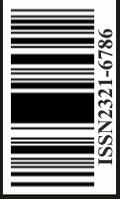
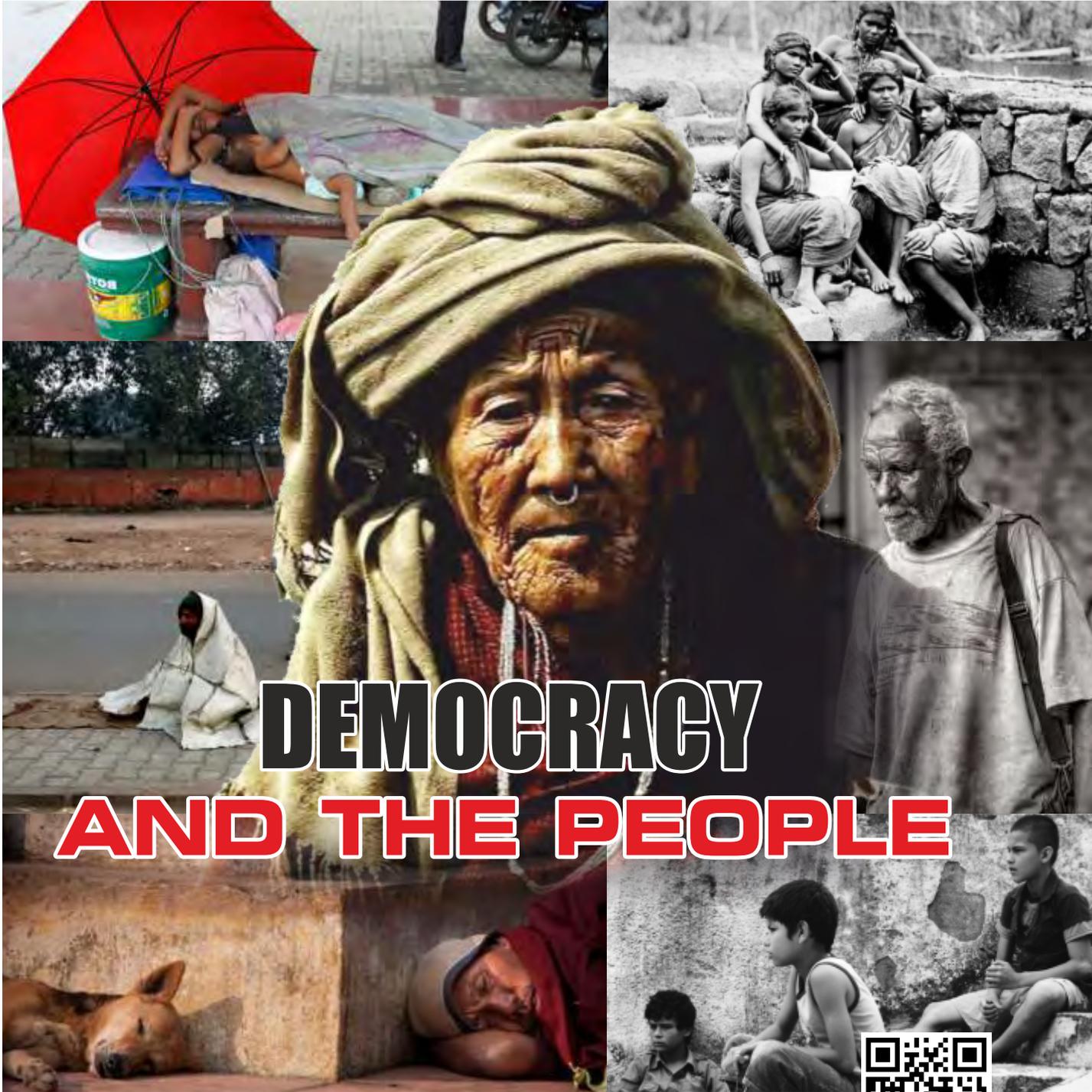


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PRROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



DEMOCRACY AND THE PEOPLE

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"ACCORDING TO SPIRITUAL PHILOSOPHY, ETERNAL, INFINITE CONSCIOUSNESS PERVADES ALL AROUND"



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Fundamental Principles of PROUT

“From ancient times we have struggled against obstacles. Struggle is the essence of life.”

– 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

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

General Manager : Pranav Koul

Circulation Manager : Ramkesh Choudhary

Correspondents : Kanhu Charan Behura / Ravindra Singh

Layout & Design : Suman Kumar

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Head Office : Prout Bhawan, JC-48, Khirki Extension
Main Road, Malviya Nagar, New Delhi - 110017
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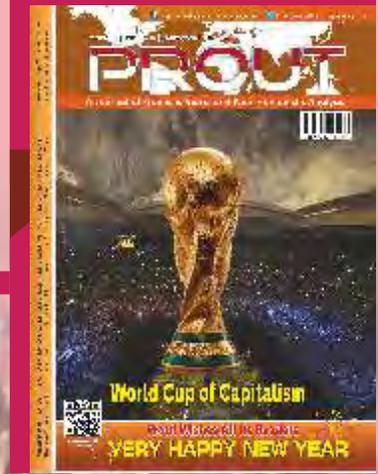
For enquiries, please contact :
Mobile No(s) : 9999626164, 9350860274
Email : proutcustomercare@gmail.com

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Unorganised Sector Is Being Throttled, Further Marginalised





Fight Against Sin Anywhere in the World

The recent despicable and unspeakable incident occurred on November 26, 2022, on board an Air India New York — Delhi flight involving a senior citizen lady and a much younger man — a senior executive in an international bank headquartered in California, USA. It caused widespread outrage in mainstream and social media and shocked the nation.

The matter came to light over a month after the incident only when the lady explained her horrifying experience in a letter to Tata Group Chairman N Chandrasekharan, accusing the Air India cabin crew of showing extreme insensitivity to what she faced. Soon after that, in early January, Air India filed a police complaint. They hadn't done so before and, most astonishingly, gave the reason that as there was "no further flare-up or confrontation" and "respecting the perceived wishes of the female passenger", the crew elected not to summon law enforcement upon landing. The offender was banned from flying for 30 days, but it triggered outrage on social media, where people felt it was not enough.

The Delhi Police immediately went into action to trace the offender who went underground. They deployed a team to trace him out. They also issued the Lookout Circular against him after he refused to join the investigation. He has been booked under Indian Penal Code sections 294 (obscene act in a public place), 354 (assault or criminal force to woman with intent to outrage her modesty), 509 (word, gesture or act intended to insult the modesty of a woman) and 510 (misconduct in public by a drunken person) as well as under Aircraft Rules.

At the same time, the Directorate General of Civil Aviation (DGCA) issued show-cause notices to Air India officials and cabin crew of the New York-Delhi flight and asked why action should not be taken against them for "dereliction" of duty while handling the November 26th incident. The aviation regulator said Air India's conduct appeared to be "unprofessional" and that prima facie, it seemed that provisions related to handling unruly passengers were not complied with.

On January 6, the US employers terminated the services of the offender and said they were cooperating with the police. Later the same evening, he was arrested from Bengaluru and brought to Delhi. And the very next day, Air India, at the same time, de-rostered (suspended) the pilot and four cabin crew of the flight in question, and its CEO acknowledged that the situation could have been handled better, both in the air and on the ground. But, unfortunately, all this was done too late and that too because of media pressure.

This incident raises some urgent questions. How could such a stage be reached when a person gets so drunk in an aircraft in the air and cause a flight hazard? Why was the offender allowed to go scot-free without the Police being informed? The airlines' explanation of "perceived wishes" is a clear case of cover-up. And what did the other passengers do? Why didn't anyone take up cudgels on behalf of the elderly lady travelling alone who was publicly so humiliated? Or at least report the commission of such a crime to the Police.

It is a sad reflection of our times when most people, on seeing a crime, look the other way and pretend that it doesn't concern them. There are no feelings of empathy, morality, or respect for cardinal human values. What happened was despicable, no doubt; maybe a form of mental disorder. Now that he has been brought before the law, which will take its course and he will be punished accordingly

But the deeper problem lies elsewhere. Morality must be at the forefront of human society and enforced by ordinary moral citizens. Though they are in a microscopic minority, there is no other way! As Prout's founder Shrii Prabhat Ranjan Sarkar, said: Social life must take morality as its starting point – it must take inspiration from morality. Your first duty is to observe morality and do intuitional practices. Without this, you cannot have mental determination. Your next duty is to unite the moralists of the world; otherwise, righteousness (dharma) will not endure. It will be your real duty. At the third stage, you will have to fight against sin wherever it is in this world mercilessly." ●



Politicians Fail

For the last 6000 years, politicians have failed to create a proper human society. The main reason for that is they only think of their own interests. They think of the people's interest only if it coincides with theirs.

- Ananya Bagchi, Kolkata

Capitalism's World Cup

An excellent expose of what goes on behind the scenes of this most wonderful sport loved by billions of humans worldwide. All the corruption has been revealed, and many high FIFA officials have been arrested and face serious charges for misappropriating millions of dollars.

- Felicita Diaz, Goa

Ending Poverty

Yes, ending poverty is indeed humanity's biggest obligation. Why should there be poverty when the world has enough for everyone's needs? It is only because a small section of the world's population has greed in their minds. The UN's no-poverty goals are noble and must be met by one and all, especially the world's leaders.

- Parduman Singh, Ludhiana

Prout's Rise

Critical Juncture

An excellent article that clearly explains how capitalism has reached its zenith and is in gradual decline and that Proutists must keep themselves ready at this critical stage and step in to fill in the vacuum.

- Grace Mathias, Puerto Rico

Cooperatives Worldwide

Having cooperatives worldwide is the only answer to the present-day economic ills of society. Earlier they couldn't succeed because the capitalist and communist media highlighted their failures and ignored or downplayed their achievements. Cooperation is the only answer to rank competition between individual capitalists, which unnecessarily wastes the earth's resources.

- Soli Jamshedjee, Mumbai

China Protests

It is a crucial moment in China's history. It shows how the public has been emboldened to protest openly against their suppression and oppression. The report on page 25 recalling Beijing's Tiananmen Square protests of 1989 and their brutal crackdown is an eye-opener. China is a classic example of state capitalism made worse with the communist ideology of curbing freedom and rule by terror. The People's Republic of China (PRC) is the People's Republic of Capitalism.

- Lee Park Hu, Kuala Lumpur

Urban Jungle Isolation

What a horrifyingly tragic story. Sadly, young people today face such dangers from criminal activities that prevail in big cities and incredibly crowded areas. It is equally sad that too many of the younger generation are at war with their families. With the breakup of families, their support systems are lost. That makes matters worse.

- Shalini Singh, New Delhi

Women and Cooperatives

It is true that women, especially in rural areas, face the brunt of physical and mental labour when it comes to household duties. Walking long distances to fetch water in Rajasthan and other dry areas is a significant burden on them; they age sooner, and their health suffers. It's high time the authorities should alleviate this

problem on high priority. However, in a Proutist system of governance, this will never happen.

- Raghu Rajan, Vellore

Gender Equality

Yes, women can play a crucial role as agents of change. Traditional masculinities should end at the earliest all over the world. After all, half the humans are women. Working together on an equal footing is surely better for humankind.

Migrant's Mitigation

The migration of humans from one part of the country to the other and from one country to another is a global issue that needs to be tackled urgently. No one likes to leave his home and hearth. However, if job opportunities are provided close by, no one will leave villages for cities to earn money for their families. Prout's decentralized economic system is the answer.

- Manish Bhargava, Lucknow

100 Million Indians Killed

An eye opener of an article describing India's colonial past. The fact that the authors are from overseas adds authenticity as neutral observers. However, no one should forget the terrifying suffering faced by millions and millions of poor people in the recent past.

Inspirational

What a heart-rending story, just what the world needs to know. That there are such people in the world is very reassuring.

- Ratan Behra, Koraput

New Year Issue

Thank you very much for this 'global views providing' Prout New Year's Issue. I wish you a very happy New Year, filled with Baba Shrii Shrii Anandaamurti's blessings for a new era of Prout's recognition: (i) University courses on Prout, (ii) a State government adopting Prout system of governance. ●

- Acarya Dhanjoo Ghista, USA

Celebrated American author Mark Twain visited India in 1896 and was amazed by what he saw famously saying that “an honest politician is an oxymoron”. But India’s very own MLA Manek Tadvi from Jetpur (Pavijetpur) has proved him wrong. Manek Chowk in Chhota Udepur town, a bustling crossroad, pays tribute to the memory of this social reformer. But, unlike many present-day MLAs with assets worth crores, the fact that he reaped rich only in people’s goodwill may have blurred public memory.

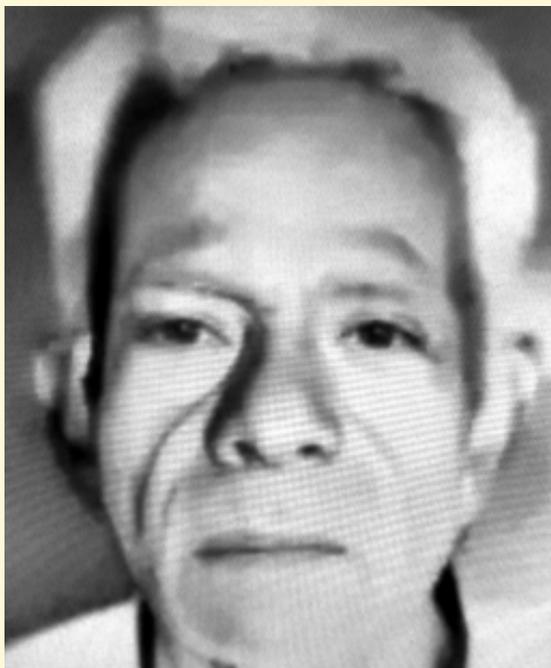
Tadvi worked selflessly for his constituency’s development. Tadvi, in 1967 won the tribal votes as they felt he understood their problems. But while this legislator earned intangible assets like voter’s love and respect, he struggled to get by in his last days, as did his wife Savita and their two sons.

“He was an honest man who got into politics to serve people. During his five year term, he didn’t expect anything back. In those times, many politicians didn’t believe in amassing properties or financial gains,” says his son Vijay, a truck driver. Brother Dilip barely makes Rs 100 a day as a labourer.

Locals recall ‘Manek’ as the paan stall owner in Chhota Udepaur town who was active in public life and was always ready to help people. “Manek Tadvi’s condition was pathetic and I remember him going to the market to seek work as a casual labourer. He had a Pan shop but it didn’t earn him much income. So I would sometimes help him financially too,” said the 11-time MLA, Mohansinh, who retained the Jetpur seat till 2022.

Sterling Example of

PROBITY IN PUBLIC LIFE



“Manek carried out various development works, leading Jetpur to honour him with a traffic junction named after him. But ironically, when Manek was back on the streets after he lost the 1972 polls, he didn’t get much help from the same people,” said Vijaysinh Vasandia, a resident of Chhota Udepur.

After losing the polls, Manek started a flour mill, but after it failed to take off, he tried to earn a living through manual labour while his wife fought hard to keep the home fires burning. Savita Tadvi passed away three years ago, and Manek died last year. Today Manek’s two sons lead impoverished lives in Chhota Udepur.

Gujarat’s Jetpur (Pravijetpur) still recalls Manek’s contributions after his 1967 win — only to alternate later between running a Pan shop, toiling as a casual labourer and doing other odd jobs. Now his two sons live an impoverished life in the town where their father died in poverty eight years ago.

Chhota Udepur named a bustling town square after Manek. The Manek Chowk is a living testament to the memory of the social reformer. He will always remain a sterling example of probity and integrity in public life. ●

DEMOCRACY AND THE PEOPLE



Shrii Prabhat Ranjan Sarkar

“Does the power of understanding and judgment come as soon as one attains a prescribed age? Is age the yardstick of wisdom and education?”

I

is claimed that democracy is a government of the people, by the people and for the people.

After the Shúdra era, power passed into the hands of tribal chiefs. With time clan leaders became feudal kings. The theory of democracy was born out of feelings of revolt against the tyranny of the monarchy exercised by these

feudal kings. The history of democracy is very ancient. History teaches us that it originated during the reign of the Licchavii Dynasty in ancient India. Being so ancient, it is not surprising that democracy has some defects.

Let us now analyze the assertion, “Democracy is a government by the people”. In a democracy, do people have the requisite education and consciousness



to judge what is right or wrong, what they should or should not do? Does the power of understanding and judgment come as soon as one attains a prescribed age? Is age the yardstick of wisdom and education? Alas, this happens to be the accepted fact! If those who talk big about the democratic system read the history of the Licchavii Royal Dynasty, they would learn that, in those days, not everyone had voting rights. Only the Licchavii leaders, not the people in general, could exercise and enjoy the adult franchise.

Democracy can only be effective and fruitful where there is no kind of exploitation. Every person has certain minimum requirements in life which must be guaranteed. There may be a little adjustment in these minimum requirements per differences in time, space and person. For example, the people of Kashmir may need a great quantity of warm clothing. Therefore, they should be given more woollen clothes than the people of Bihar. The minimum requirements vary with the change of era and time. In ancient times, people were satisfied with a dhoti, a shirt and a pair of wooden sandals. Not only that, they did not even feel the need for shoes. But today, a suit is an absolute necessity. In the olden days' people would travel long distances on foot, but today a cycle or motor car has become essential.

Minimum necessities must be provided to every individual. There is no limit to these minimum requirements. Every progressive society should bear in mind that the minimum requirements will increase day by day. For example, in the not-too-distant future, a day will come when every individual will acquire a rocket. Then, for example, it will be very common for one's father's house to be on this planet, and one's father-in-law's house to be on Venus.

The social system that will

come into being, keeping parallelism and harmony with the time, space and person, will be called progressive socialism. Our Prout is that very progressive socialism. Society will have to make provisions to ensure an increase in the living standard of every individual. When progressive socialism is established within the framework of democracy, then democracy will thrive. Otherwise, the government of the people, by the people and for the people will only mean the government of fools, by fools and for fools.

Mass education is one of the basic necessities for the successful and effective running of democracy. In some cases, even educated people unjustly abuse their voting rights. People cast their votes at the insistence and inducement of misguided local leaders. To approach a polling booth like a herd of cattle to cast votes in ballot boxes is meaningless. Is this not a farce in the name of democracy? Thus, the spread of education and proper knowledge is essential. Education does not only mean literacy or alphabetical knowledge. In my opinion, real education means proper, adequate knowledge and

the power of understanding. In other words, education should impart an awareness of who I am and what I should do. Complete knowledge about these things is what education means. Merely having some acquaintance with the alphabet is no education.

Literacy certainly serves some purpose. I am not saying that literacy is useless and lifeless. There are some countries in South America where only literate people enjoy the franchise. Political parties in these countries launch literacy campaigns, and people naturally cast their votes in favour of those parties which have made them literate. Thus, the government remains free from all responsibilities and expenditures. But this system cannot serve its whole intended purpose. First, it is unreasonable to think that mere literacy will awaken full wisdom about what to do and what not to do. Second, if the responsibility of literacy is left to political parties, then those political parties will spread their respective party propaganda popularizing themselves among the people. People will become intellectually bankrupt, and this curse will undermine their rational judgment and discrimination. Nevertheless,





education is of prime importance. Without education, democracy can never be successful.

“Democracy cannot succeed unless those who express their choice are prepared to choose wisely. The real safeguard of democracy, therefore, is education.” --Franklin D Roosevelt

Morality is the second fundamental factor for the success of democracy. People sell their votes because they lack morality. There are some countries in the world where votes are bought and sold. Can we call it democracy? Is it not a farce? Democracy cannot succeed unless 51% of the population rigidly follows principles of morality. Where corrupt and immoral persons are in the majority, leaders will inevitably be elected among these immoral people.

Today there are too many obstacles on the path of morality. Urban civilization is one of the chief reasons for moral degeneration because many people are compelled to live undesirably in small, congested places. It is inimical to morality in individual life. Solitary living for some time

is essential for cultivating and developing morality. Where the population is very dense, milk and vegetables are in short supply, which is indispensable for healthy survival. When the demand is more than the supply, adulteration goes unchecked. To meet the deficit in milk supply, people mix water with it. Imitation diamonds are produced to meet the demand for diamonds because the demand is more than the supply. Cities become dens of corruption because of antisocial elements, but generally, such things are not noticeable in villages.

In villages, everybody knows everyone else. Everybody knows the livelihood of their neighbours. But even after twenty years of living in a city, people seldom get acquainted with their neighbours. They don't even know that many swindlers are lurking in their midst. However, the slogan, “Go back to the village”, alone will not suffice. City life has a great attraction for people generally, so they run to cities for their livelihood. To stop this trend, intellectuals and others must look for their livelihood in villages. The supply of cheap electricity and the

expansion of cottage industries in villages is a paramount necessity today. By cottage industries, I do not mean outdated, primitive handicrafts. Cottage industries must be efficient, modern mechanized units. From an economic viewpoint, decentralization is an absolute necessity. All industries should be shifted to the villages except for heavy industries and essential government offices. To stop overcrowding in the cities, this is the only feasible approach. Villages are not congested, so antisocial people cannot hide there. If they try, the police can easily detect them.

In a democratic society, immorality is a big issue which cannot be avoided. Some say that if mustard seeds are sprinkled over any person possessed by a ghost, the ghost takes to its heels. But if the ghost hides in the mustard seeds itself, then, of course, there is no chance of escape from the ghost. Similarly, the ghost of immorality lies hidden in today's democratic system. Democracy induces sentiments like provincialism, communalism, casteism, etc., devoid of morality.

Suppose that in a certain constituency, person A represents a majority community, but B, C, and D are capable and competent representatives. In such circumstances, representative A will fully exploit the majority community by kindling casteism or narrow-minded communal sentiments to win elections. Such antisocial activities create suspicion in people's minds and thus deal a staggering blow to their morality. In some democratic systems, social discrimination becomes so rampant that different groups and parties find ample scope to propagate and disseminate their defective ideas and fissiparous sentiments. So morality, which should be the basic factor of democracy's victorious march, goes unprotected. Thus in a democracy, some people indulge in casteism and extract maximum advantage. Political parties also nominate those who belong to majority communities as their representatives. The masses, being uneducated, cannot see through these games.

Thirdly, social, economic and political consciousness is also indispensable for the success of democracy. Shrewd and cunning politicians may misguide even educated people if they are not sufficiently conversant with social, economic and political issues. Democracy can be successful only when people imbibe these three kinds of consciousness. Without this awareness, society's welfare is not possible in theory or practice. Intellectuals, therefore, must never encourage unrealistic ideas of this sort.

But even if these three requirements for the success of democracy are met, the real welfare of society is not possible by dialectical materialism or by democracy. The only solution is an enlightened, benevolent



dictatorship – that is, a morally and spiritually conscious dictatorship. Moralists, though in a minority today, have no reason to worry. Once intellectually and intuitionally developed people lead society, there will certainly be no scope for exploitation and injustice. Now a question may arise. If every person enjoys human rights in a nation or country, why should a particular person have voting rights while others do not? After all, this world is the common inheritance of all, and every human being has the right to enjoy and utilize all mundane, supramundane and spiritual resources. But just because everybody has the individual right to enjoy everything, it does not follow that everybody has the individual right to run the administration of a country. For the good and the welfare of the people in general, it is not fitting to leave the onus of the administration in the hands of all.

Suppose a certain couple have five children. All of them are happy and comfortable in the family. But if the children, on the plea of being in the majority, suddenly claim full authority and the right to manage the family, is it feasible? Say they call a meeting and pass a resolution that all the glasses and crockery should be smashed. Can we call it a wise resolution? Let me give you another example. Students, compared to teachers, are always in the majority. Now, if the students, on the plea of being in the majority, put up the demand that they should set the examination and be the examiners, can that demand be granted? So you see, democracy is not a very good or simple system. 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 use it for the time being. ●

Prout's founder Shrii Prabhat Ranjan Sarkar, said: "Human beings have unquenchable, infinite physical longings and out of these physical longings capitalism came into existence. Capitalists toil day and night for money. It may be a natural desire but physical objects being finite; hence the infinite desire to accumulate finite physical objects is a psychic ailment". He clarified: "How was capitalism created? Capital is consumable commodities in their potentiality. Intelligent people collect more capital than others in the form of consumable goods, but since this capital cannot be stored for a long time, they began to keep it in the form of money. Such people are called capitalists".

CAPITALISM and NEQUALITY

■ Arun Prakash

"Over the last few centuries, capitalism generated phenomenal human material progress, but this also caused great inequality and insecurity."

Over the last few centuries, capitalism no doubt generated a phenomenal leap in human

material progress, leading to the great development of human potential. However, along with benefits, this also caused great inequality and insecurity. So its progress always faced resistance. Attempts to alleviate that led to the creation of the modern welfare state in the middle of the twentieth century, especially in Europe and American capitalistic societies. Yet today, inequality is increasing



History and Growth of Capitalism

The late eighteenth and early nineteenth centuries witnessed new means of production. It was the age of the machine (above all, the steam engine) which replaced human and animal labour to a large extent and increased productivity tremendously. Unlike in a society based largely on agriculture and cottage industries, production shifted to factories built around new engines that were too large, loud, and dirty to have a place in the home. Work, therefore, moved away from the household, which changed the family structure. It had profound implications for practically every aspect of human activity. Before capitalism, life was governed by traditional institutions that subordinated the choices and destinies of individuals to various communal, political, and religious structures. These institutions kept change to a minimum, preventing people from making much progress and protecting them from many of life's upheavals. The advent of capitalism gave individuals more control over their lives than ever before, which proved liberating and terrifying, causing both progress and regression.

day by day. Inequality is inevitable in a capitalistic society. It is a problem for everybody because if left unaddressed, rising inequality and economic insecurity can seriously upset the social order and generate a populist backlash against the capitalist system at large and cause untold suffering to the masses.

Insecurity Counter Measures

To counter and reduce the insecurity created by nineteenth-century industrial capitalism, new institutions were created, e.g. the limited liability corporation to reduce investor risks; labour unions to further worker interests; mutual aid societies to provide loans and insurance, and commercial life insurance.

The middle decades of the twentieth century witnessed mass unemployment and deprivation produced by the Great Depression. It led to the political success of communism and fascism. It convinced many democrats that too much insecurity was a threat to capitalist democracy itself.

Thus, western democracies embraced the welfare-state structures. US President Franklin D Roosevelt implemented and popularized this doctrine, giving capitalism a new lease of life.

Different nations, of course, created different combinations of specific programs. Still, the new welfare states had much in common: old-age and unemployment insurance and various measures to support families.

Barriers for the Poor

But formal or informal barriers to equality of opportunity historically blocked women, minorities, and the poor from fully benefiting from all that capitalism offered. But over time, those barriers were gradually lowered or removed in the advanced capitalist world. Economic growth and expanding cultural horizons did not improve all aspects of life for everybody, though. For example,

that working-class children could earn money early on created incentives to neglect their education. In addition, the unhealthiness of some of the newly available commodities (white bread, sugar, tobacco, distilled spirits) meant that rising consumption standards did not always mean improving health and longevity. And as female labour time was reallocated from the household to the market, standards of cleanliness appear to have declined, increasing the chance of disease.

Woman and Children Preferred in Factories

Initially, owners of the new factories preferred women and children as employees since they were more easily disciplined than men. The nineteenth-century market, however, could not produce goods such as cleanliness,

hygiene, nutritious meals, and the mindful supervision of children. Among the upper classes, these services could be provided by servants. But for most families, such services were increasingly provided by wives. It caused the rise of the breadwinner-homemaker family, with a division of labour along gender lines. Many improvements in health, longevity, and education from the mid-nineteenth to the mid-twentieth century can be explained by this reallocation of female labour from the market to the household and, eventually, the reallocation of childhood from the market to education, as children left the workforce for school.

The Welfare State

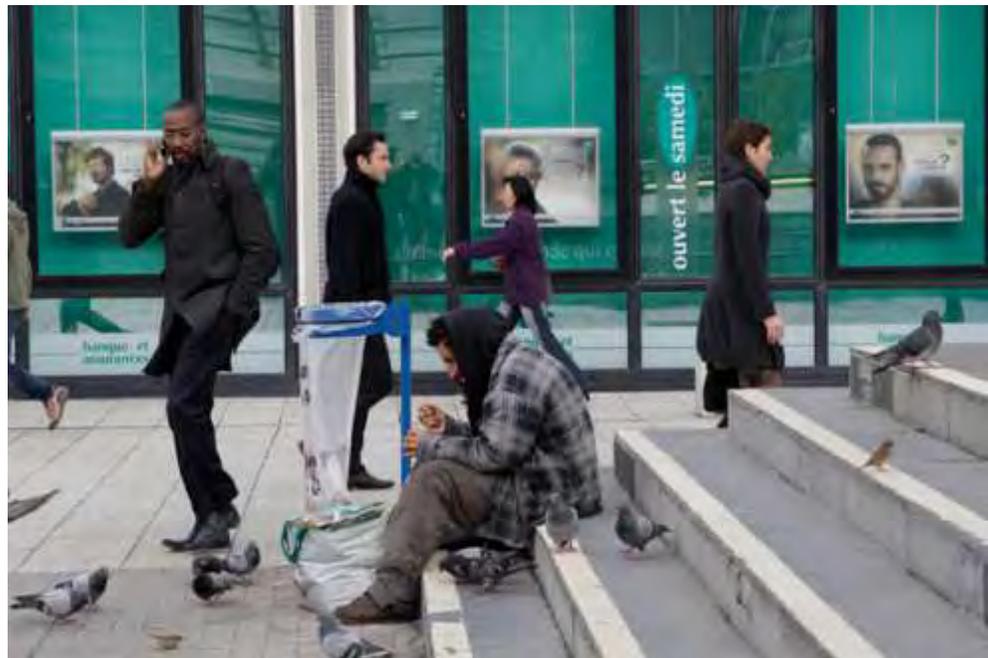
The expansion of the welfare state in the decades after World War II took place when the capitalist economies of the West were



rapidly growing. The success of the industrial economy made it possible to transfer part of the profits to the government through taxes. The demographics of the postwar era, in which the breadwinner homemaker model of the family predominated, also helped, as moderately high birthrates created a favourable ratio of active workers to dependents. Educational opportunities expanded as elite universities increasingly admitted students based on their academic achievements and potential, and more and more people attended higher education institutions. And barriers to full participation in society for women and minorities also began to fall.

Recent Developments

For humanity in general, the late twentieth and early twenty-first centuries have been a period of remarkable progress, due in no small part to the spread of capitalism around the globe. Economic liberalization in China, India, Brazil, Indonesia, and other countries in the developing world has allowed hundreds of millions of people to escape grinding poverty and move into the middle class. Most remarkable, perhaps, have been changes to the means of self-cultivation. But much of the fruit of recent developments is in our minds and laptops. As a result, “much of the value of the internet is experienced at the personal level. Many of the great musical performances of the twentieth century, in every genre, are available on YouTube for free. Many of the great films of the twentieth century, once confined to occasional showings at art houses in a few metropolitan areas, can be viewed by anybody at any time for a small monthly charge. Soon, great university libraries will be available online to the world, and other unprecedented opportunities for personal development will



follow. All this progress, however, has been shadowed by capitalism's perennial features of inequality and insecurity.

Post Industrial Knowledge Based Economy

However, knowledge, science, and technology were evolving into a post-industrial society. Just as manufacturing had previously displaced agriculture as the primary source of employment, the service sector was now displacing manufacturing. In a post-industrial knowledge-based economy, the production of manufactured goods depended more on technological inputs than on the skills of the workers who built and assembled the products. That meant a relative decline in the need for and economic value of skilled and semiskilled factory workers—just as there had previously been a decline in the need for and value of agricultural labourers. In such an economy, the skills in demand included scientific and technical knowledge and the ability to work with information. Meanwhile, the revolution in information technology that has swept through the economy in recent decades has only exacerbated these trends.

One crucial impact has been on the status and roles of men and women. Men's relative advantage in the preindustrial and industrial economies largely rested on their greater physical strength, something now ever less in demand. Women, in contrast, have a relative advantage in human skills and emotional intelligence, which have become increasingly important in an economy more oriented to human services than to producing material objects. As a result, the portion of the economy in which women could participate has expanded, and their labour has become more valuable—meaning that time spent at home now comes at the expense of more lucrative possibilities in the paid workforce.

It has led to the growing replacement of male breadwinner–female homemaker households by dual-income households. The redeployment of female labour from the household has been made possible partly by new commodities that cut down household labour time, e.g. washing machines, dishwashers, water heaters, vacuum cleaners, and microwave ovens. The greater time devoted to market activity, in turn, has given rise to new demand

for household-oriented consumer goods that require less labour, like packaged and prepared food and the expansion of restaurant and fast-food eating. However, this has had, over time, effects on people's especially children's health. And care of the young, the elderly, and the infirm are increasingly looked after not by relatives but by paid helpers.

In recent decades, neoliberal economics, ushered by the Thatcher-Reagan era in the financial and international trade, have generated new forms of social insecurity, making life increasingly unequal and chancier for the lower, working and much of the middle classes.

Unfortunately, the Right has largely ignored the problem, while the Left has sought to eliminate it through government action, regardless of the costs. Neither approach is viable in the long run.

Instead, contemporary capitalist polities must accept that inequality and insecurity will continue to be the inevitable result of capitalist market operations and find ways to shield citizens from their consequences while preserving the dynamism that produces capitalism's vast economic and cultural benefits in the first place.

"Under capitalism, man exploits man. Under communism, it's just the opposite."

-- John Kenneth Galbraith

Ills of Capitalism and of Communism

Capitalists want to produce commodities at the lowest costs and sell them at the highest prices. Communism is state capitalism which is why it is not free from the defects of capitalism. State capitalists, like individual and group capitalists, control industries. State capitalism means state-controlled industries. In other words, in state capitalism, industries are centralized.

Communist countries support state capitalism, which means centralized production. They both have polluted the air, water and environment in this peace-loving world. By nature, human beings are peace-loving, not war-loving. It is capitalism and communism that have caused two world wars and so many other sanguinary battles in the world in the recent past.

Capitalist Exploitation

In the modern world, capitalist exploitation is rampant almost everywhere. Capitalism is now rapidly moving into the final stage of degeneration. In the early part of the capitalist era, society experienced certain advantages, but towards the end, society became the victim of insatiable greed, unbearable hardship and heartless deprivation. Those

countries suffering under the weight of capitalist exploitation are rapidly moving towards the shúdra revolution. During the last two centuries, capitalism and communism have caused much suffering. Communism has already died prematurely, but when capitalism dies, it will die a mature death. What caused the death of communism? It died due to the reaction of the accumulated pain, suffering and torture inflicted on innocent people by the communist system, which forced people to live unnatural lives.

Capitalism's self-centred profit-motivated psychology and the accumulation of wealth for the benefit of a few rather than for the welfare of all is against nature; hence, it is not congenial to the integrated growth of human progress.



Prout's Approach

Progressive Utilization Theory (PROUT) is propounded by Shrii P R Sarkar, which advocates decentralized economic democracy. It is described as progressive socialism, and its maxim is production for consumption.

Capitalists always prefer centralized production to maximize profits; they will never support decentralization. Centralization supports industry for profit, while decentralization supports industry for consumption.

Cooperative will be the chief and default principle of Prout economy's organization of all types of enterprises, and only enterprises unviable as Cooperatives will be under private management. Now intellectuals are accepting PROUT as an integrated alternative socioeconomic theory for the welfare of the entire human society. As Shrii Sarkar said: "Generally since 50% of the community are good people, 25% are ordinary people and 25% are evil people, if you organize 50% plus 25%, then 75% is gained by PROUT. Carry the message of PROUT to the people. The futility of Marxist ideas has created a vacuum. It would be best if you filled this vacuum with Proutistic ideas. ●"



IDLE TEMPLE WEALTH

■ Karunakshim Vatsalam

On the afternoon of October 2, 1978, Shanti didi, a nun of the Ananda Maraga, sat down in her room in Geneva, Switzerland, to write many letters explaining her Guru (Spiritual Master), Baba Shrii Shrii Anandamurti's concept that humanity is one. An Australian with the birth name Lynette Phillips, Shanti was an heiress to her father's fortune of millions. These letters were her last messages to the world.

Later in the evening, she went quietly to the Palais de Nations – United Nations building in Geneva and sat calmly in front of it as if to meditate and self-immolate. With her, she had pamphlets and placards decrying the inability of the United Nations to do anything to help the suffering people on our

“Capitalism will never go against the priesthood, nor will priests go against capitalism”

planet. It was a significant step —immersing her mortal frame in the living flames of eternal love to draw the world's attention to the torture of her Guru.

One of the letters was to Respectable Pope in which she wrote: “As this is the Lord's creation, all in it belong to Him only. In the Lord's eyes, none is greater than the other. Knowing this in the full essence of my soul, it puzzles me, why churches amass huge wealth and keep this money in banks when there is so much poverty in the world. The church must honour its responsibility to God and again become the servant

of all humanity”. This article is based on that and tries to draw attention to the riches in our temples, churches, mosques, and many other such establishments where they are lying idle without benefitting anyone, especially the hungry people of planet Earth.

Let's start with temples in India which reflect the rich religious heritage the country possesses. India houses more than 500,000 temples, several of which have been reckoned to be places of immense faith and miracle and attract many devotees worldwide. In this era of modernism, we Indians sure know how to preserve

and embrace our culture, rituals, and religion. Temples witness donations as small as a rupee to crores, sacks of gold, diamond jewellery, and all kinds of riches flooded inside the temple vaults summing up to thousands of crores. Here are a few examples.

In this backdrop, it may be pertinent to recall Prout's founder Shrii Prabhat Ranjan Sarkar's words: "In ancient times powerful rajas and maharajas used to perform yajnas or sacrifices to declare that they were heroes, but this was also a form of exploitation. They erected many temples to hide their ill-deeds, not out of devotional spirit. There was an unholy alliance between physical exploiters and intellectual exploiters. Intellectuals have praised these rajas and maharajas in all ages. Another form of exploitation is the priesthood. Capitalism will never go against the priesthood nor will priests go against capitalism".

As per a recent India Today report of the famed Padmanabhaswamy Temple in Thiruvananthapuram worth Rupees 1.2 lakh crores, with all its gold-plated glory, it is the richest temple not only in India but also in

the whole world. It is said to contain over one trillion in its hidden chambers. The temple, dedicated to Lord Vishnu, receives donations, including priceless gold ornaments, idols (the Golden Idol of Mahavishnu itself is worth 500 Crore), crowns and jewellery. As per the Times of India report of November 6, 2022, the net worth of Lord Venkateswara temple at Tirupati, believed to be one of the richest in India, is around Rs 2.3 lakh crores. The temple trust said it had 10.3 tons of gold deposit in banks worth Rs 5300 crores; 2.5 tons of gold jewellery, most of it antiques; around 16000 crores in banks and also 960 properties spread over 7123 acres across India and other fixed assets on Tirumala hills and Tirupati which alone is pegged at 5000 crores. These are two of the wealthiest temples. There are others viz.: Guruvayoor in Kerala, 2500 crores, Vaishno Devi, and Golden Temple Amritsar, 500 crores each, And the Shirdi Sai Baba, Nashik 320 crores among many others which have great wealth in assets.

"The less money lying idle the greater is the dividend."

-- Walter Bagehot
Churches are not far behind.

The Roman Catholic Church is almost certainly the wealthiest organization in the world. In the United States alone, it is estimated that the Catholic Church has an operating budget of \$170 billion. By comparison, in the fiscal year 2012, Apple and General Motors each had about \$150 billion in revenue worldwide. The Church of Scientology is devoted to promoting the belief system of Scientology. The church once spent over \$3 million to purchase gold bullion and more than \$14.1 million for a cruise ship. The Church of England, also known as Anglicanism, was the biggest landowner in Great Britain. It sold off most of the land to build up an investment portfolio of \$6.7 billion, earning more than \$255 million yearly. It also gets more than \$320 million in donations and \$400 million through its events and services.

Islam is the second-largest religion and one of the fastest-growing in the world. While Muslims are found worldwide, most live in sub-Saharan Africa, Indonesia, South Asia and the Middle East. As a result, Muslims control the abundant oil in the Middle East. Estimates in 2012 put





the Islamic financial industry's assets alone at nearly \$1.6 trillion.

As per a 2011 Wiki report, the Vatican's exact figures are unavailable in the public domain as their properties are widespread globally. But Catholic priests are expected to vow poverty, so it is ironic that the church is the world's richest religion. The Catholic Church owns some of the most significant artworks ever made. It also has vast gold deposits and billions of dollars in assets. It also earns substantial income from the

tourism sector as the Vatican is considered an independent city-state. It also has more than a billion members around the world. The assets of the Greek Orthodox Church were 700 billion US\$. The Church of Jesus Christ of Latter Day Saints is officially reported to be 100 billion US\$, but one whistleblower estimates it to be double that.

With all these billions lying in vaults idle and around a billion going hungry every day, it is worthwhile to end this piece with

the words of Shrii Sarkar. He said in 1981 in Kolkata: "What we observe from the history of humankind is that the religions which have come so far have, without exception, taken shelter under the wings of capitalism. While money has been spent lavishly for the construction of beautiful places of worship, money has never been arranged for food, clothing, housing, education and medical care for the welfare of the poor. While for four full years, all the state revenues of Orissa were spent on the construction of the Konark temple, during that period, not a penny was spent for human welfare. Needless to say, the history of all countries is replete with such examples".

India's poverty would be significantly solved if they shared the wealth given by devotees in the name of God instead of hoarding. This hoarded wealth which is lying idle and not put to use or not in circulation has no economic value at all. It is as good as gold buried deep in the earth waiting to be excavated.

It's time to start thinking about putting such an enormous amount of wealth lying idle in banks in the Control of temples, churches and countless other such centres' Trustees for the Cause of relief of the social needs of the



Water Crisis

■ Dada Maheshvarananda

“A 2006 United Nations report stated that 'there is enough water for everyone', but access to it is hampered by mismanagement and corruption”

We drink water every day. It is easy to take it for granted. Yet every human being needs to drink this every day to live.

The average adult's body is composed of sixty percent water, and we need to drink at least three litres (quarts) a day to stay healthy. Water is a vital nutrient for every cell, and it assists in flushing waste from the body. It regulates our internal body temperature by sweating and respiration. It transports the carbohydrates and proteins from the food we eat and oxygen from the air we breathe through the bloodstream. Water keeps us alive.

Tragically, not everyone has clean water. About 1 billion people lack safe drinking water and over 2.5 billion lack access to adequate sanitation. (WHO 2019) In many parts of Africa and Asia, women and girls are the ones who have to carry heavy water containers up to



a mile or more every day. Women around the world spend a collective 200 million hours each day collecting water. Many girls drop out of school because of this (Farley 2018).

Drinking unsafe water causes diarrhoea and many other

illnesses, killing 30,000 people each week, including children (National Foundation for Infectious Diseases 2020). U.N. Secretary General, Ban Ki-Moon said, “More people die from unsafe water than from war” (U.N. News 2010).

Like hunger and poverty, these deaths are preventable. A 2006 United Nations report stated that “there is enough water for everyone” but that access to it is hampered by mismanagement and corruption (UNESCO 2006). Many charities are doing marvelous work building wells and piping to remote villages, but it's not enough until we solve the problem for everyone. It would cost \$50 billion a year for a decade to provide clean water and toilets to everyone (The Millenium Project 2017). Doing that would cut infant mortality, and improve maternal health, gender equality, and education – all of these depend on safe water and sanitation.

All life depends on water. Water covers 71 percent of the Earth's surface. Most of that is salt water in seas and oceans. Only two percent of our planet's water is freshwater (USGS 1993). There is the same amount of freshwater on Earth as there always has been, so this water has been around, in one form or another, since the time of the dinosaurs! However, the human population and our water use have exploded, disrupting the hydrologic cycle so that water is no longer distributed normally. This is why some regions are becoming arid while others are being flooded.

Humans use over 70 percent of the freshwater for agriculture, and 30 percent is used in raising animals for meat (Mekonnen & Hoekstra 2012).

Water scarcity is an abstract idea to many and a desperate reality for others. The Aral Sea in central Asia, between Kazakhstan and Uzbekistan, was once the world's fourth-largest freshwater lake, twice as large as Lake Superior. But in only three decades, the Aral sea has lost 90 percent of its size. The water is now as salty as an ocean due to excessive pollution and water diversion for irrigation and power generation. As the Aral Sea has retracted, it has left polluted land (Micklin and Aladin 2008).

“We never know the worth of water till the well is dry.”

-- Thomas Fuller

“Once great rivers” that are in danger of drying up partly or wholly include the Danube, the Nile, and the Rio Grande (WWF 2007). The world's wetlands, some of the most productive habitats on earth, are disappearing,

too – half have been destroyed since 1900 (Russi et al. 2013).

Climate change has disrupted the Earth's water cycle, changing when, where, and how much precipitation falls. As a result, droughts have also become more frequent and severe and are affecting more people worldwide.

Some of our world's largest cities are in danger of running out of water: Chennai, India; Cape Town, South Africa; Mexico City, Mexico; Cairo, Egypt; Tokyo, Japan; Jakarta, Indonesia; São Paulo, Brazil; and Beijing, China (Chapman 2019).



Desertification is when the soil becomes degraded and arid, water sources dry up, and biological productivity is lost. The Sahara has expanded by 250 kilometres (150 miles) to the south throughout the land from west to east, 6,000 kilometres (3,700 miles) long (Bouquet 2017). In China, the Gobi desert is the fastest-moving desert on Earth, swallowing up over 3,370 square kilometres (1,300 square miles) of land annually and many villages in its path (Haner 2016).

One of the simplest ways to help conserve the water on our planet is to plant trees! Trees remove carbon dioxide from the atmosphere and give off oxygen that we breathe. In addition, trees cause rainfall and store rainwater in their roots, reducing erosion and the pollution of our waterways (Evans 2012).

Prout further supports a decentralized approach: “The inner spirit of our water conservation program is that the



amount of existing surface water should be immediately doubled. But it is preferable if it is increased tenfold. This can best be done by a decentralized approach to water management which increases the depth, the area, or both, of water storage systems.... In addition to

this, many new small-scale ponds, tanks, dams, lakes and reservoirs should also be constructed. As a general rule, surface water should always be utilized in preference to subterranean water (Sarkar 1989).”

Water? Please, never take it for granted. ●



Consciousness

Energy and Matter

Matter, Abstract and Microvita

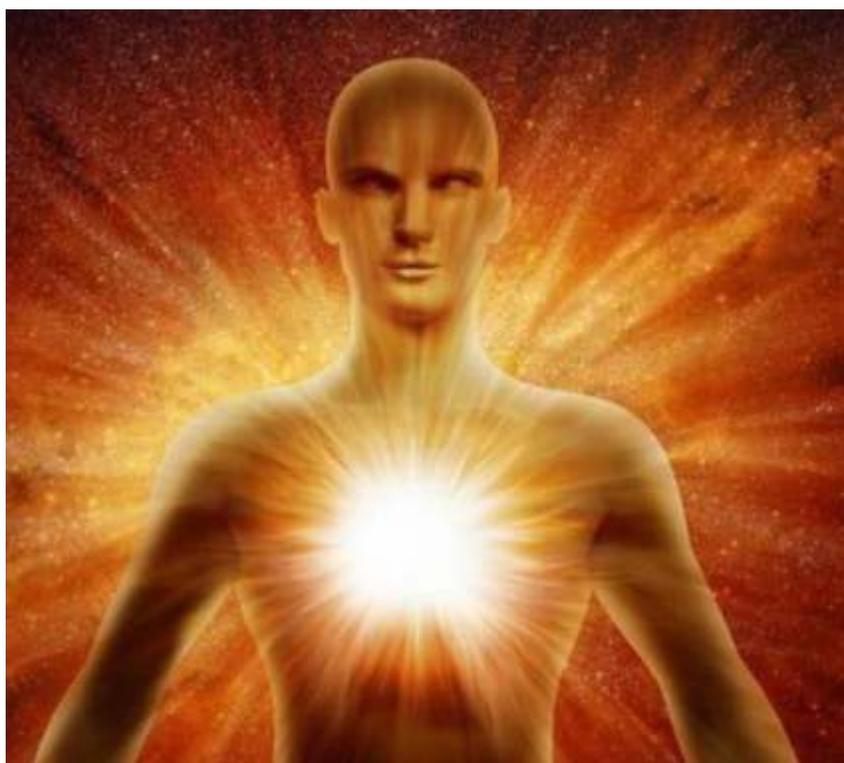
Usually, it is opined that matter is 'bottled-up energy', but it is not because the characteristics and different wents and specialities of energy are quite different from those of matter. According to Shri P R Sarkar, matter is 'known I' in the cosmic arena in mutually exclusive different planes of inferences. Energy is interchangeable and inter-transmutable, but matter is not. Matter undergoes metamorphosis once and for all, but not always or "all ways". Thus, energy chooses a reversible path, whereas matter loves irreversibility.

According to mass-energy equivalence [$E = mc^2$], we can smash mass to get energy. But the reverse is not true! According to Sarkar, the mass of matter has nothing to do with energy. Likewise, chlorophyll and sun rays are two different entities. The inherent wont of sun rays helps chlorophyll to create movement. Chlorophyll is conveyed, is carried, and is borne by sun rays and different rays of celestial bodies. The movement of different bodies through the media of energies is of systaltic character, of pulsative nature.

If the movement in the plane of inferences of cosmic nature creates a reflection only, the reflected energy creates a sort of 'sentient' reaction. 'Mutative' results if movement is responsible for reflection and refraction, and in the case of pure refraction, the reaction is of a 'static' nature. So, matter is not bottled-up energy – it is 'known I' in the arena of the Cosmos.

"According to spiritual philosophy, eternal, infinite consciousness pervades all around"

Prof. A K Bhaskar



The entities coming within the mental conceptions are abstract, and those coming within the perceptions or feelings of sensory or motor organs are pure matter.

Energy is generally felt in perception, but not always. In its subtle and crude form, energy does not come within the range of perception. Energy is more active and stronger in the physical planes of inferences than the physico-psycho-spiritual planes of the unit and collective propensities. Subtle microvita [MV] also does not

come within the range of perception. Still, they come within the scope of conception. Microvita are more active and more robust in the physico-psycho-spiritual realm of the unit mind. Negative microvita [NMV] functions better in physical and physico-psychic strata and positive microvita [PMV] in the psychic and psycho-spiritual strata.

Energy is a 'blind' force without conscience, but microvita has the support of conscience. Human knowledge substantiates the effect of energy having a

moderate wavelength on different material bodies. Still, the impact of microvita is to be felt and can't be shown on the physical level. Energy and microvita are on the silver line of demarcation between matter and abstract.

Like energy, microvita passes through various planes of inferences and propensities. For example, during touch, microvita increases the temperature of the exterior, whereas it decreases it internally. In the case of odour, the reverse is the result. But generally, regarding other inferences [such as sound, taste, and form], they may increase externally and sometimes decrease depending upon the nature of the media.

The "doing" entity at the physical level is the microvita, and the "done" portion is the world of physicality. And in the Cosmic arena, if we dissociate what we feel, what we conceive, and what we perceive into the "knower" and

"known" portions, the "knowing" faculty is the leading cause or the subtlest form of energy, and the "known" portion or the "known" counterpart is the psychic and psycho-spiritual worlds.

If it comes in direct contact with the physical world, energy is converted into different forms of energy. And when that very energy functions through the cosmic "known" world, the Cosmic "Known" Entity, it creates different psychic faculties and worlds. And if, after passing through the Cosmic "Known" Entity, it comes down towards the plane of cosmic or individual propensities, its movement is towards the crude ... crudification. But, if it moves towards the Cosmic Cognitive Faculty, it is converted into psycho-spiritual movement and finally spiritual movement or into the Spiritual Entity.

Similarly, although a

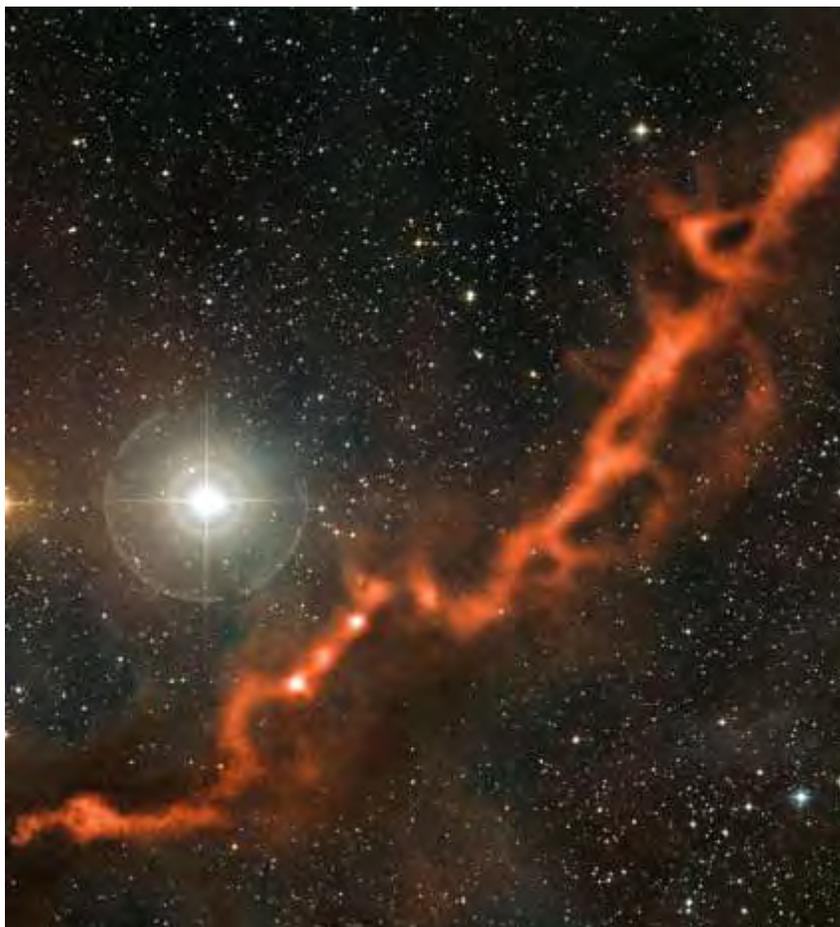
microvita is initially the doer "I" portion of the Cosmic arena, if it passes through the expressed world of "done", it may create something good or something bad for the universe. If the movement is from a subtler plane to a cruder plane, it deteriorates or depraves the human mind or the standard of human conduct. But, if the movement is towards a subtle plane, towards the subtler inferences of cosmic light, then it helps human beings. It helps spiritual aspirants attain their goals.

Microvita, when passing through different planes of inferences and also planes of propensities, can not only change the bodily temperature or temperatures of the mass, they can also create a radical change in the psychic wave, a change in wavelength, a change in hormone secretion, and metamorphosis and transmutation in the mass and movement of hormones.

Quality research should be initiated at the earliest on the movements of energy and microvita in the "done" world of the cosmic and individual propensities. In other words, through the "known" world of cosmic inferences, or passing through both types of planes, and also through the world of propensities of individuals and the different planes of individual inferences. Let's carry out research work in external physical laboratories and also in the human introversial psycho-spiritual laboratories.

The Supreme Grandeur

The Supreme Cognitive Principle (SCP) is the Supreme Entity (SE) because this SCP is a transcendental entity. Everything functions within Him and nothing can function without Him. So, this universe is the creation of the Operative Principle (OP) within the jurisdiction of the SCP. And,



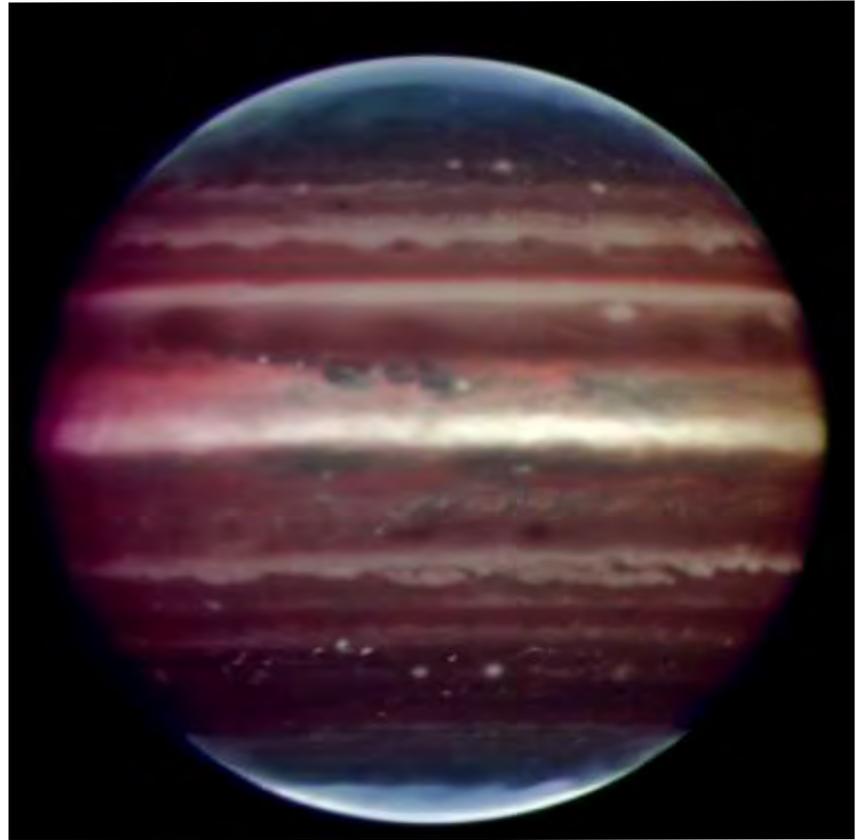
when this OP creates something concrete, where under Her influence, Consciousness is transmuted into abstract or abstract is metamorphosed into the quinelemental world, then the OP is called the Creative Principle (CP). In Sanskrit, this CP is called Ma'ya', and the collection of the functional attributes of this CP is Nature. So, the CP and Nature function within the scope of Consciousness.

The SCP is also a witnessing Entity. It witnesses the entire universe, both Macrocosm and Microcosm. The Macrocosm is the counterpart of Supreme Cognition, and the microcosm is the direct counterpart of unit cognition and the indirect psychic counterpart of Supreme Cognition. This quinelemental universe is a metamorphosed, transmuted form of the Macrocosm. And the microcosm, the unit mind, the jiiva mind is not the direct creation of the Macrocosm; it is the creation of a quinelemental universe. The Cosmic Mind creates matter, and matter creates the unit mind. External force gets converted into vitality due to internal clash and cohesion within the matter. We bring life to that matter.

"The key to growth is the introduction of higher dimensions of consciousness into our awareness." -- Lao Tzu

Further clash and cohesion, the matter gets powdered down. That powdered down matter is called mind. It is the primary form of mind, protozoa's undeveloped, underdeveloped mind. When, as a result of further clash and cohesion, we get metazoic structures, we finally get complicated minds of human beings.

According to spiritual philosophy, eternal, infinite consciousness pervades all around. In its original state, it does not support the existence of a subject or an object, nor the



Infrared image of Jupiter 17.8.2008, courtesy NASA

knowledge and the knower. But when a part of Purus'a [SCP] comes under the sway of Prakriti [OP], the "I" feeling appears at the same time as the object of Purus'a. This pervading effect of the feeling is called the mind.

"I" feeling has been graded as

1. Mahat'tattva [I exist]
2. Aham'tattva [Doer I or I am the master]
3. Citta [the Resultant I]

The three-graded mind constitutes the initial degeneration of Purus'a and forms its object. The manifested world is the object of this mind. The objects of gratification of the two higher states of mind - mahat'tattva and aham'tattva are sustained, formed and manifested in its stratum of Citta. The mind never enjoys the original object. It enjoys only the reflected shadows of the original object.

The complexity of the human mind is expressed by several types of hormones produced from different glands and sub-glands,

which finally control each and every human mind's propensities. During intuitional practice, if an aspirant desires to control her or his mind or propensities, they should control the relative gland or sub-gland. The human body is a biological machine, and yoga sadhana is a subtle science. It is the bounden duty of every civilized citizen of the world having scientific and intuitional tinge to correlate the intricacies of the human machine with intuitional practices.

The entire quinelemental universe is governed by Nature. And when the unit mind, microcosm, ideates on the Supreme Mind, it is transformed into the Supreme Mind. Hence, the aspirant's feeling of oneness with the Supreme Cognition is called nirvikalpa sama'dhi in Sanskrita, and the aspirant's oneness with the Macrocosm is called savikalpa sama'dhi in Samskrta.

Even if a person is

intellectually developed, his microcosm (unit mind) functions within the physical structure, with a certain point in the brain as its nucleus. And for the proper functioning of the microcosm, one is to operate different neurons and also, indirectly, different axons. So the unit mind has to function within certain limitations. That's why one is called a "microcosm". In the human body, the controlling point of the microcosm is the pituitary gland. It is controlled by this trikuti (ajina' cakra) and, in turn, controls the conscious mind, directly and indirectly, the subconscious and unconscious mind and the sahasra'ra cakra located at the crown of the head, which is the controlling point of the pineal gland. For microcosms, that portion of the past and that portion of the future which the microcosm can easily correlate is called "the present".

These microcosms (unit minds) create their own worlds, but they are purely psychic and have no value for others. By nature, the microcosm is multi-purposive in motive but unilateral in functioning, not unilineal. You can think of many things at once, but you cannot accomplish more than one task at a time. On the other hand, Macrocosm is uni-

purposive in motive but multilateral in activity. Because the only purpose of Macrocosm is to help His progeny and can do, create, and witness many things simultaneously.

Research Ingredients in Microvita Theory

1. In animate and inanimate objects, there is the intra-atomic gap; there is the intra-microvita gap, inter-carbonic gap and so on, but these gaps are not vacua, but they are filled with "Macropsychic Conation".

2. The collective body of microvita is a carbon atom; when carbon atoms are in cohesion with other carbon atoms, an "I" feeling is created. Pure "I" feeling is expressed when endoplasmic coverage exists on ectoplasm.

3. In animate objects, there are intra-protoplasmic and inter-protoplasmic gaps. These gaps are again filled with "Macropsychic Conation".

4. As far as microcosm is concerned, it is composed of ectoplasm, but the movement of ectoplasm is decided by the movement of the microvita. However, the movement in the circum-rotarian style is wrought by Macrocosm.

5. Ectoplasm contains many

microcosms and microvita without a clear "I" feeling. Their existence is more physical than psychic nature. The carbon atom is another name for many microvita with many specialities and characteristics.

6. Microvita pervades both the ectoplasmic and endoplasmic worlds, creating various wavelengths. Waves are created when microvita moves through the media of inferences.

7. Allopathic doctors should try to find the coincidence between the characteristics of the metazoic cells and multi-cellular protozoic cells in both the physical and psychic realms. It will greatly help doctors in finding out medicines for many diseases. Doctors are least aware that medications applied to the patients can't cure the disease; they can check the condition and simultaneously disturb the body's ecological balance because more negative microvita get concentrated at the point of illness. If doctors can discover the factuality of negative microvita, they can prevent attacks of negative microvita before they reach the planet. ●

(The Author is Professor at College of Commerce, Arts and Science, Patliputra University)



Phased Implementation of Coordinated Cooperatives

Prof RP Singh

Phase-wise formation of Farmers Cooperatives :

PROUT advocates the reorganization of all agricultural land according to a phase-wise plan. In the first phase, all uneconomic landholdings should be pooled into economic-size holdings of the respective Farmer groups and managed cooperatively to benefit those who previously owned the land and the agricultural labourers working on the land. In the second phase, all landowners should be requested to join the cooperative system. The third phase would accomplish the rational land distribution with demarcation and ownership redetermination. Finally, there will be no conflict over land ownership in the fourth phase as the farmers are successfully schooled in the spirit of the cooperatives to embrace its advantages.

In the first phase of establishing farming cooperatives, agricultural labourers, landless labourers, day labourers and sharecroppers will come within the scope of cooperatives. From this phase, the education system in rural areas should be thoroughly reformed to arouse a cooperative spirit among the people. Of course, there should be extensive training and education. Still, moral education must take precedence over everything else so that people do not give greater importance to individual interests at the expense of the collective interest.

“Cooperatives so far have been more a tool of political democracy instead of economic democracy.”

As mentioned in the previous issue, PROUT classifies cooperatives as Subordinated and Coordinated Cooperatives. Each one is again categorized as—

- Agricultural or Farmers Cooperatives
- Producers Cooperatives {farming origin and non-farming origin (raw material like limestone for the production of cement)}:-
 - Agro-Industries Cooperatives,
 - Agrico-Industries Cooperatives,
 - Non-Agricultural Industries Cooperatives
 - Essential Commodities Producers Cooperatives
 - Demi-Essential Commodities Producers Cooperatives producing items like oil, antiseptic soap, computer parts/equipment, stationery.
 - Non-Essential Commodities Producers Cooperatives producing luxury goods
 - ❖ Intermediate Commodities Producers Cooperatives As Weavers Cooperatives
- Consumers Cooperatives:-
 - Essential Commodities Consumers Cooperatives;
 - Demi-Essential Commodities Consumers Cooperatives,
 - Non-Essential Commodities Consumers Cooperatives
- Labour/ Servicemen Cooperatives
- Credit Cooperatives
- Large Cooperatives Vs Small Satellite Cooperatives
- Self Help Group (SHG) Or Small Informal Cooperative
- Other cooperatives

In the second phase of implementing agricultural cooperatives, the economic holdings of the landowners should be brought under cooperative management. Only after all the uneconomic holdings in a village are brought within the scope of cooperatives should the economic holdings be brought under cooperative management. In this phase, applying science and technology extensively in

agriculture will be easy, increasing production.

All should be encouraged to join the cooperative system in this second phase. The net profit will be increased in favour of the labourers working in the cooperatives so that twenty-five percent of the net profit will go to the landowners and seventy-five percent to the labourers. Here labourers employ either their physical or psychic labour in the

cooperative. The landowners will benefit in two ways. First, as landowners, they will get twenty-five percent of the net profit of the produce from the land. Secondly, if they are part of the cooperative labour force, they will be entitled to a portion of seventy-five percent of the profit distributed as dividends among the cooperative members, based on their contribution.

In this phase, there must be an emphasis on the rapid and large-scale establishment of agrico and agro-industries so that the rural population will depend more on industry than agriculture. Furthermore, with the development of such industries, there should be a simultaneous emphasis on educational and cultural reforms further to develop the cooperative mentality of the rural population. Here, agrico-industries are related to inputs for agricultural production, such as fertilizer/manure, pesticides, farm equipment etc. On the other hand, agro-industries, such as the food processing sector, utilize farm produce as raw material.

From the second phase, production for consumption will increase the standard of living of the rural population, and the essential criteria of social security – that is, the minimum requirements of life – must be arranged for the people.

In the third phase, the rational distribution of land will depend on two factors – the minimum holding of land necessary to maintain a family and the capacity of the farmer to utilize the land.

Further, in this phase, individual labourers, landless labourers or sharecroppers will be unavailable for the landowners to cultivate their land. So it will benefit them all the more to participate fully in the cooperative system.

In this phase, it will be easy to establish big cooperatives with the

extensive application of science. Still, these cooperatives will not be anything like the huge collective farms of the Soviet Union or China. If cooperatives are allowed to become extremely large, it will be challenging to utilize natural resources efficiently. Further, this will lead to complications in the sphere of production. One of the main defects of the collective farms in socialist countries is their unmanageable size. In PROUT, the farmers' cooperatives themselves will determine the size of the cooperatives.

In the third phase of implementing the cooperative system, one hundred percent of the net profit will be distributed among the cooperative members. The landowners will identify fully with the cooperatives in this phase.

There will be no conflict over land ownership in the fourth phase of implementing the cooperative system as the enormous shared growth through the Cooperative system becomes a reality. The agrarian problems of every village will be solved. All the social security arrangements concerned with food, clothing, housing, education and medical treatment will be easily provided to the people. In this phase, it will be

possible to make the maximum utilization of the collective physical, psychic and spiritual wealth of every village.

The period from the first to the fourth phase of implementing the farmers' Cooperative System can be called the transitional period.

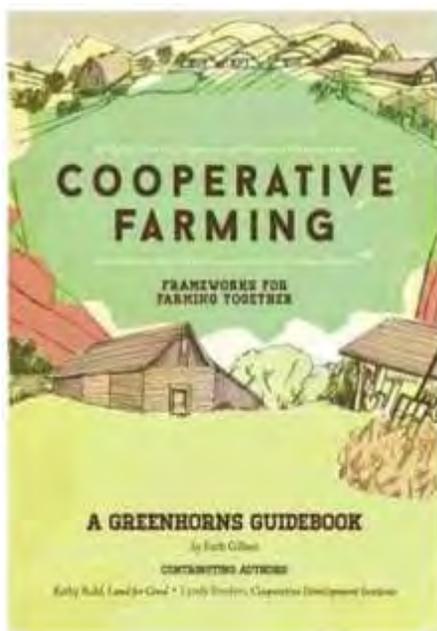
“The only thing that will redeem mankind is cooperation.”

-- Bertrand Russell

Farmers Cooperatives vs Producers Cooperatives

Farmers may also create producer cooperatives to produce goods for various industries. Thus, some farmers' cooperatives may function as farmers' and producers' cooperatives. For example, raw materials which are of non-farming origins, such as limestone for cement production, can be processed by producer cooperatives. The local government would be responsible for arranging the raw materials and necessary infrastructure invariably to the cooperatives to enable them to run the enterprises successfully.

Only agricultural cooperatives would sell their produce directly to the producers' cooperative, which can manufacture various consumer





goods. Farmers' cooperatives, which also function as producers, can increase their profitability in multiple ways. For example, such cooperatives could produce oil from rice husks. The money earned may be reallocated and reinvested in the farmers-cum-producers cooperative or used for research and development.

Producers and Consumers Cooperatives

Besides agricultural or farmers cooperatives, PROUT advocates the formation of other types of cooperatives, including 'producer cum consumer cooperatives'. Producer cooperatives include agro-industries, agrico-industries and non-agricultural industries. Their development has to coordinate with the second phase of the development of farming cooperatives. Consumer cooperatives will distribute consumer goods to members of society at reasonable rates.

If hoarders create artificial shortages of non-essential commodities, common people will not be affected, but if they accumulate essential commodities, they will suffer tremendously. This situation can be avoided if

consumer cooperatives purchase essential commodities directly from producer or agricultural cooperatives.

Consumer cooperatives should be supplied with commodities from both agricultural and producer cooperatives. Producer cooperatives should produce commodities which do not go directly from agricultural cooperatives to consumer cooperatives. In addition, non-farming commodities should be compulsorily produced by producer cooperatives. For example, agricultural or producer cooperatives which produce cotton or silk thread should sell the thread to weavers cooperatives which can produce cloth on their power looms. Handlooms can also be used where intricate design work is required, but generally, weavers cooperatives should install the latest power looms. The weavers' cooperatives will, in turn, supply the consumer cooperatives.

The number of items considered essential commodities should be continually and progressively revised and expanded with the changes in time, space and person. Such revisions

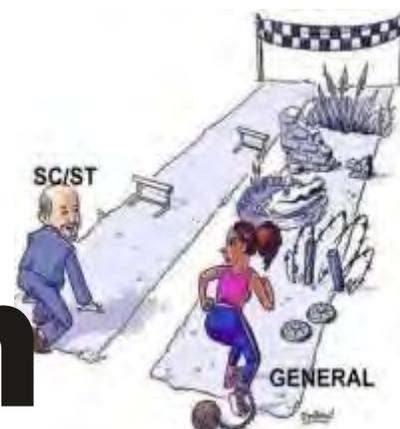
should be made by the government and not by the board of directors of a particular cooperative. Today's demi-essential commodity may be treated as an essential commodity tomorrow. Demi-essential commodities, which may be affected by artificial shortages causing suffering to common people, should be produced by producer cooperatives. The production of luxury goods can be left in the hands of the private sector. Essential commodities or services of a non-farming nature coming within the scope of producer cooperatives and which require huge capital investments should be managed by the government. The railway system is an example.

So, for establishing a healthy society, agricultural cooperatives, essential commodity producers and consumer cooperatives are a must.

The current implementation of cooperatives almost everywhere is haphazard, wasteful, and a victim of narrow political ends except for the SHGs. As a result, cooperatives are so far more a tool of political democracy instead of economic democracy. ●

Race for Reservation

■ Ganesh Bhat Sirsi



Karnataka is in the news not only because of the hatred-spreading statements of the party leaders in power but also because of the politician's move to encourage the agitations by powerful communities demanding reservations in government jobs and education.

Agitations Demanding More Reservation :

Caste-based reservations are the most hyped and controversial issue among the people of India. Debates are still going on about continuing the necessity of

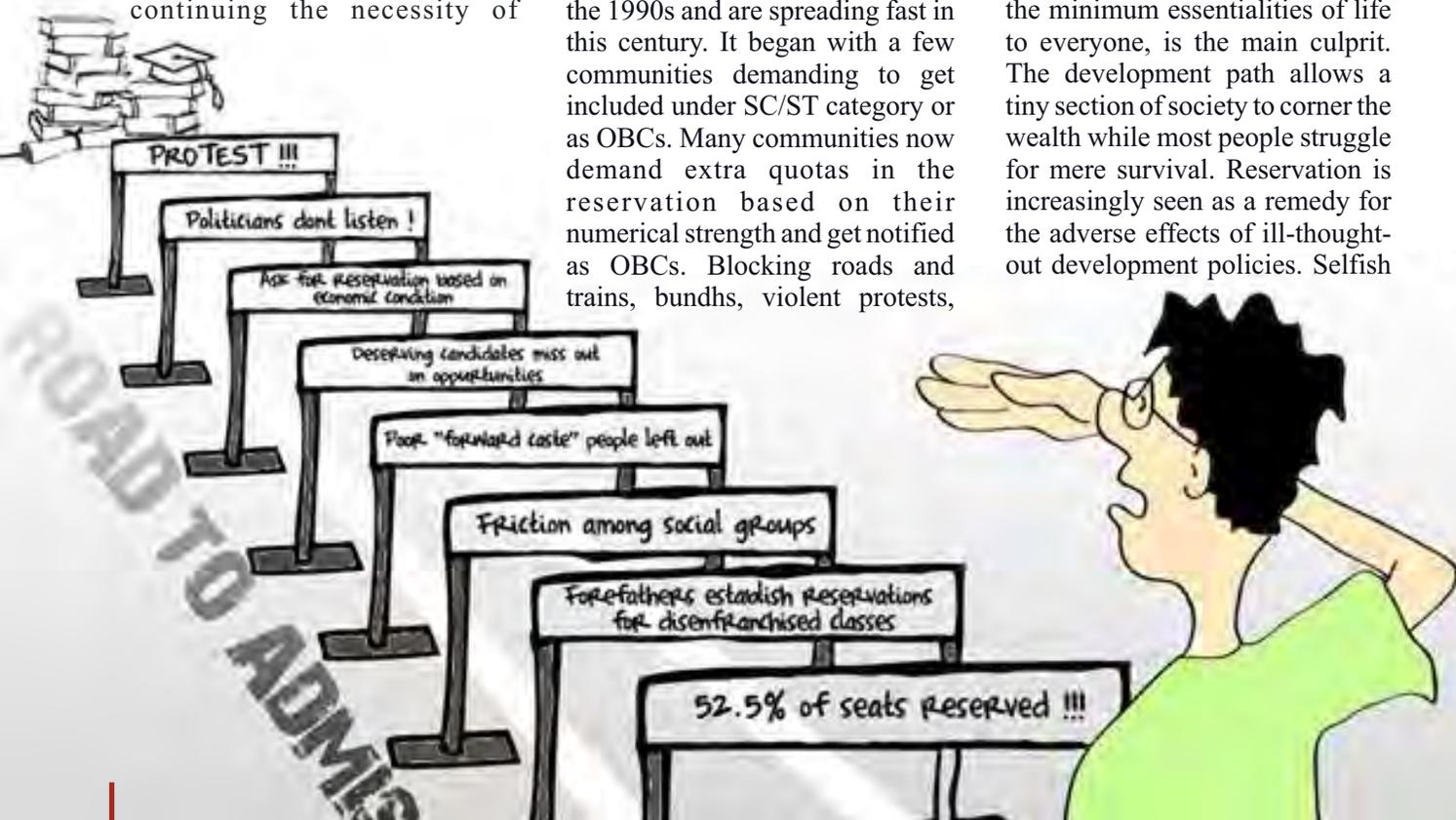
reservation and protests by the so-called upper castes for side-lining of merit. However, a new trend has started where many communities who claimed higher status in the caste system hierarchy are in the race to get classified as backward classes, demanding separate or additional quotas in the reserved category. This trend is not confined to one state or community but is observed throughout India; several strong communities are throwing their hat in the race.

The agitations demanding more reservations started during the 1990s and are spreading fast in this century. It began with a few communities demanding to get included under SC/ST category or as OBCs. Many communities now demand extra quotas in the reservation based on their numerical strength and get notified as OBCs. Blocking roads and trains, bundhs, violent protests,

clashes with police, damage to public property etc., have become a routine, harassing the civilians. Society and the country stagnate when more people aspire for backwardness rather than being forward.

Reasons Behind Increasing Demands of Reservation :

The present socio-economic system (self-centred philosophy expressed in various shades of capitalism), which does not guarantee employment opportunities, and availability of the minimum essentials of life to everyone, is the main culprit. The development path allows a tiny section of society to corner the wealth while most people struggle for mere survival. Reservation is increasingly seen as a remedy for the adverse effects of ill-thought-out development policies. Selfish



politicians and narrow-minded political parties fuel this illusion.

Acute agrarian distress, stagnation in employment growth, and uncertainties in the fields of business, industry, self-employment etc., have pushed the youth to somehow take shelter in government jobs which ensure security in the present and future.

Reservation has become the mechanism of exclusion rather than inclusion, as many upper-caste poor face discrimination and injustice, which breeds social frustration. So-called upper castes have begun to feel disadvantaged, especially in government jobs and education opportunities at reasonable costs, as they do not get similar advantages to backward classes.

Government employee means any employee of the state/central executive branch, the legislative branch, a government agency, a public institution of education, or any local government, defence services, government-owned science and research institutions, RBI, PSU etc., except a member of the general assembly or a public officer.

The central and state governments periodically revise salaries and pensions for their employees apart from hiking DA (part of salary) linked with inflation. Job and financial security of the government employee are assured not only during service but also after retirement. It is the main reason people flock to government jobs and get solace from the uncertainties of socio-economic life.

Running after the Mirage:

The majority of Indians think that their life is settled once they get a government job. But the fact that government jobs in India are less than 2% of the population of 140 crores is hardly known to the people, and the political leaders deliberately hide it from them. The

total number of government employees is roughly two crores consisting of 1.32 crore state government employees, about 34 lakh central government employees, about 14 lakhs defence services, and about ten lakhs PSU employees (including eight lakhs PSU bank employees). Most government employees belong to Group C, accounting for 88.7%.

India's share of government sector employment is relatively low compared to other developed countries. Government share in organised sector employment has gradually decreased over the past 15 years and continues to shrink, whereas the number of pensioners is increasing by about 70 lakhs. New recruitment in central and state governments is less than 1 lakh annually, with defence and railways contributing a major share.

The Background:

Reservations were put in place in the Indian Constitution immediately after independence to rectify the historical injustice meted out to the people belonging to backward groups and to implement provisions by which they would have better access to resources and opportunities.

The Constitution of India allows the Union Government, States and Territories of India to set reserved quotas or seats, at particular percentages in Education Admissions, Employments, Political Bodies, Promotions, etc., for "socially and educationally backward citizens. Apart from the reservation quota, additional relaxations like upper-age-limit relaxations, more test attempts, and lower cut-off marks are also provided for various reservation categories.

After independence, initially, reservations were provided only for SCs and STs. However, OBCs were included in the ambit of reservation in 1991 on the recommendations of the Mandal

Commission. After the 103rd constitutional amendment in 2019, economic backwardness is also considered.

Caste-based reservation draws a line between people of the same country. The communities excluded from reservations harbour animosity and prejudice against the castes included in the reservation category; it is seen as positive discrimination. Eradication, not the perpetuation of Caste, was the objective of the reservation policy. However, Caste-based Reservation tends to perpetuate the notion of Caste in society.

There is a growing feeling that the dominant and elite class within the backward castes has appropriated the benefits of reservation. The most marginalised within the backward castes have remained marginalized even after 75 years.

Initially, it was introduced for ten years but is continued to meet narrow political ends by invoking class loyalties and primordial identities. Further, it is easier for political parties and governments to talk of Reservation than to make a drastic correction in the socio-economic system.

"I stand for simple justice, equal opportunity and human rights. The indispensable elements in a democratic society - and well worth fighting for."

- Helen Suzman

Way Forward:

Reservation is one of the tools to address social oppression and injustice against certain classes. Further, many other methods exist, like providing scholarships, funds, coaching, and other welfare schemes.

In a capitalist democracy, where a centralized economic system is practised, the state is theoretically for the welfare of the majority. Still, in practice, it is the rule of a minor group of wealthy people. As a result, the common masses are reduced to second-grade citizens.

Some people suggest excluding the entire creamy layer among all castes from the reservation and developing their capabilities instead of offering them reservations for admission to higher education or jobs on a platter. Another opinion is to restrict the reservation to one or a maximum of two generations.

Present political leaders and experts fail to conceive of a system where 100% employment is possible, with ever-increasing purchasing power and standard of life through block-level planning and a cooperative system under a decentralized economic system. Moreover, they overlook that divisive ideas and tendencies cannot establish societal unity or achieve social progress.

Prout's View:

The Proutistic social order follows the principle Sarva jana hitaya – that is, PROUT is for the welfare of all. Nobody is suppressed or oppressed. PROUT supports the rule of spiritually elevated moral leaders (Sadvipras). They only can guarantee the all-round welfare of all groups of people because sadvipras represent the interests of all classes in society.

Until PROUT is established, special efforts should be made to protect the interests of backward classes. Such steps should include the removal of all educational

inequalities; the widespread establishment of cottage industries; proper agricultural facilities, especially irrigation water; self-reliance in energy production, such as electricity; increased communication facilities, such as telephones; and better transportation infrastructure, such as railways.

Reservations are not in tune with the ideology of PROUT. When PROUT is established, nobody will need job reservation because everybody's progress is guaranteed. In the Proutistic system, people will not seek jobs – jobs will seek people.

PROUT suggests the following preferential system as a temporary measure in the current socio-economic environment. Poor people from backward families should get first preference in services and education, irrespective of their birth affiliation. The second preference should go to poor people coming from non-backwards families. The third preference should go to the non-poor people coming from backward families. Finally, the last preference should be for non-poor people from non-backwards families.

Here, “backward” means families who did not get any services or education in the past. The criteria for receiving preferential services and education

should not be birth affiliation but a person's economic condition.

Many undeveloped and developing countries are struggling to elevate their backward classes. If the above system is followed, it would undoubtedly end all possibilities of struggle among backward and forward classes in India and other countries. At the same time, it would automatically provide people with the opportunity for social justice and economic self-sufficiency.

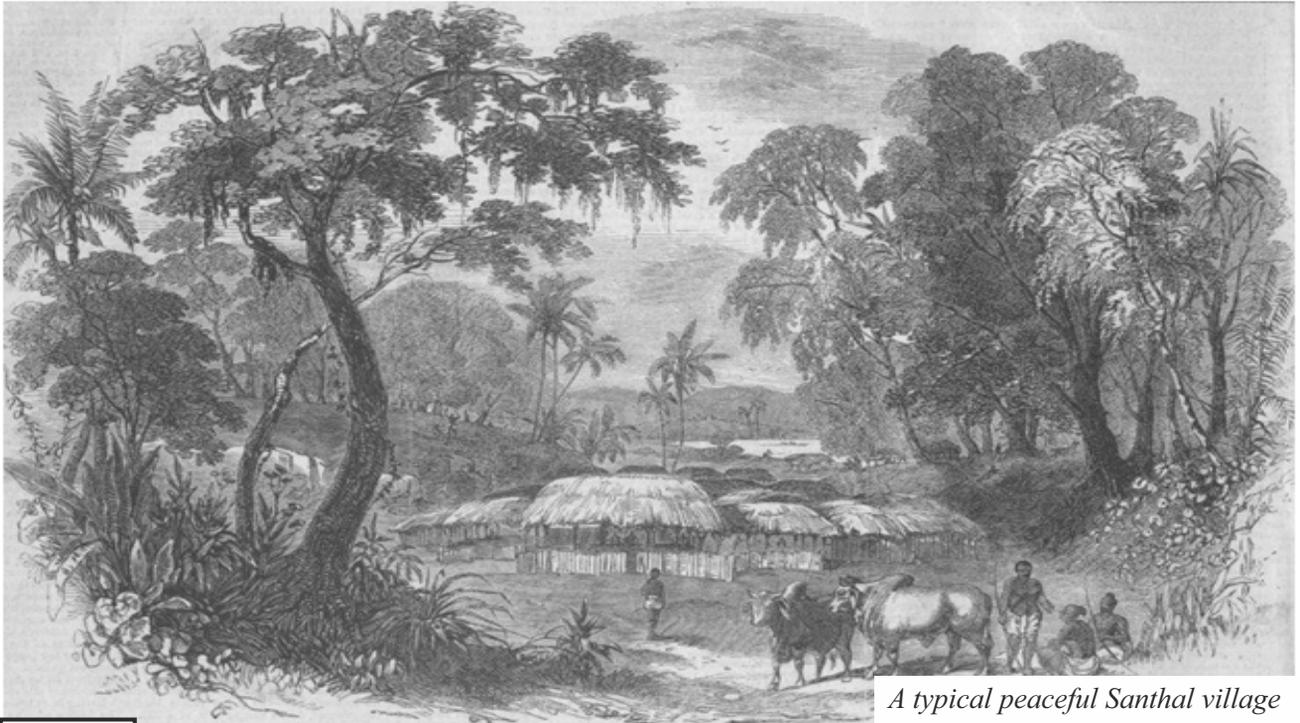
Without discrimination of caste, creed, religion, race, language or sex, governments could create a suitable environment for the all-round and quick development of all local people, providing them with food, clothing, housing, education and medical treatment. It would eliminate any feeling of inferiority from their minds, and all would have the opportunity of earning their livelihood based on their capabilities.

A strong political will and mass awakening are necessary to find an equilibrium between justice for the backwards, equity for the forwards and efficiency for the entire system. The permanent solution lies in implementing the decentralized economic system of Prout and propagating its rational spiritual philosophy. ●

In some countries of the world such as India, job reservation has been introduced to provide employment to backward classes and ensure their economic advancement. The criteria for receiving preferential services and education should not be birth affiliation but a person's economic condition. A so-called low caste shoe repair man may be economically well-off, thus the advantage of job reservation is superfluous for him and misleading for society. There is no need of job reservation in these circumstances. On the other hand, there may be a Maethil Brahmin who comes from a so-called high caste family but is economically very poor. Job reservation is essential for him, and would increase the economic standard of the entire society.

Job reservation is not in tune with the ideology of PROUT. When PROUT is established, nobody will feel the necessity of job reservation because everybody's progress is guaranteed in PROUT. In the Proutistic system people will not seek jobs – jobs will seek people.

Shrii Prabhat Ranjan Sarkar



A typical peaceful Santhal village

Just two years before the Uprising of 1857, there was a revolt in North India against the British. On the one side were tribes fighting with bows, arrows, and axes, and on the other were the British with their modern matchlock muskets and artillery and their agents, the Zamindars and their men.

Sadly this great Santhal Revolt fought in the jungles of Jharkhand, and West Bengal found just a one-line mention in our school history textbooks. Not only



“History is truly a continuum and it is important to understand the past to understand the present.”

Forgotten

Santhal Rebellion of

1855

■ Bhupendra Singh

was this an uprising of great importance, but the root cause behind it, their rights of the tribal lands, also became the basis of a more deadly movement that continues to fester — the infamous Naxalite movement in India. History is indeed a continuum, and it is important to understand the past to understand the present.

The Santhals are a tribal community inhabiting parts of Jharkhand, West Bengal, Bihar and Orissa. They speak the Santhali language and worship their gods. Until the 18th century, Santhals

lived in the region's dense forests and were hunter-gatherers. However, political events far away came to have a significant impact on their lives.

After the battle of Plassey in 1757, the control of Bengal passed on to the British East India Company. As a result, large swathes of Santhal areas came under British rule. Soon the British began to clear the forests to grow cash crops like jute, poppy and indigo. It was followed by the “Permanent Settlement of Bengal”, or the Zamindari system,

by Lord Cornwallis in 1793. Under this system, it was agreed that landlords would have perpetual hereditary rights over the land if they paid fixed revenue to the British government.

To create this new breed of Zamindars, the British auctioned large tracts of land belonging to the Santhals for generations to anyone who could guarantee the fixed revenue. As a result, many rich Indians bought Zamindari in these isolated forest areas and soon started exploiting the Santhals. With the introduction of the Zamindari system, the Santhals lost all rights to their land, and they were reduced to hired labourers working in the field of these newly cleared forest areas. It also ended the old tribal system and political structure that had continued for ages. Instead, the Zamindars and his men were in control.

Another great blow to the

Santhals was the introduction of currency. Santhals followed the barter system, but the Zamindars had to be paid in cash. It meant that they had to borrow money at high-interest rates from moneylenders. The vice-like grip of moneylenders and loss of identity created deep resentment among the Santhals.

As years passed by, things went from bad to worse. Finally, the exploitation at the hands of the local zamindars and the British led to an armed revolt. The Santhal rebellion of 1855 was called 'Hul', which in their language means liberation movement.

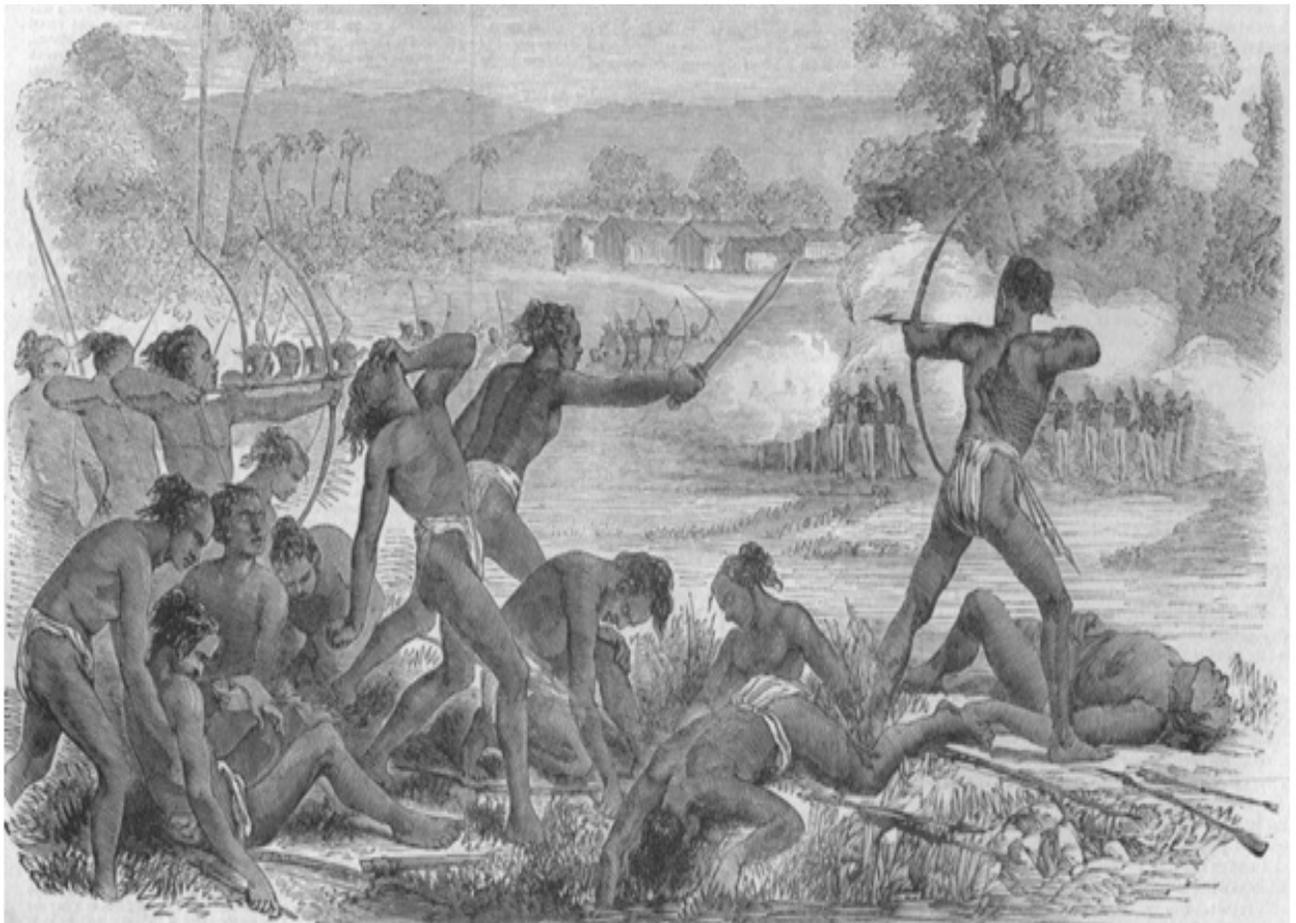
"Until the lions have their own historians, the history of the hunt will always glorify the hunter."

The rebellion was headed by four brothers of the Murmu clan—Sidhu, Kanhu, Chand and Bhairavi and their two sisters,

Phulo and Jhano. Born in a clan of Santhali priests, they lived in Bognadhi village of Sahibganj district of Jharkhand. One day in June 1855, Siddhu announced that he got a divine revelation that oppression could only be overthrown by armed rebellion. So the brothers sent emissaries across Santhal lands with 'Sal' branches, a secret form of communication among them.

On July 7, a large number of Santhals assembled in an open ground in Boghnadhi village. It declared itself free and independent and took an oath under the leadership of Sidhu and Kanhu to fight till their last breath against the British and their agents.

It rang alarm bells, and the British sent a police agent who tried to arrest the brothers. The Santhals reacted violently to this British action, killing the police



Bows and arrows against matchlock muskets



The 49th Regiment, Native Infantry, burning a Santhal village and recovering plunder," from the Illustrated London News, 1856

agent and their companions. It triggered a series of conflicts between the British East India Company and the Santhals leading to a full-fledged war. The Santhals captured a large tract of land extending from Rajmahal Hills in Jharkhand to the Bhagalpur district in Bihar to Birbhum in Bengal. The rebels decided to evict the moneylenders from fortifications in the Paku town of Santhal Pargana to save their lives.

The Santhals were passionate and fierce warriors, but their bows and arrows, swords and axes didn't stand a chance against the matchlock guns used by the British soldiers. The brothers Sidhu and Kanhu were killed, and the rebellion was suppressed within a

year in 1856; a few pockets of Santhal resistance continued till 1857.

While the Santhals were defeated, this revolt did make the British authorities acknowledge their follies. The Santhal Pargana Tenancy Act was passed, which provided the tribes with some protection from exploitation. The regular police force was abolished, and the village headman was charged with the duty of preserving the peace.

Sadly today, 75 years after India's independence, problems continue to fester. The Santhals continue to take up cudgels against the authorities, and their frustrations have deep roots. Like in 1855, the Santhals were

unhappy about losing control and rights over land, which they feel is part of them. Jangal Santhal, Charu Majumdar and Kanu Sanyal were part of the core team that, in 1967, started the Naxalite movement named after Naxalbari village in West Bengal. Decades later caught up in politics and allegedly funded by external agencies, the Naxalite movement bears little resemblance to what started, leave alone the Santhal Revolt of 1855. Instead, the once-tribal protests over land have become a violent and vicious guerrilla war, burning through the heart of India —the Red Corridor, as it is called. Thousands of innocent people have been killed in this battle that seems nowhere near an end. ●

Recalling 1989

Tiananmen Square, Beijing

■ Jian Liu

Zhou Fengsuo was a top university student when the first protests broke out in the heart of the ancient imperial city of Beijing, set off by the death of reformist leader Hu Yaobang in April 1989. But he threw caution to the wind as students marched to Tiananmen Square before Hu's funeral. Tens of thousands of students like him from across the country, professors, blue-collar workers and passersby joined in the following months. Often dubbed the "student democracy protests," those who assembled in Beijing and elsewhere across China didn't just want democratic reform. More importantly, they demanded labour bargaining for workers, a free press and an end to party corruption.

But by May, officials

The Fight Still Goes On



Protesters wave flags on Beijing's Tiananmen Square in the weeks leading up to the violent crackdowns

sympathetic to the student protesters lost out to factions led by Deng Xiaoping, the Chinese leader who ordered that the demonstrations be put down. On

the night of June 4, tanks rolled into the square and began shooting. Violent crackdowns in other Chinese cities followed in the next few days. No authoritative death toll exists, but historians estimate it to be in the hundreds to as high as 10,000.

Sponsor Message

Over the past three decades, the ruling Communist Party has systematically attempted to erase the memory of Tiananmen through a combination of high- and low-tech methods: extensive online censorship and brute intimidation of dissidents and victims' families.

Survivors of Tiananmen are doing their best to fight this political amnesia.

This month, the images on this page are finally being shared with the public for the first time,



Students stand face to face with police. Tens of thousands of students from across the country, as well as professors, blue-collar workers and passersby, joined the protests.



Events planned by the student union of Peking University to commemorate the 70th anniversary of the May Fourth Movement of 1919. Bottom: A portrait of former Communist Party leader Hu Yaobang at the Central Academy of Fine Arts in Beijing. The first protests broke out in the heart of the ancient imperial city of Beijing, set off by Hu's death in April 1989.

according to Zhou. They were donated to Zhou's advocacy organization, Humanitarian China, by Jian Liu, 50, who took the photos and was one of the student protesters in Tiananmen. He now



lives in California. The images evoke a path not taken — an alternate reality in which the spontaneous gatherings and freewheeling, open-air political debates captured in them that spring were still possible today.

Instead, several waves of political tightening have further restricted China's civil society. Zhou, 51, interviewed here recently before the 30th anniversary of the Tiananmen Square protests, is a rare activist who has been lucky and stubborn enough to continue his work since then. After serving jail time and hard labour in China, he moved to the United States in 1995.

“Anywhere, anytime ordinary people are given the chance to choose, the choice is the same: freedom, not tyranny; democracy, not dictatorship; the rule of law, not the rule of secret police.”

Excerpts from the Interview

How did you get involved in the 1989 protests?

I was very interested in pushing for democratic change in China, and I was able to organize a free election in 1988 for the student union. Even though it was only for the physics department, it demonstrated our desire and ability to self-govern.

Who took these pictures?

They were taken by Liu Jian, another [former student protester] who now lives in San Francisco. [The photographer has asked NPR to follow the name ordering Jian Liu.] He knew it was a historical picture, so he took photos from the beginning, starting with Hu Yaobang's death. There's a picture of me offering a wreath to Hu Yaobang on April 16.

Tell me a bit about your upbringing. What made you step up as a student leader in 1989?

The contradiction in me was that I was a really good student. I was No. 1 in all subjects. On the other hand, I grew up in a village in the

suburbs of Xi'an [the capital city of the northeastern Shaanxi province]. That means I was part of the nongcun [countryside], the peasants. So we were second-class citizens. So the desire to make my life better as well as transform society into a better one, a more just society, was an important one. That was there in me from very early on.



Top: Students climbed up to get a better view of Tiananmen Square. Bottom: Professors support hunger strikers.

Was there a moment that changed your life?

April 21. There had been police brutality the day before, the 20th, and the next day, April 22, was the day of Hu Yaobang's memorial. A lot of students gathered at Tsinghua University on April 21. We were echoing the call to rally at Tiananmen Square for Hu Yaobang's memorial the next day. There were thousands of us gathered near the crossroads at No. 10 dining hall [on Tsinghua University's campus]. But there was no one to stand up. I realized most people were just like me: We want to do something, but on the other hand, we are also kind of afraid. We want other people to take the lead. So eventually, out of my own duty, I took the lead.



One exhausted hunger striker is helped by others.

What was the atmosphere at Tiananmen Square like during the protests?

It was very tense in the night because we were expecting police action. It was always rumored they might clear the square. And it was cold. We were hungry. We couldn't find a bathroom because there were just so many people. So we tried to encourage each other. We tried to stay awake by singing the national anthem because we believed we were patriotic. The top two popular songs that we were singing were The Internationale and the national anthem. That kept us going until the morning. In the meantime, it was just so hectic. On the spot, people who never knew

each other were able to form some consensus. For example, we proposed a petition with seven demands. The most important were press freedom and the disclosure of the assets of government officials. When I came back from the square, I realized I had trouble hearing people simply because we were chanting so loudly during the protests.

Where were you the night of June 4, when they cleared the square?

I was in Tiananmen Square at the Monument to the People's Heroes. ... It was like a war zone. The whole night. We were like at the eye of the storm. We heard gunshots from all directions ... and I saw armored

vehicles rushing on the square, troops pouring in. We were surrounded. I actually tried to give a speech to the troops, but they threatened to kill me. I was trying to appeal to their human side. I was asking this question, "Why do you work for Beijing in such a fashion, killing people? Do you have family?" I just couldn't understand why they would do that. It was a peaceful protest in Beijing. We had overwhelming support. After I left Tiananmen Square, I went to Fuxin Hospital, where I saw about 40 bodies on the ground in a bicycle shed. Apparently, the hospital was overflowing with the dead and the injured so that they are just putting people's bodies on the ground outside.



A group of motorcyclists known as the Flying Tigers rides in support of the students on May 30, 1989.

Where did you go after June 4?

I went back home in Xi'an. I tried to organize some protest on the local university campus. We used the students' amateur radio station to broadcast, and we also had a meeting with local school authorities to ask for protection. Eventually it became obvious that whoever was associated with us would all be in danger. About 10 days later I saw my name on the most-wanted list broadcasted on national television. The police eventually found me and came with my sister and brother in law. They claimed that my sister and brother had reported me, but it was actually by accident. They had been trying to help me, but because they lived in a military



Some protesting students vowed never to withdraw from Tiananmen Square even after martial law was declared in May 1989.



A professor speaking on a megaphone to students on hunger strike.

complex, my situation inadvertently became known to the authorities.

What do you think the legacy of Tiananmen is today?

China today, politically, is a result of the Tiananmen massacre. Once they use their own troops to kill Chinese people, there's no stopping. There's no limit to their human rights abuses in particular today, because their totalitarianism is aided by technology and globalization. China today, politically, is a result of the Tiananmen massacre.

Over the past 30 years there has been so much done to erase the memory. On the other hand, every year people risk a lot to commemorate Tiananmen. For example, Pastor Wang Yi at the Early Rain church in Chengdu in southwestern China's Sichuan province insisted on openly commemorating Tiananmen every year. He was arrested with his wife in December 2018. Nobody has seen him since. But most importantly, the legacy of Tiananmen shows how Chinese people love freedom and they want



A crowd gathers to view the unveiling of the Goddess of Democracy statue, built by the protesters, on Tiananmen Square at the end of May 1989. The statue was destroyed less than a week later as the violent crackdowns began.

democracy. They were willing to sacrifice for it, even during and after the massacre.

So I think the fight is still going on for China even though it's very difficult for people like us who are still trying to keep the memory alive because the younger generation, the college students today, they have pretty much grown up completely under the shadow of the great firewall.

But you also see the legacy of Tiananmen being expressed in other examples of activism and democratic advocacy after 1989, don't you?

Right. For example, the 2014 Hong Kong Umbrella Revolution. I was there for a week on the street camping with the students. I was so touched. It was like the reincarnation of the Tiananmen protests. And for China, the generation of the protesters and the people who were influenced by Tiananmen have been the backbone of the civil society movement ever since. The Democratic Party of China in 1998 and later the Rights Defender movement. A lot of them were inspired by the Tiananmen movement — including the 709 lawyers, Xu Zhiyong, Liu Xiaobo and the Christian house church movement.

What motivates you after 30 years of activism?

First of all, I am a survivor. So many people died for such a great hope, for a better China. I have to carry on. It's mostly lonely work. Most of the people like me are living in isolation. But on the other hand, over these years, I was able to know of so many amazing stories of these people. It's like you're walking through the dark. You don't know where the light is. But all of a sudden you see someone else who was struggling and was carrying on the same ideals as you. ●

“The organised sector must consider how much can the unorganised sector be run down without hurting its own interest.”



Unorganised Sector Is Being Throttled, Further Marginalised

■ Arun Kumar

Indian Scenario

The corporate sector is doing well, as indicated by the stock market, which reflects its health. But the corporates represent only a few thousand businesses out of the crores operating in the country. Ninety-nine percent of the businesses are in the unorganised sector, and reports suggest that they are declining. The official GDP for Q1 of the current financial year 2022-23 was 3.3% above its pre-pandemic level. Yet, the stock markets are close to their historic high achieved in 2021. This disjuncture between the stock market and the economy reflects

the surge in corporate profits in a stagnant economy – and there is a story behind it.

The Reserve Bank of India data on around 2,700 non-government, non-financial companies released in August 2022 shows that the sales of these companies surged by 41% and net profits increased by 24% over the last year. Even if these figures are deflated by the wholesale price index (WPI), which has been rising above 10% during this period, the corporate sector surge far exceeds the economy's growth. If one component of the economy is increasing so rapidly, the other

part, the non-corporate sector in the industry, must be shrinking. The difficulty with the official data is that it does not independently capture the decline of the unorganised sector (it is proxied by the growing organised industry). If one could obtain the valid growth rate, the disjuncture between the official growth rate and the rise in the stock market would be even greater.

The government argues that tax collections are robust, indicating that the economy is doing well. Indeed tax revenue has grown 52.3%, according to the latest data. But this does not reflect

the unorganised sector where most incomes are below the taxable limits and which is exempt from the Goods and Services Tax. No wonder, the survey of Incomes by PRICE released at the start of this year shows the growing divide between the top 20% and the bottom 60% in the Income-Ladder.

Shift in Demand to Organised Sector

The divergence between the two sectors is visible. The head of the largest luggage manufacturer recently said their growth is surging because the smaller units are not doing well. The same was said by a top manufacturer of leather goods and earlier by the chairperson of the pressure cooker industry. The annual report of Hindustan Unilever also mentioned that its market share has increased. The rapid expansion of e-commerce is at the expense of neighbourhood retail stores. Such evidence is available all around.

It is not being argued that the entire unorganised sector is declining. Some units are suppliers to the small and medium sector units, which in turn are suppliers to the corporate sector. The growth of the corporate sector should benefit

these units, except where the larger units delay their payments.

The government has been pushing for digitisation and formalisation of the economy on the plea that this will curb tax evasion. As a result, the government can provide better services to the marginalised as more taxes are collected. But the unorganised sector cannot cope with these changes, which increase their costs, compared to the organised sector, which is already largely digitised and formalised. No wonder demand has been shifting from the unorganised and small units to the larger ones, spurring their rapid growth. It is also true of those units that are suppliers to the larger ones.

The GST was designed to formalise the economy. But that does not mean the promotion of the small and unorganised sector; instead, it has led to their displacement by the organised sector. The market of the former is being captured by the latter. It is the colonisation of the unorganised sector by the organised sector.

Colonial powers had conquered other lands to promote their own prosperity. They looted the colonised and framed the rules

of economic gains such that their produce could out-compete for the produce of the colonised. While loot was often for a limited time, capturing the markets gave their economy a long-term advantage over the economy of the colonised.

The surplus from the colonised countries was drained out, which set back their development. Simultaneously, it enabled the economy of the colonisers to develop faster and helped them develop their technology, thereby widening the gap between them and the colonised. In self-justification, the colonists claimed to be 'civilising the barbarians'. The benefits of colonisation were listed as the setting up institutions, universities, railways, the rule of law, etc. The fault for the poor living conditions of the colonised was blamed on their backwardness by the colonists.

Organised Sector Colonising the Unorganised Sector

These arguments scrutinise the claims of the government and the Indian organised sector and find them false. Formalisation of the economy is stated to be for the broader good, including the



unorganised sector. It is argued that the benefits of development (of the organised sector) will trickle down to the marginalised. The extraction of the surplus from agriculture, via terms of trade, both for industrialisation and the lifestyle of urban elites, is also said to be for the benefit of all, even though it pauperised most agriculturists and rural areas.

The rules of economic gains enable the organised sector to corner most of the development gains. The marginalised sections are expected to be satisfied with their meagre material gains. It is often implied that the marginalised should be grateful for whatever little they have. Rising disparities are justified on the grounds of merit while glossing over the impact of skewed social development at the expense of the marginalised sections. Did the colonists not have similar arguments? Globalisation which benefits the organised sector is also held out as progress for the country while ignoring its marginalising impact.

The GST, digitisation and formalisation are setting the rules of the gains in favour of the

organised sector at the expense of the unorganised sector. As the production of the latter declines, the produce of the organised sector finds new markets for its expansion. The growth of the organised sector in a stagnant economy points to that.

Not only is the unorganised sector ignored in data, but policies also ignore it even though it employs 94% of the workers and produces 45% of the output. It is the invisibilization of this sector and quietly making its market available to the organised sector. But, the skewed development is reducing the size of potential future markets, which will slow down the economy's growth, as happened before the pandemic. Moreover, it would lead to further clamour for concessions to support organised sector exports. That will further narrow the home markets in a Catch-22 situation. Only is the unorganised sector ignored in data, policies also ignore it even though it employs 94% of the workers and produces 45% of the output. This is the invisibilization of this sector and quietly making its market available to the organised sector.

But, the skewed development is reducing the size of potential future markets and that will slow down growth of the economy, as happened prior to the pandemic. This would lead to further clamour for concessions to support organised sector exports. That will further narrow the home markets, in a Catch 22 situation.

The Atmanirbhar package announced by the government in May 2020 is a recent example of the rules of gains being set against the unorganised sector. It contained a package of policies for agriculture designed to enable large businesses to capture the agricultural markets and eventually push the small and marginal farmers out of farming and turn them into agricultural workers. The policymakers seem unconcerned that this would aggravate the prevailing acute problem of unemployment and underemployment. Introducing the labour code is another concession to businesses that will further marginalize the already marginalised workers.

In brief, neither the colonisers earlier nor the policymakers promoting the organised sector now are concerned about social justice. But that is a crucial element of any democracy – the interest of the vast majority should prevail. The organised sector must consider how much can the unorganised sector be run down without hurting its own interest. The official growth rate declined even before the pandemic, and that is continuing. It is myopic of the organised sector that they are not only unconcerned with the decline of the unorganised sector but seem to be celebrating it. ●

Arun Kumar retired as a Professor of Economics at Jawaharlal Nehru University and is the author of Indian Economy's Greatest Crisis: Impact of the Coronavirus and the Road Ahead, 2020.





What is commonly called the flu is one of Nature's most powerful methods of restoring health.

Dr. Herbert M. Shelton

Dr Herbert Shelton wrote an entire article titled Influenza in 1944. He states:

Physicians and patients rarely realise how much the treatment is responsible for increased and prolonged suffering and death. Physicians are unaware of their fallacy to 'eat plenty of nourishing food to keep up your strength'. ...Delirium, spasm, peritonitis, pneumonia, pleurisy, heart trouble, sleeping sickness etc are listed among the complications of influenza. These develop in those who are fed and drugged.

Whether the condition is severe cold, influenza, or pneumonia, the first thing is to stop eating. Absolutely no food, but water, should be allowed until the acute symptoms have subsided. No drugs of any kind should be resorted to.

Go to bed and rest. Keep warm. Rest, fasting, warmth- these are the needs. Have plenty of fresh air in your room. Under these conditions you may lie in bed and get well in a short time with no complications and no sequels.

You don't need treatment. The fever, inflammation, coughing etc constitute the healing process. Just get out of their way and permit them to complete their work. Don't try to aid nature- she doesn't need your puny aid- she only asks that you cease interfering.

Move Ahead With Courage

- Shrii Shrii Ānandamūrti

One thing all of you should remember. Moral judgment regarding virtue and vice takes place only in the material world. People hate a sinner, and perhaps they should. Similarly, people regard a person highly if someone performs a virtuous deed. That also they should. But to the Supreme Father, is there any distinction between a sinner and a virtuous person? All these are concerns of the mundane world. So far as the Supreme Father is concerned, they are meaningless. Take the case of a child walking on the road with a gold necklace around the neck and costly ornaments decorating other body parts. It is such an attractive sight. The father of the child, holding on his lap, is caressing the child. The position of a virtuous person is like this. The “ornaments” we are speaking of are the person's virtuous deeds. They are not inseparable parts of the body. They have been earned or acquired from outside. Try to get the point.

And what is the nature of sin? Suppose again that a child is walking on the road and suddenly falls into a gutter. Naturally, arms and legs will be covered with mud. Will the father despise his child in this condition? Other people on the road may be repelled. But what will the father do? He will immediately pull his child out of the drain, wash arms, legs and body, take him on his lap, and try to console: “What makes you cry, my child! Everything is okay now. You are all clean now. I'll dry you off with a towel.” The position of those branded by society as sinners is like this.

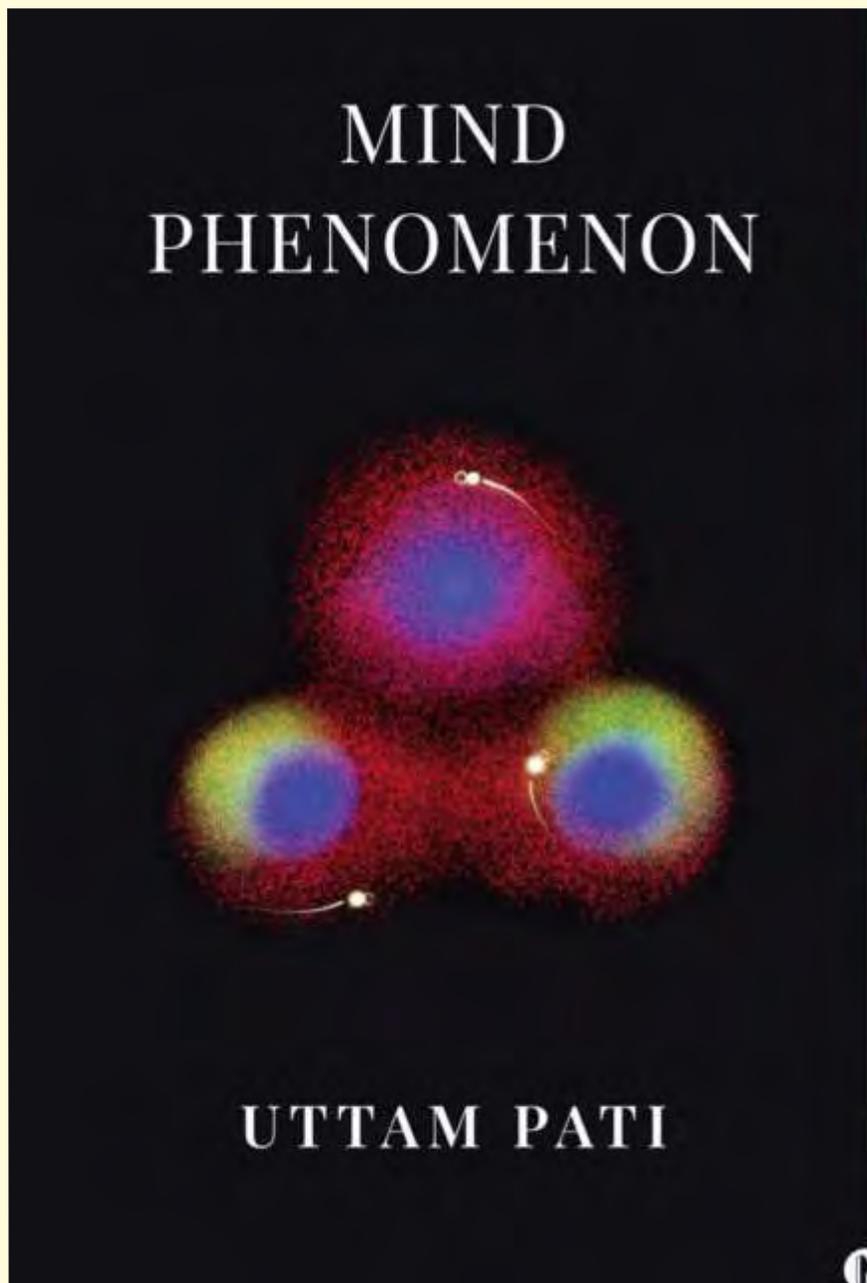
For Parama Puruṣa, no difference exists between virtuous people and sinners. It is true, however, that such distinctions do exist in the world at large and in society. The world holds a virtuous person in high regard and shuns a sinner. It is but natural, so far as society is concerned. But for God, it is different. So the thought, “I am a sinner. How can I show my face to Parama Puruṣa”, should never be allowed to enter your mind. One may feel shame and shyness before outsiders, but the question should never arise before God.

Moreover, you should always remember one thing of great importance – shyness is a pásha, external bondage. You will have to fight against that bondage. For this reason, you should always be vigilant that no complex – superiority or inferiority – finds a place in your mind. What is desirable is that you move ahead with courage, maintaining all the while perfect tranquility of mind.

Some people think: “The spiritual path is thorny; how will it be possible for me to tread that path, since my past life was not that glorious at all!” It is not good for anyone to have such a mentality. It is true; however, that sādhaná is a constant struggle against avidyá. The force that carries people away from Parama Puruṣa is called avidyá shakti. Undoubtedly avidyá shakti is very powerful. If any so-called sinner thinks, “How can I fight against this formidably powerful avidyá shakti?” my advice will be no such thought should ever be entertained. Think of a person who is not a sinner but a very good person. Is it possible for such a person to fight against this powerful avidyá? No, not even for that person is such a struggle possible. That person is also an ordinary human, like you. Understandably, fighting against avidyá is difficult for a sinner, but is it easy for a virtuous person? No, not at all. Avidyá is very powerful. How can a weak human fight against it? One cannot.

So you see, virtuous people and sinners are equal from this point of view. But from this point of view, whether a person is virtuous or a sinner, the person is a human being and, as such, a child of Parama Puruṣa. Hence no one should lose heart or feel afraid under any circumstances because one whose mind is fixed on Parama Puruṣa is gradually moving nearer and nearer to Parama Puruṣa. It is because they are moving gradually nearer and nearer to Parama Puruṣa, which means they are drawing progressively more and more energy from Parama Puruṣa. How, then, can one remain weak? On the contrary, with the strength of Parama Puruṣa, they will gradually become strong.. ●

Renowned Professor Supports Microvita Theory in His Book



Dr. Uttam Pati, a renowned professor and Emeritus scientist, has released his latest book "Mind Phenomenon" through Amazon. Dr. Pati is a respected figure in the field of biotechnology, having served as Dean and Chairman at the School of Biotechnology at Jawaharlal Nehru University (JNU) in New Delhi.

With a diverse educational background, Dr. Pati is an alumni of the University of Brunswick (Canada), Max Planck Institute (Germany) and Massachusetts Institute of Technology (USA). He has also had a distinguished career, having worked with prestigious institutions such as Yale University (USA) and Augusta Medical College.

The book, which is meant for academicians, scientists, and general readers with an interest in modern biology, explores the connection between the mind and the body, and presents new approaches to the process of living. It also aims to understand life as a phenomenon.

The proposed unit particle in the book supports the 'Microvita Theory' propounded by Prabhat Ranjan Sarkar. It is an exciting read for those interested in the intersection of science and philosophy.

ACTIVITY



Mumbai University Holds a Talk on PROUT



On 11th January, Mumbai University's School of Economics and Public Policy, organised a special talk on Shrii Prabhat Ranjan Sarkar's contribution to socio-economic development of humanity in the form of PROUT philosophy at the Economics department's seminar hall. A number of teachers and students of the Economics department attended the talk.

Professor Dolly Sunny, Director, School of Economics and Public Policy, took the initiative to organize the





ACTIVITY



lecture and invited Acharya Divyachetananda Avadhuta to deliver a talk on the above-mentioned topic.

Acharya Divyachetananda Avadhuta said, "The Prout is a unique and comprehensive approach to economic development that emphasizes the importance of balancing economic growth with social and environmental considerations.

One of the key principles of Prout is the concept of "maximum utilization and rational distribution" of resources. This means that resources should be used in the most efficient way possible to meet the needs of all members of society, rather than being concentrated in the hands of a small elite.

Another important aspect of Prout is the emphasis on decentralization and local self-reliance. The theory calls for the development of small-scale, community-based industries and the empowerment of local people to make decisions about their own economic development."

Morning India
For TV, Epaper & News visit: www.live7tv.com
Kolkata, Saturday

School of economics and Public Policy organised a special lecture on Prabhat Ranjan Sarkar

MI News Service, Mumbai/Kolkata: School of economics and Public Policy, Mumbai University organised a special lecture on Sri Prabhat Ranjan Sarkar's contribution to the Socio-economic development Program. Dr. Dolly Sanyal, Director, School of Economics and Public Policy, Mumbai University invited Acharya Divyachetananda Avadhuta, Central Public Relations Secretary of Ananda Marga Pracharak Samithi, to deliver a talk on the said topic. Acharya Divyachetananda Avadhuta in his talk explained that two essential elements are related to this

amnesia. Increasing of Purchasing capacity, Industrial Development, Decentralization and development Program. He further also explained that there are two views of life-synthetic view of life and Darwinian view of life. Acharya Divyachetananda Avadhuta advocated P. B. Sarkar's Quadri-dimensional Economics, 1 Peoples economy 2. Physics economy, 3. commercial economy and 4. General economy. Dr. Dolly Sanyal also highlighted P. B. Sarkar's Socio-economic development program.

Techn India Group Hosts Social Awareness Programme with Nobel Peace Laureate Prof. Jerru White

ACTIVITY



Proutists in Delhi Organize Mass Feeding



On January 15, Neo-Humanist Education Foundation, which publishes a monthly magazine 'PROUT' from New Delhi, organised a mass feeding program at 'Prout Bhawan' in Malviya Nagar, Delhi.

This program has been going on for the past several months. For this weekly event, a number of local proutists gather every Sunday at Prout Bhawan and cook nutritious food, which is then served as lunch to hundreds of economically-backward people in the surrounding areas.

The program is organized under the supervision of Acharya Santoshanand Avadhuta, Editor, Prout magazine. Proutists Tarun Samantrey, Madhusmita Das, Pratibha, Dilip, Neha, Shobha, Kiran, Kajal, Anita, Nidhi Sati, Acharya Rudrashishanand Avadhuta, Avadhutika Vishnupriya Acharya etc. actively work every week to make the mass feeding program a success.



PBI Gears up for General Elections, 2024



On 31 December 2022, Proutist Bloc, India's 40 central and state office-bearers from Bihar, Delhi, Orissa, Jharkhand, Uttar Pradesh, Karnataka, Madhya Pradesh, Maharashtra etc met in Anand Nagar.

In the presence of National Convener, National President, General Secretary, Vice President, and different state presidents, the following points were discussed in the meeting:

- (1) 2024 Parliament Elections : All State Presidents were required to provide a list of potential candidates along with the names of respective constituencies for the upcoming General Elections - 2024.
- (2) Booth-level Mobilization: There are around 9 lac booths in India. It was decided that the party needs to focus on booth-level mobilization.
- (3) Need to Focus on Publicity too: It was concluded that the party needs to focus on publicity as well. For instance, the Odisha unit, which is doing good work, was asked to share the news of all its activities with Media Secretary Dharmendra Kumar Sinha for wider publicity.
- (4) Monthly Reporting: It was decided that state units would submit monthly progress reports with the centre.
- (5) More Agitations & Campaigns: The delegates felt the need to organize more agitations and campaigns to highlight the problems of the common people. The ways and means to do so were also discussed and determined.

The meeting concluded with the National Convener's address, who summarized the discussion and briefly presented the party's future course of action upto the General Elections. He called upon the cadres of the party to work timelessly and selflessly. Finally, he invited all to attend the upcoming National Convention to be held in Kanpur on 18-19 Feb 2023.



Shrii Prabhat Ranjan Sarkar

The Unknown Traveller Came

ELO, ANEK JUGER SEI AJÁNÁ PATHIK
CETANÁR MADHURA TÁNE
TÁI, JIVAN ÁMÁR BHARE GELO GÁNE

O that unknown traveller
Of many aeons came
With a sweet melody of consciousness,

SAB HÁRÁNOR VEDANÁTE
SAKAL BHOLÁR RIKTATÁTE
SAB PEYECHIR CHANDE GÁNE

That's why my life filled with song.
In the agony of losing all,
In the emptiness of forgetting everything,

SUNDARERA ÁVÁHANE
ÁVÁHANE ÁVÁHANE, ÁVÁHANE
TÁI, JIVAN ÁMÁR BHARE GELO GÁNE

I got everything in verse and song,
With a lovely invocation -
An invocation, an invocation, an invocation.



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