of the world's population lives in countries with a total fertility rate below two children per woman. The rate is below 1.5 in 46 countries, and ranges from 1.3 to 1.8 in many middle income countries such as Brazil, Iran, China, Turkey, and India.

Countries that, until recently, had fertility rates around 1.8-2.0 such as France, US, UK, and those in the Nordic region also now have declining birth rates. In South Korea the rate fell to 0.81 children per woman in 2021, an unprecedented low for any country in peacetime. Adversities and

# Population and Prout—A Relook

*Russia's invasion of Ukraine, and climate change may further contribute to fertility decline*

Prof. R.P. Singh



anxieties linked to the covid-19 pandemic, Russia's invasion of Ukraine, and climate change may further contribute to fertility declines. The concern is that lower birth rates imply that, in several decades, there will be fewer economically active people to fund health and welfare systems as well as increasing demands on these systems.

Rather than reforming such stressed systems through, for example, altering the pension age or raising tax (which may be politically unpopular), many governments have sought to find a

demographic solution by pursuing top-down, target driven policies to encourage childbearing.

Birth rates lower than 2.1 are now viewed as a threat to welfare systems, healthcare, and the economy. Allen Musk, now Commissioner of the Department of Government Efficiency in the Trump Government in USA is against population control as he thinks that his SpaceX will soon be able to transfer excess human population on earth to other planets and sub-planets through space colonization. It would lower the risks of human extinction—a

concept mentioned by Shrii Sarkar as: “The population of the world is rapidly increasing. Naturally, many people have become extremely alarmed about this. In capitalist countries there are sufficient reasons for such alarm, because in these countries the increasing population means greater poverty for the people”.

In a collective economic system, however, there is no reason for such alarm. In the event of shortages in the food and accommodation of an entire population, people, through their collective efforts, will convert uncultivated regions into new cornfields [arable land], increase the productivity of the soil by applying scientific methods, and produce human food from the earth, water and air by chemical processes. “If the earth becomes depleted of resources, the people of the world will rush to other planets and satellites in search of new land”.

Further, Shrii Sarkar mentions, “Vested interests do not favour population growth because this will mean sharing mundane property at the cost of their hoarding. Capitalism would like the extinction of the intellectual class as this would give it free scope for exploitation. The



intellectual class usually belongs to the middle income group. Capitalists encourage family planning and birth control to check the growth of this middle class, thus these measures are a creation of the capitalist order.

“Due to age-old superstitions the common people do not take the help of these measures. It is the middle class intellectuals who adopt these practices and become the

victims of them. A Proutistic order would vehemently oppose this move. There is immense potential for maintaining the population of the world. By scientific advancement it may be possible for human beings to live on tablets.

“The real glory of humanity lies in creating conditions for adjustment with natural processes rather than in curbing normal processes by artificial measures”.





### **The Proutistic Paradigm**

Here the position of Prout is: Population of India and the world as well is growing quickly. This has, of course, caused great worry among many individuals. There are plenty of grounds for concern in capitalist nations, since their growing populations translate into increased levels of poverty for their citizens. Nonetheless, there is no cause for such concern in a system of collective economies.

When there is a shortage of food and housing for a whole population, people will work together to turn uncultivated areas into new cornfields (arable land), improve soil productivity using scientific techniques, and create human food through chemical processes using the earth, water, and air. People will migrate to other planets and satellites in search of new territory if the earth's resources run out.

There is nothing wrong with people using birth control methods in capitalist nations if they do so to prevent financial hardship for their family. Nonetheless, it is not acceptable to employ birth control

methods that cause bodies of men and women to deform or permanently impair their ability to reproduce, as this could result in a serious mental reaction at any time.

The scientific community is advancing quickly and will continue to do so. By criticizing science, no one can stop its progress. The modern world will reject those who attempt such endeavors, causing them to fall behind. Through scientific methods, humans will undoubtedly be able to extend human lifespans. They may even be able to give dead bodies new life in certain exceptional circumstances. Undoubtedly, a significant aspect of social service is the effort to hasten the arrival of that fortunate day of science.

“One day human beings will also learn how to produce human babes in science laboratories. Perhaps then it will be possible for human beings to place an order for their children and to get children according to their choice. Why should these laboratory babes lag behind modern humans with

respect to intellectual and spiritual wealth! Those opposed to science today challenge, “Let human beings demonstrate that they can produce living entities!” By producing laboratory babes, the human beings of the future will give a befitting reply to this challenge. What we see today is a testimony to this estimation! Now is the age of test-tube babies, cloning, robotics, fast changing AI, AI robots and so forth.

### **Concluding Observations**

On many other such issues also the people are gradually following the propositions of Shri P R Sarkar. The concepts propagated by him like Prout, cooperatives, economic democracy, universalism and cosmic brotherhood are for the prosperity and welfare of the whole humanity as well as creation.

Whether the followers of Anand Marga take interest in that or not, whether they understand it or not but scientists and entrepreneurs like Allen Musk have understood it well, the physical and psychological aspects in particular. After driverless cars, Musk's automotive company Tesla is interestingly bent upon eliminating the physical travel barriers through Hyperloop project. ●

# MICROVITA THEORY

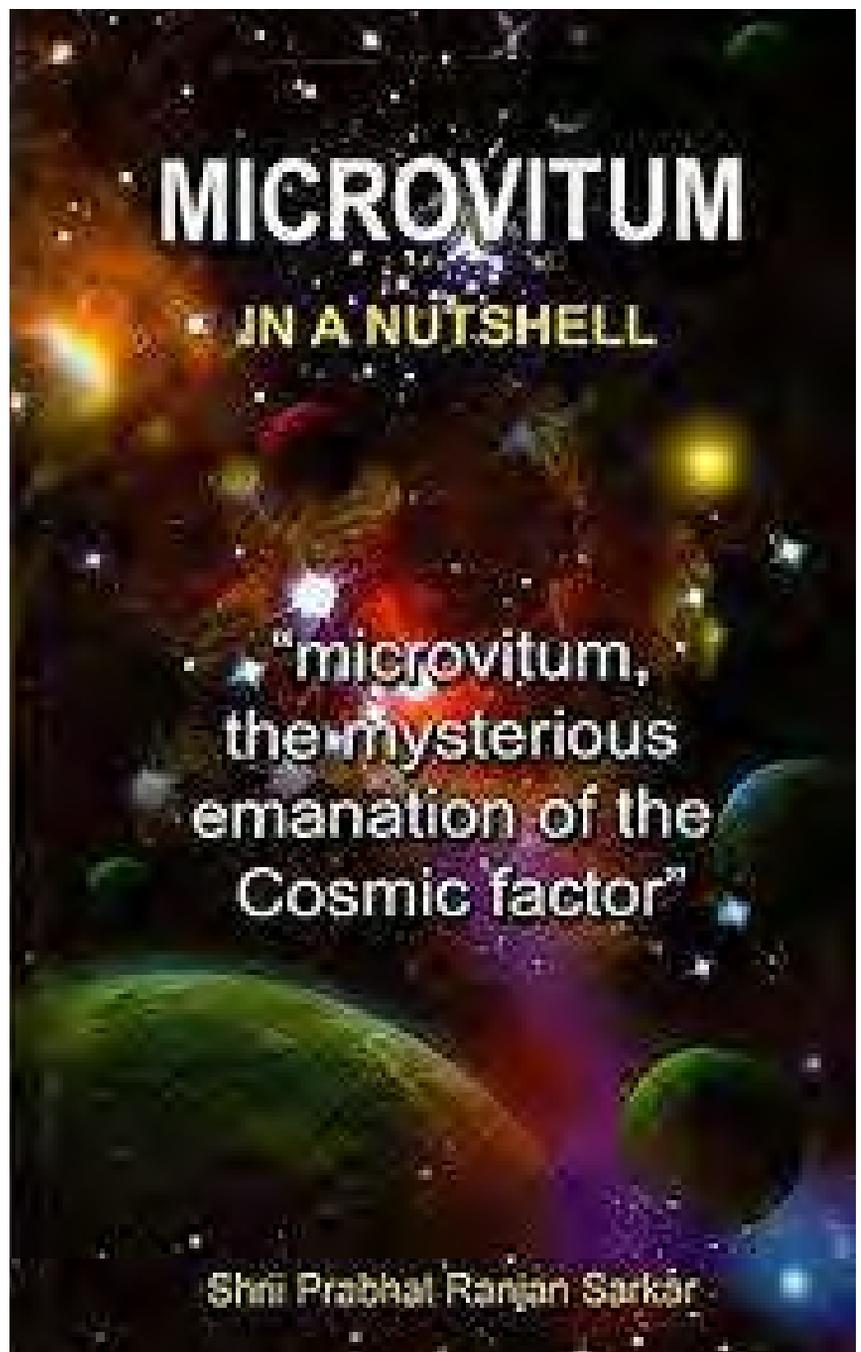
*The first forebears of the human race have been termed Australopithecus in ethnology*

Richard Gauthier

## HOW HUMAN SPECIES EVOLVED FROM MONKEYS

The ancestors of human beings are monkeys, so monkeys are the relatives of human beings”, explained spiritual guru Prabhat Ranjan Sarkar. New species are “exceptions” that emerged from otherwise unchanging earlier species. “If such exceptions had not occurred, all fishes, and all primates, such as chimpanzees and gorillas, would have been of the same type. These exceptions were not accidental but were pre-planned to bring about certain changes in the process of evolution.” “The first human beings were born in the vast geographical area between the Java Islands and Palestine. The Australopithecus gradually transformed themselves into human form but this great transformation did not take place overnight, nor even in one century, but by slow degrees.”

Here, “pre-planned” means “pre-planned by God” – the Supreme Consciousness. The three selections here are quoted from longer spiritual and social discourses by P. R. Sarkar. How the pre-planned human species evolved from monkeys can be explained, not by Darwin, but by Shrii P.R. Sarkar's theory of microvita-- subtle subatomic living entities emanated from a Cosmic mind, that spread life and minds in the universe. Shri Prabhat Ranjan Sarkar (1921-1990) was



the founder of the international socio-spiritual movement “Ananda Marga” (“Path of Bliss”) – Selections from Three Discourses by Prabhat Ranjan Sarkar on the Origin of Human Beings “About seven million years ago, towards the end of the Miocene Age and the early part of the Pliocene Age, the Australopithecine came onto this earth. That animal is now extinct, but its successors, such as orangutans, chimpanzees, and gorillas, still exist. One branch of that group evolved into human beings. Hence the first ancestors of human beings should be called Australopithecine and not “Káshyapa” or “Bharadvája” [names of early clan leaders]. The ancestors of human beings are monkeys, so monkeys are the relatives of human beings.”(1)

-- from “*Sambhúti and Mahásambhúti*” (“*Creation and Great Creation*”) 1967

“Since the days of Australopithecine, a new kind of creature slowly evolved: the proto-ape or ape-man. At a certain stage in evolution, one of these creatures became an exception to the norm of the community, resulting in some evolving into chimpanzees, some into orangutans, some into gorillas, and some into human beings. All of these creatures are tailless. These diverging evolutionary branches occurred due to an exception somewhere along the path of evolution.

Various fishes have evolved from the Coelacanth, the original ancestor of all fishes. One would think that, having all evolved from the same source, all fishes would be of the same appearance—but this is not the case. Due to many exceptions along the path of evolution, different species of fishes emerged. If such exceptions had not occurred, all fishes, and all primates, such as chimpanzees and gorillas, would have been of the same type. These exceptions were

not accidental but were pre-planned to bring about certain changes in the process of evolution. Their occurrence led to different evolutionary lines branching off the main established line. Had there been no exceptions, there would have been no major evolutionary changes.” -- from “The Great Exceptions” 1979

“Those first forebears of the human race have been termed Australopithecus in ethnology. On an auspicious day in the remote past, say 1,000,000 years ago, the first human being saw the light of this verdant earth. The Australopithecus group branched out into two categories of creatures – chimpanzees and orangutans on one side, and human beings on the other side.

The first human beings were born in the vast geographical area between the Java Islands and Palestine. The Australopithecus gradually transformed themselves into human form but this great transformation did not take place overnight, nor even in one century, but by slow degrees.

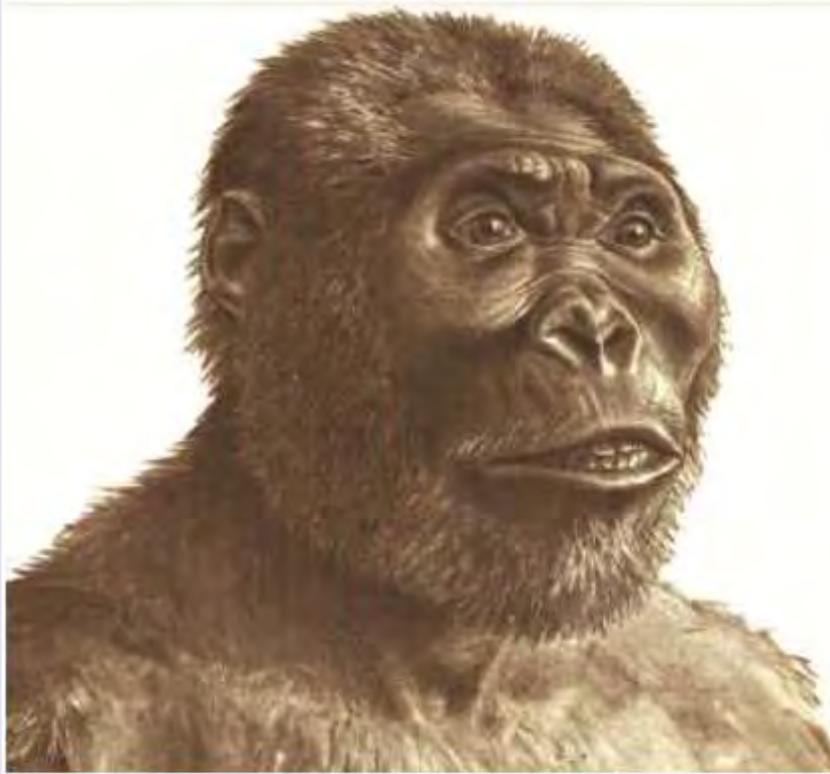
Ethnologists, to be more precise, have conceived of an

intermediate stage of beings – the Homo Erectus – who are neither Australopithecus nor exactly human beings in form and nature. The fossils of these creatures have been found in different parts of Java, China, and East and North Africa. These creatures of the Homo Erectus species emerged in the unknown past, chiefly during the Pleistocene Age of the earth.

Everything on this earth is subject to the rule of change and progress. Eventually there came about enormous changes in the environment and natural conditions of the earth in subsequent ages, and consequently thousands of species entirely vanished. Because of the immutable law of nature, these species also had to leave this earth forever, without leaving any trace behind.

But before their extinction they left behind their descendants – *Homo Sapiens* were the first ancestors of humanity. The different groups of Homo Erectus spread out in different directions. Some of the groups were doomed to extinction in the face of the fierce onslaught of hostile nature, while other groups had the





**T**he darkness of evolutionary night began to fade centuries ago when the first ape-like creature deserted his tree-branch kingdom and shambled out into the light of the plain. He was guided by something he could not understand: something unape-like and impossible for his comrades. Somehow, somewhere in his seething body chemistry, something had changed. In his brain lay the seed of humanity; in his strangely bright eyes, the dark shadow of a hidden dream.

Time passed slowly. The new creatures developed and multiplied. The wonderful changes in their bodies and

minds continued; their brains, nerves and glandular systems grew in complexity and specialization. New behaviour patterns evolved and after some time, emotions and feelings unknown and denied to all previous forms of life found their means of expression.

The Dawn of Man was reached at that auspicious hour. The waves of thought generated by that first human expression vibrate even to this day in the unconscious mind of every human being. Every one of us carries within him the hidden memory of that first sunrise, and even beyond it into the darkness of antiquity. We are, by means of this primordial memory, which is part of our human heritage, intimately connected to all forms of life.

**- Shrii Prabhat Ranjan Sarkar**

advantage of congenial environments and gave rise to a higher species. Those who were responsible for the advent of the human race could not maintain their survival because they could not adopt themselves to the enormous changes in the natural environment of this Earth.

The first Homo Sapiens did not remain tied to one place. In quest of greater ease, comfort and safety in life, they spread out from Eurasia to the Arctic Ocean, from the Bering Strait to Melanesia, and from there again they moved in other directions, to find new homes in unexplored horizons. Thus, the single species of Homo

Sapiens scattered itself over different parts of the world. At first the color and physiognomical differences between the scattered Homo Sapiens were not very prominent. But with the passage of time, as they passed their lives over long periods amidst diverse geophysical conditions, differences in their physical structures became more and more apparent. Thus the apparent diversity in the human world today is the product of natural conditions. from Human Society is One and Indivisible," 1979

How Can the Evolution of Humans from Monkeys be Preplanned?

P. R. Sarkar proposed in 1986 a hypothesis about how life can be produced by a Cosmic Mind and spread in the universe by subtle subatomic living entities called microvita. The action of microvita emanated from the Cosmic Mind, and not Darwinism, could explain how human beings evolved from monkeys in a preplanned way. The author this year proposed a theory about how species including human beings could have biologically evolved by the action of microvita and biochemical elements called transposons. ●

*Author's website*

<https://richardgauthier.academia.edu/research>

# India Urgently Needs ELECTORAL REFORMS

The year 2024 will be recorded as the year of elections in India, starting with parliamentary polls on 19 April and ending on 1 June, followed by elections to 8 state assemblies until the last week of November.

The BJP-led NDA managed to get a thin majority in Lok Sabha in June but could win Assembly elections in a few states with a thumping majority just after months. The Congress and Co. expecting an easy win were bewildered with the results and started blaming EVM and complained of large-scale electoral fraud, arbitrary deletion of voters etc.

Various reasons are attributed by analysts to the unexpected trend of voter behaviour; important ones being the caste and religious sentiments, freebie schemes, stand on Waqf bill, disputes within alliances, etc. Rise and fall in the prices of agricultural commodities coinciding with election time was also found to have played a key role in shifting voter sentiment.

Serious issues of unemployment, farmer distress, rising prices, lack of education and health facilities, suppression of local languages and culture, corruption in government offices etc., were hardly discussed by the voters or the candidates.

Democracy in India has been reduced to a festival of elections where voters cast a vote in favour of a candidate imposed by political parties or take out their frustration

Ganesh Bhat

*Democracy has become a festival of elections where voters cast votes for a party candidate or, for no one by pressing NOTA or simply don't vote.*



by pressing toothless NOTA or remain aloof by sitting at home or going on an excursion to enjoy the holiday.

### Lack of Awareness Among Voters

Political Parties in India are formed based on individual interests or emotional issues rather than ideological issues. Except for half a dozen parties, the economic policy of all other political parties in India is based on capitalism. Indian voters including the so-called educated, affiliate themselves blindly with one or the other political party. They do not

bother to think about or analyse the policies or manifestos of the parties.

### Manipulation of Voters

The party that effectively uses regionalism, parochialism, casteism, groupism, religion and other narrow sentimental or psychic appeals and other tactics of divisive nature in the selection and election of candidates gets the advantage. Can we call it a democracy, especially when politicians are bought, jump from party to party and corporate media leave voters poorly educated

regarding the issues, and votes are bought and sold openly and corruption is the rule rather than the exception? Comments by the losing parties, the Model Code of Conduct imposed by the Election Commission, and the views by political analysts indicate that Indian voters at large are immature; but no one dares to admit it openly.

### Hollowness of Universal Suffrage

It was believed that universal suffrage would change the character of society from a state of watchfulness, doubt and suspicion to that of brotherly love, reciprocal interest and universal confidence. The idea of 'one person, one vote' sounds sweet and appealing, but it never works that way in practice.

The problem of democracy today is how the franchise is exercised. How can people express 'their will' if they do not have any will or conviction of their own, whose tastes, opinions and preferences are manipulated by the big conditioning machinery? The mode in which people express their will at polls is not very

different from that of their choice in buying commodities.

Where, money, muscle power, and cheap sentiments of caste, tribe, and religion influence voter decisions, democracy can be converted into "demonocracy" at any moment. Democracy today is nothing but "mobocracy" and "foolocracy". But unless an alternative, better, and more agreeable theory or system is evolved, we will have to accept democracy in preference to other systems and make use of it for the time being. Hence, **PROUT** suggests certain **reforms in the existing system.**

### Salient Features of PROUT's Political System

The motivation and purpose behind PROUT's political system is basically to administer in such a manner that economic institutions can materialize the principles and policies of a progressive economy and that the society progresses ahead with the sublime motto: for the good and happiness of all. Political institutions are not an end in themselves but a means to achieve economic well-being and

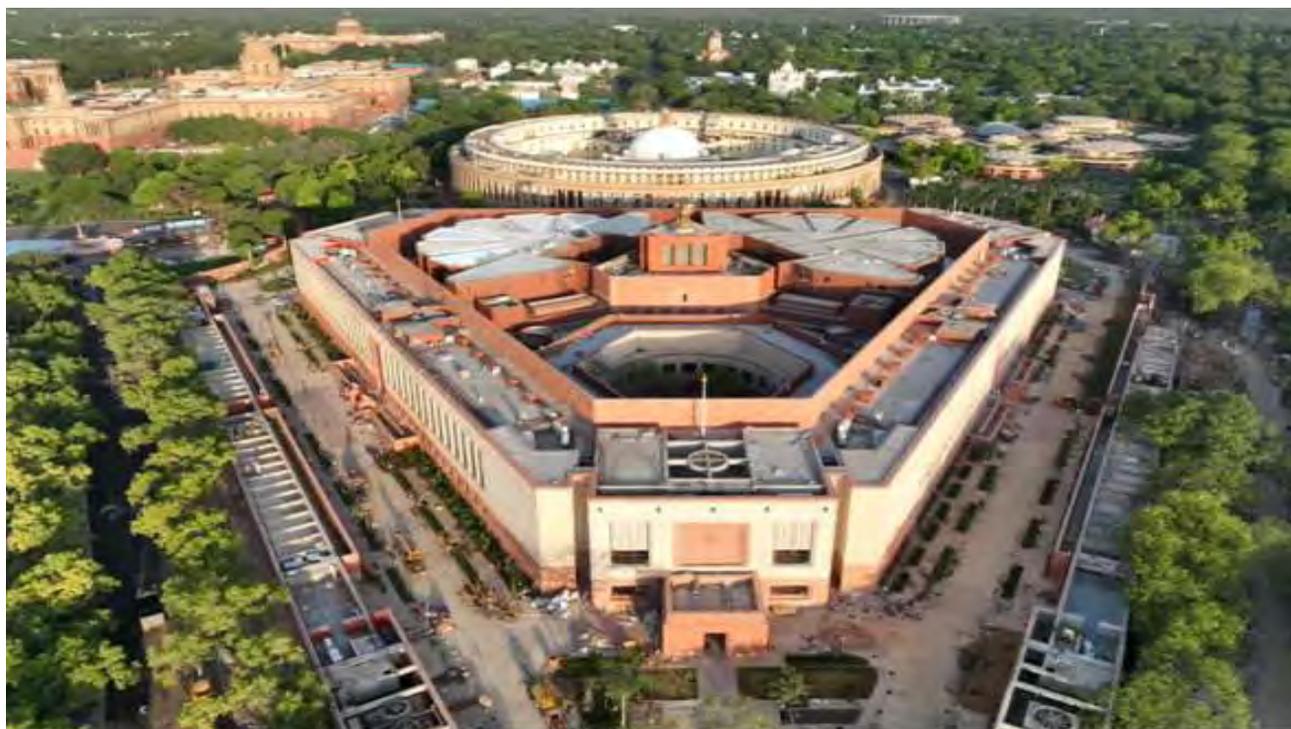
social progress. In the present world, PROUT supports restricted democracy, because in the future a better system of governance will evolve.

According to PROUT, for the successes of real democracy, the polity must be socially conscious, educated, possess basic morality and the minimum requirements of life of all citizens are guaranteed. PROUT opines that the right of people to vote only upon acquiring a certain age is fundamentally defective. The qualities of a candidate cannot be judged by the majority unless the majority itself has acquired a fair level of consciousness.

Our system prescribes minimum eligibility criteria for all jobs but not for those who are supposed to govern. Since 'voting' is the lowest step on the ladder of governance, this right, therefore, will have to be given **NOT on the basis of age**, but on the basis of morality, and socio-politico-economic consciousness.

### Electoral College

PROUT advocates the formation of an Electoral College whose





members satisfy the following qualities:

- ✓ They should be educated to the extent that they understand the pros and cons of the proposals made by those contesting elections.
- ✓ They should have a sense of responsibility and a socio-economic consciousness and be aware of their own social rights and responsibilities.
- ✓ They should, above all, be moral.

With this 'selective voting' system, no doubt, the number of voters is bound to be greatly reduced. This will require compulsory voting by all eligible voters.

PROUT stipulates that every person should be provided the opportunities to imbibe such qualities and suggests that institutions should be established to provide moral and social education to people, thereby qualifying them as voters. Such institutions should be free from any political influence; they should be administered by an independent body like the Election

Commission or the Public Service Commission, and their curriculum should be carefully designed by experts—educationalists, sociologists, philanthropists, spiritualists among others.

Those who pass the tests of such institutions should alone be the members of the Electoral College which may be divided into regions or administrative units to elect candidates for various legislative and executive bodies, and also the constituents of the Collective Body vested with the supreme authority.

In PROUT's system, the role of the Electoral College is not over even after it has elected members of various political bodies including the Collective Body. It will continue to remain in touch with the people and apprise them of the points and counter-points of various socio-economic issues. Constant vigil is required to make sure that all the arms of government function efficiently and honestly, and this vigil will have to be exercised not only by the Collective Body but the ever-watchful Electoral College.

### **Qualifications of a Candidate to Be Higher Than That of a Voter**

The qualification of a candidate contesting in any election must be fixed much higher than that of a voter and also according to the requirements of the House to which the election is sought.

For instance, election to a municipal council may require lower educational qualification or lower general awareness, compared to Lok Sabha or Rajya Sabha (the Houses which have to deal with complex national and international issues, security matters, defence requirements, budget implications, emergencies or a similar host of important issues) that requires men of calibre, higher awareness of socio-politico-economic issues and much higher standard of integrity, morality, and dedication. Candidates should not be allowed to contest from more than one constituency.

### **Secure More Than 50% Votes**

During elections, no candidate should be declared elected unless they secure more than 50% of

votes cast. In case of less percentage, second preference is to be added to the first and only then one who secures majority votes i.e. 50% plus should be declared elected. Second preference marking will have to be made compulsory for this purpose. Alternatively, the candidate securing the highest votes can be referred back to confirm the confidence of more than 50% of voters, and declared elected; in case of a failure, a fresh election should be conducted.

### **Right to Recall People's Representatives**

Candidates would be required to state their promises and policies in black and white. Failure to implement such programs could result in termination from office to prevent politicians from making empty promises for the sake of an election. This can be affected by more than 50% of the voters of the constituency expressing their desire to recall with valid reasons or approaching the appropriate authority or court.

The voters (members of the

Electoral College) should have the right to impeach (in a court of justice) corrupt/irresponsible/incompetent representatives. Legislative heads i.e. presidents of all elected bodies, chief ministers, prime minister and president of the country should get elected directly by the voters.

### **Election Cost Should Be Borne by Government**

When the voters are socio-economic-politically conscious, the present mode of canvassing will undergo dramatic change and related expenditure will be drastically reduced. The entire cost of the election including the cost of canvassing by the candidates should be borne by the government. PROUT recommends four compartments in a properly constituted democracy – legislature, executive, judiciary and public exchequer – and all of them should be independent of one another with some form of social control for coordination. Only then can these structures function freely, without interference from elected representatives. The cabinet should

confine itself to legislation, the passage and passing of the budget, the implementation of its plans and policies, defence etc. The power of ministers should remain confined to the parliament and they should not poke their noses into the working of secretariat. PROUT advocates a system of party-less democracy to avoid Loktantra getting converted to Partytantra.

### **This Change is a Must**

Unless the above changes suggested by PROUT are implemented, the present type of democracy will remain as 'mobocracy' or 'foolocracy', which creates a situation of exploitation of the majority of people by a few.

We cannot expect politicians to voluntarily come forward to implement the above changes. It is the duty of the intellectuals and every person aspiring for the welfare of society to create circumstantial pressure on the decision-makers. Those refraining from involving in this pious fight lose their moral right to complain against the system. ●





# FIFTY FOUR FAR AND FORGOTTEN

*For these soldiers' families time has not healed but deepened their wounds*

■ Ambreen Zaidi

The haunting mystery of the 54 Missing Indian Soldiers from the 1971 Indo-Pak War remains an unresolved chapter in the history of our nation. These brave men of the Indian Armed Forces vanished into the fog of war, leaving behind unanswered questions and families who have spent decades in a relentless pursuit of finding their loved ones.

Despite countless letters of appeals, court cases, requests to all concerned, and even the power of the written word in books dedicated to these soldiers, the state of their fate continues to remain a big unanswered question.

For the families of these soldiers, time has not healed them but has only deepened their anguish. Fathers, brothers, and sons, who went to the war have been reduced to fading photographs and stories retold with trembling voices.

The families have spent over five decades running from pillar to post, knocking on the doors of government offices, courts, and human rights organizations, looking for even a shred of information about their loved ones. But their desperate attempts have largely been met with silence, indifference, or hollow assurances.

Their heartbreak is heightened by the fact that their beloved soldiers might still be languishing in the dark, forgotten cells of Pakistani prisons.

The 50th anniversary of India's victory in the 1971 Indo-Pak War was a moment of national pride and celebration. The victory, marked by the liberation of Bangladesh, is hailed as one of the greatest military achievements in Indian history. Yet, amidst the hoo-ha of the triumphant rallies, tonnes of tributes, and jubilant speeches, the voices of the Missing 54 and their families were drowned out. The echoes of their suffering were

silenced, and the nation moved on, totally insensitive to the unfinished battle of bringing them home or getting updates about their present status.

It is a bitter irony that the same war that brought freedom to millions in Bangladesh left 54 Indian soldiers in a grip of an uncertain fate. Over the years, there have been periodic reports, unverified sightings, and claims that some of these soldiers were seen in Pakistani prisons. Letters smuggled out of jails and testimonies from released prisoners of war have mentioned at their existence, yet these rays of hope have failed to incite persistent national and international efforts to secure their freedom.

What makes their story even more tragic is the systemic apathy. These men, who once donned the uniform with pride and answered the call of duty without hesitation, have been let down by the very institutions they served. At a literary event recently, I met a very senior, now retired Airforce Officer. I couldn't help but ask him about these soldiers. He shrugged it off as a not so important issue, claiming



that even the 54 is far from truth. He said there must be 30-35 soldiers in Pakistan's captivity and rest of the stories are concocted.

I was jolted from this revelation, as someone who has read, met extensively with these families. I refused to believe what this person had to say. But I was disappointed, very disappointed.

How can a high-ranking retired officer disown his very own brothers in arms. Something I have never seen in the army. I moved away, shaken to the core.

Since, then I have spoken to many senior officers who were an integral part of 1971 Indo Pak war and each one of them acknowledged that we do have 54 or even more soldiers in Pakistan jails. Probably, that one officer I met was an exception. I can only pray that he gets his facts right. As a nation, we owe it to these soldiers and their families to fight for their cause. Shouldn't we all be standing united rather than disregarding their sacrifices.

The 1971 war may have ended 53 years ago, but for the families of the Missing 54, it is a war that is still on. It is high time we as a nation rise above from creating confusion and try to respectfully get justice for the 54 soldiers and their families. ●

*The author an Army wife is a well-known journalist and blogger.*

*She has won several awards for her work, including working for UNICEF.*



# THE MAXIMS OF WABASHA I, SIOUX CHIEF

*Very apt for modern day living*

■ Brett & Kate McKay

**W**abasha — or Wapasha — I (1718-1806) was a American Indian warrior and the chief of a band of Santee Sioux who resided in Minnesota. He was a man greatly respected for his ethics by both his tribe and their British neighbors. These are his teachings, as recorded by Ernest Thompson Seton.

In the day of his strength no man is fat. Fat is good in a beast, but in a man it is disease and comes only of an evil life.

No man will eat three times each sun if he would keep his body strong and his mind unclouded.

If you would purify your heart and so see clearer the way of the Great Spirit, touch no food for two days or more, according to

your strength. For thereby your spirit hath mastery over the body and the body is purged.

Touch not the poisonous firewater that makes wise men turn fools. Neither touch food nor taste drink that robs the body of its power or the spirit.

Guard your tongue in youth, and in age you may mature a thought that will be of service to your people.

Praise God when you rise, when you bathe, when you eat, when you meet your friends and for all good happenings. And if so be you see no cause for praise the fault is in yourself.

A proven Minisino [warrior] is at all times clean, courteous and master of himself.

The wise man will not hurt his mind for the passing pleasure of the body. If any man be given over to sex appetite he is harboring a rattlesnake, whose sting is rottenness and sure death.

By prayer and fasting and fixed purpose you can rule your own spirit, and so have power over all those about you. Bathe every sun in cold water and one sun in seven enter the sweat lodge.

When your time comes to die, sing your death song and die pleasantly, not like the white men whose hearts are ever filled with the fear of death, so when their time comes, they weep and wail and pray for a little more time so they may live their lives over again in a different manner. ●



# HE THINKS AND WE PERCEIVE

- Shrii Shrii Anandamurti

**W**here there is no vibration, no pulsation, it is not life. And that's why everything in this universe of ours is moving. Nothing is fixed, nothing is stationary; everthing will have to move. And why will everything have to move? Because whatever we see, and whatever we think, and whatever comes within the scope of our inferences, are moving within the Cosmic Mind, are moving within the mind of Parama Purusa. He thinks and we perceive.

All inferences are emanated from the Cosmic Mind, from the mind of the Supreme Father. You are dancing, you will be dancing; but these dances you are dancing within the mind of your Supreme Father. You are dancing within the mind of Parama Purusa. You are dancing in His mind; your dances are creating a special type of vibration within His mind; it gives Him pleasure. You are doing good work; your good work creates a special type of vibration in His mind; it gives Him pleasure. Whatever good thing you do, it gives Him pleasure. Whatever good

thoughts you encourage or you relish, give Him pleasure. That is, whatever good you do, you do to please Him, to satisfy Him. And if by your action He is satisfied, that satisfaction of His satisfies you also.

Now here everything moves. Nobody can remain stationary; even the polestar is not stationary. Our sun is not stationary; it moves in the Cosmos along with this planetary world. There are so many stars, so many suns – stars like suns – so many nebula; they are all moving. Nobody is immobile, nobody is fixed. Your body moves, your sentiments, your instincts connected with your body, move. Your mind moves. Everything moves. This movement of yours is different from the movement of other animals, other created beings, because the speciality of human beings is that they get pleasure in subtler movements. And these subtle movements, or subtler movements, are special wonts of human beings. You get less pleasure from a crude object than from a subtle object. You get more pleasure in a subtle object. Crude dance cannot give you as much pleasure as classical dance can. Because human movement, human tendencies, are towards the subtle, the subtler and the subtlest.

Each and every living being is guided by certain instincts. Plants have instincts, animals also have instincts, but human instincts are fewer in number than human psychic propensities. That is, in the case of humans, propensities are stronger than instincts; and here lies the fundamental difference between an animal and a man.

In quest of subtler objects, man felt, man realized, that the subtlest of this universe from which all waves, all expressions, emanate, is my Supreme Goal. And that Supreme Goal, that subtlest object, that perennial source of all inferences, is my goal, is my Parama Purusa, is my Supreme Father. So a spiritual aspirant must always remember that his goal is not something physical or something psychic. His only goal is the hub of this universe, is the nucleus of this Cosmological order, is that Parama Purusa, the Supreme Father.

All human aspirations culminate at that very point. All human desires and longings coincide there at that particular desideratum. You boys and you girls, you are all spiritual aspirants. You are all developed human beings. You should remember this cardinal truth. ●



## National Workshop on 'Kashmir Shaivism'



Prayagraj witnessed an intellectually stimulating three-day National Workshop on "Kashmir Shaivism," sponsored by ICSSR and organized by the Department of Sanskrit, University of Allahabad.

The workshop brought together distinguished scholars, including Prof. Anil Pratap Giri (Department of Sanskrit, Allahabad University), Prof. Prayag Narayan Mishra (HoD, Department of Sanskrit, Allahabad University), Prof. Kamlesh Jha (BHU, Varanasi), and Prof. Lalit Tripathi, among others.

Prof. Anil Pratap Giri delivered an insightful lecture centered on the third sutra of Ananda Sutram, a philosophical treatise by Shrii Shrii Anandamurtiji. Prof. Giri expressed his deep admiration for Shrii Shrii Anandamurtiji's philosophy, emphasizing its relevance in understanding the interplay between cosmic and individual existence through the concepts of Shiva and Shakti.

In his lecture, Prof. Giri elaborated on the centrifugal (Sanchar) and centripetal (Pratisanchar) movements as described in Ananda Sutram, highlighting the following key points:

Creation of Cosmic Mind and Unit Mind: The process of creation and its philosophical underpinnings.

Evolution Processes:

- ❖ Physical force arising from physical clashes.
- ❖ Psychic force emanating from mental clashes.
- ❖ Spiritual force resulting from the attraction to the Supreme.

He quoted Shrii Shrii Anandamurtiji's teachings, emphasizing that "mind is the creation of matter, matter originates from Cosmic Chitta, and Cosmic Chitta is the transformation of Cosmic Consciousness." Prof. Giri explained that this philosophy uniquely integrates non-dualism, dualism, and a synthesis of the two (Advaeta'dvaeta'dvaetvad), forming the essence of Ananda Marga philosophy.

The workshop served as a vibrant platform for scholars to engage with the timeless principles of Indian philosophy, leaving participants inspired to explore the depths of Ananda Sutram and Kashmir Shaivism.



# ACTIVITY



## Talk on Neo-Humanistic Education



A talk on Neo-Humanistic Education was held on 30 November 2024 at the Government B.Ed College in Chhatrapati Sambhaji Nagar, Aurangabad. The event saw a large attendance, including students, the college principal, lecturers, staff members, and local advocates.

Proutist Advocate Narendra Rajpurohit spoke about the philosophy of Neo-Humanism propounded by Shrii Prabhat Ranjan Sarkar, and its application to education, highlighting its relevance in shaping a holistic approach to learning. Another speaker Acharya Kripamayanand Avadhuta spoke on how only Neo-humanistic education can prepare us for the grave challenges mankind is going to face in the near future.

The session also featured an introduction to meditation, in which the participants were taught the process of meditation to enhance their spiritual well-being and overall lifestyle. The discussion on Neo-Humanistic Education emphasized the importance of a holistic approach to learning, fostering physical, intellectual, and spiritual development.





# ACTIVITY

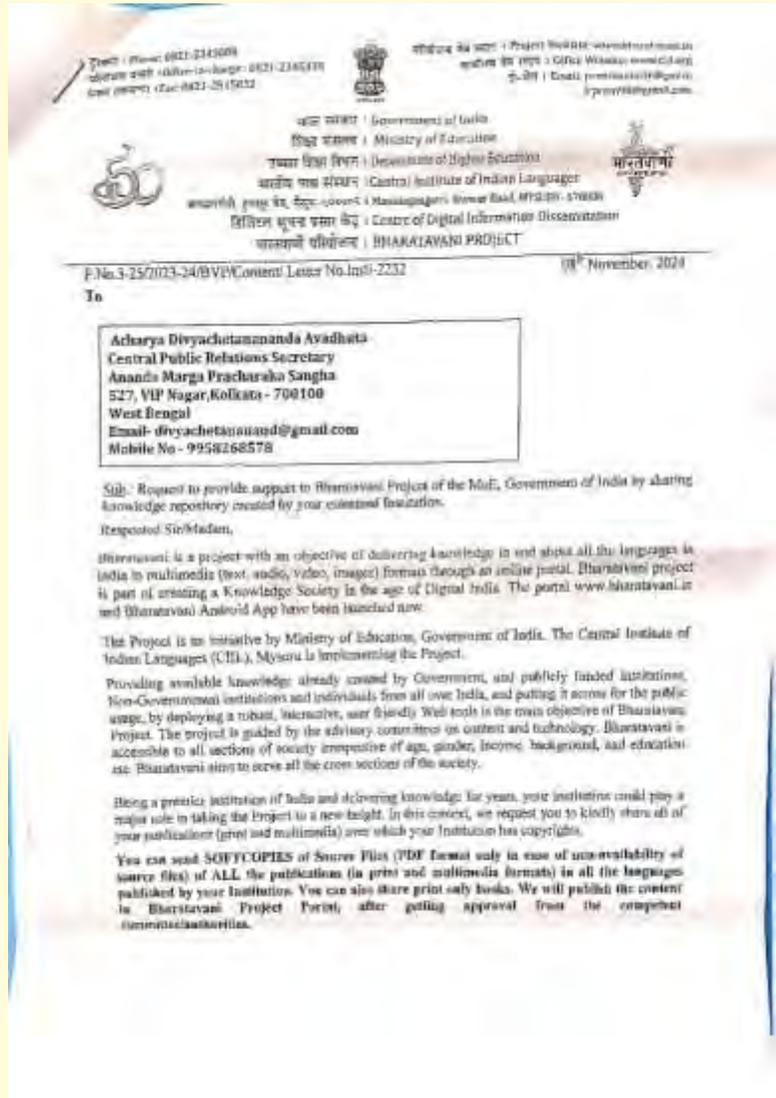
## Shrii PR Sarkar's Books on Bharatavani Portal

The Department of Higher Education, Ministry of Education, Government of India, and Central Institute of Indian Languages, Mysore, have recently launched a project called 'Bharatavani Project'. Under this project, the said institutes have launched 'Bharatavani Portal'.

The nodal agency of the project, Central Institute of Indian Languages (CIIL) sent letters and emails to Ananda Marga Pracharak Samgha asking it to provide all the Hindi and Bengali books of Shrii Shrii Anandamurtiji, which will be converted into soft copies and uploaded on Bharatavani Portal. Accordingly, AMPS has provided more than 100 books in Bengali language, and 152 books in Hindi language. A legal agreement has been signed between CIIL and Ananda Marga Pracharak Samgha, the highlights of which are as follows:

No person can download the PDF or soft copy of any book from Bharatavani Portal. The books provided will not be used for any commercial purpose, and the copyright of all the books remains with AMPS.

The aim of this project is to provide material to all those researchers who wish to read, and do research on the works of Shrii Shrii Anandmurtiji. Common people, who are interested in reading the works of Shrii Shrii Anandmurtiji, can also use the Bharatavani portal. ●




**भारतवाणी**  
भारतीय भाषाओं द्वारा ज्ञान

**BHARATAVANI**  
Knowledge Through Indian Languages

ଭାରତବାଣୀ | ਪਾਰਥਵਾਣੀ | ഭാരതവാണി | ভারতবাণী  
भारतवाणी | ಭಾರತವಾಣಿ | भारतवाणी | ಭಾರತವಾಣಿ  
بھارتوانی | ভারতবাণী | भारत وانى | ভারতবাণী | بھارتوانی

[www.bharatavani.in](http://www.bharatavani.in)

Shri-Prabhat Ranjan Sarkar

# A New Melody

EK NÚTANER SUR ÁJI BÁJALO, BÁJALO  
PHULE PHULE DOLÁ DIYE  
DHARITRI NAVA SÁJE SÁJALO, SÁJALO  
SAB KLESH VYATHÁ DILO BHULIYE

ÁJ SUMUKHE CALÁR PATHE NEI KONO BÁDHÁ  
KANÁHA BHARÁ GÁN EKAI SURE SÁDHÁ  
ÁJ BHEDA BHÚLE MILE MISHE, EGIE CALO HESE  
CALO, SABÁI KE SAUNGE NIYE

NRITYER CHANDE, AMITA ÁNANDE  
PARÁÑER PARÁGER SURABHITA GANDHE  
NAVA VARŚER EI HARŚER PARIVESHE  
SE GO KOTHÁ SABÁRE JE DILO NÁCIYE  
DILO MÁTIYE

*A new melody rings today  
Among the swaying flowers  
Dressed anew the earth  
Makes us forget all distress and obstacles.*

*Upon the travel path ahead  
There are no obstacles today  
Throat full of songs  
Entreat with a single melody.  
Today forget all differences  
And advance with smiles  
Let's go, all of us together.*

*In a dancing rhythm in great joy  
In scented fragrance  
Of my life and soul  
In these delightful environs  
Of the New Year  
Where is He  
The one who made every one  
Dance in a drunken stupor.*



**ANDSLITE®**

Solar LED Home Lightings | Solar LED Lanterns | LED Bulbs | LED Torches



## ADD SUN TO YOUR LIFE

Andslite is dedicated to brighten up your lives. For years, we've been creating effective ways to harness solar energy to provide you cost-effective electricity. Another effort in this course are Andslite provide quality and economical products.

### UNIQUE FEATURES :

- Energy efficient lighting products
- Strong ABS body & PC glass
- High power focused torch lights for long distance coverage
- Long backup rechargeable Study lights
- Solar lanterns and emergency lights for lighting homes & offices, etc.
- More than 50 LED lighting products with 1 year warranty\*

\*Conditions apply

Lighting by  
**JAPANESE & USA**  
LEDs



Manufacturers of :

- LED Solar Home Lights and Lanterns
- LED Study Lights
- LED Torch Lights & Head Lights
- LED AC Bulbs & USB Laptop Light
- Solar Modules (3 Wp to 300 Wp)

**ANDSLITE PVT. LTD.**

AN ISO 9001:2008 CERTIFIED COMPANY

Registered Office: 103, 2nd Floor, FIE, Patparganj Industrial Area,  
Delhi - 110092, INDIA | Tel.: +91-11-22156913 | Fax: +91-11-42141253

Manufacturing Unit: Plot No. 1D - 47, 48, 49, 50, 51, Sector-7, IIE,  
SIDCUL, Haridwar - 249403 (UK), INDIA

Tel.: +91-1334-239231, +91-9997739011 | Fax: +91-1334-239823

www.andslite.com | andslite.led@gmail.com | Call: 1800 11 6913 (Toll-Free)



Scan to watch our film



Like Us on Facebook:  
[facebook.com/AndslitePvtLtd](https://www.facebook.com/AndslitePvtLtd)





# SUPREME GROUP

## | SUPREME IMPEX

Supreme Impex a well known Govt. recognized Star Export House in the apparel exports Industries in India. There are more than 800+ workers engaged in the process of export. The company is fully equipped with latest machines and technology with fully in-house merchandiser and sampling. An experienced and strong management team is turning all stones unturned under the guidance of Chairman and Managing Director Mr. Prem Singh Rana who believes that sky is no limit. Supreme Impex has two in-house factories, one in Faridabad (Haryana) and one unit at Okhla Industrial area (Delhi) specializing in women wears. Further to this, we have in-house capabilities from cutting to stitching, labeling, washing, finishing and packing.



## | SUPREME HOSPITAL



Supreme Hospital is a 225 bedded, 5 OT multi super specialty Tertiary care hospital, focusing on medical and surgical super specialties of neuro sciences, cardiac sciences, gastro sciences, renal sciences, critical care, ortho-trauma, mother and child, ophthalmic, ENT and many more. We are a patient centric organization, providing international quality healthcare by compassionate professionals at affordable price, in full compliance with international quality standards / guidelines. So the Supreme Hospital Is The Top Hospital In Faridabad.