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Vol No. 46 | Issue No. 02 | February 2025 | Price 30/-



PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



**HUMAN SOCIETY IS
ONE AND INDIVISIBLE**



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Fundamental Principles of PROUT

It is the
Sadvipras who
must take
most of the
responsibility
to remove
disunity in
society.

– Shrii Prabhat Ranjan Sarkar



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



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



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



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



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

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Rate (INDIA)

Newstand Price	-	₹ 30/-
Annual Subscription	-	₹ 325/-
Two Years Subscription	-	₹ 612/-
Three Years Subscription	-	₹ 864/-
Five Years Subscription	-	₹ 1350/-
Ten Years Subscription	-	₹ 2520/-

Overseas (BY AIRMAIL)

Annual	-	US\$ 45
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Overseas (By Paypal)

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

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, Prout Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi -17
For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.
Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017
A/C No. 30379188250 IFSC SBIN001493

Overseas remittances may be made by Paypal using id **prout.am@gmail.com**
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Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017
Editor : A'ca'rya Santosananda Avadhuta

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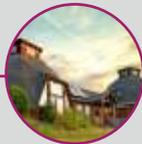
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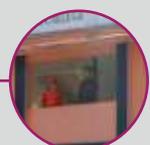
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FROM THE EDITOR'S DESK

Why Such Extravagance!

Once every 12 years, millions of the world's most zealous Hindu pilgrims gather at the confluence of the Ganges and Yamuna rivers near the city of Allahabad (Prayagraj) for the greatest of India's immersion rituals, the Maha Kumbh Mela. The 2001 Maha Kumbh Mela was particularly auspicious, being the first of the new millennium and coinciding with an astrological planetary alignment that occurs once every 144 years. By the time the 2001 Kumbh Mela ended on February 21st, approximately 70 million saints, sinners, Sadhus, faith healers, preachers, gurus, charlatans and devotees from across India and the world participated in perhaps the single most colossal gathering of humanity since the dawn of time.

The Kumbh Mela is a religious festival that takes place every 12 years at one of four locations in India: Prayagraj, Haridwar, Ujjain, and Nasik. The festival commemorates the legend of Vishnu spilling four drops of nectar from a pot at the four Tirthas, or places of salvation, where the Kumbh Mela is held.

Ardh Kumbh is held every six years, while the Kumbh Mela every twelve. The mela draws tens of millions of pilgrims over the course of approximately 48 days to bathe at the sacred confluence of the Ganga, the Yamuna, and the mythical Saraswati river. The congregation includes Ascetics, Saints, Sadhus, Sadhvis, Kalpvasis and pilgrims from all walks of life.



1850 Kumbh, Haridwar



1954 Kumbh, Prayagraj

In 1882 the Mahakumbh cost Rs 20000 in which 8 lakh devotees took the holy dip on Mauni Amavasya, then undivided India's population was 22.5 crores. This year's Mahakumbh is being held with much fanfare and much advertised on TV and is likely to cost Rs. 7500 crores and devotees are expected to visit and take the holy dip at the Sangam in Prayagraj. The funds would be used for infrastructure, crowd management, sanitation, transportation, healthcare, and security. The 2025 Mahakumbh is expected to draw 40 crore devotees. Statistics tabulated below give clearer picture:

Year	Cost (Rs)	Today's value	India's population then in crores	No. of devotees/ visitors
1882	20,288	Rs 3.6 crs	22.5	8 lakhs
1894	69,427	Rs 10.5 crs	23	10 lakhs
1906	90,000	Rs 13.5 crs	24	25 lakhs
1918	1,40,000	Rs 16.4 crs	25.2	30 lakhs
2001	Rs 165 crores	-	-	7 crores
2013	Rs 1300 crores	-	119.11	12 crores
2019	Rs 4200 crores	-	138.31	25 crores
2025	Rs 5000 crores*	-	145.09	40 crores

* Official figure, unofficial estimates taking into account hidden costs etc peg it at Rs. 7500 crores.

UP Govt claims it will generate revenue of Rs 2 Lakh Crores

Such expenses have progressively increased over the years showing quantum jumps in recent years. The numbers of people have also increased. While this does involve a lot of work and satisfies people's sentiments, it still begs the question, whether such extravagance is rational or justified for a religious tradition when millions in India suffer from hunger, malnourishment, lack of education and medical facilities.

Even one fourth of this wealth created by the sweat of labourers, the genius of engineers, scientists and entrepreneurs with hopes for their children, would be able to build thousands of schools, hundreds of hospitals and clinics and provide midday meals to millions of children in schools. It is hoped in future wiser counsels would prevail in the minds of leaders of the country and society.

This is one of those times when such rational choices must be made. It is the moment for them to introspect and saner voices to speak out in unison for the benefit of the poor masses of the country, so that India once again becomes a developed country as it was before, when ancient India transformed the world. ●



Laboratory Babes

An amazing insight into the future by Prout's founder. Once this becomes a reality, women would be able to be relieved off childbirth and gradually their physiology would undergo changes and they can contribute further towards the all round progress of themselves and mankind as a whole.

- Savita Krishnan, Chennai

Real and Virtual : Humans and Users

It is unfortunate that with the unprecedented development of technology and over dependence on it in conducting day to day life, humans are becoming less as humans and more as users of technology. This is creating a situation when people start to behave more as robots than like actual thinking humans.

- John D'souza, Margao, Goa

End of Syrian Civil War

It's good that the long and bloody civil war which killed 1.5% of Syria's population war has finally ended. It's time the world got

together to repair the destruction caused and rehabilitate the people who face appalling hardship and suffering.

- Manisha Sharma. Udhampur

Downing Iran Air Jet by US Warship

This surely is a War Crime, but who is to try Captain Rogers, when US is all powerful. In any war crime it's the country that wins decides war crimes of a country that loses. Only if there is a strong World Government and not the present toothless UN that such a trial would be possible.

- Gul-e-rana Khan, Moradabad

Cardinal Principles and Humanitarian Law

International Humanitarian Law is a good attempt to keep in check the cruelties of war. But without adherence to Human Cardinal Principles that define humanity, which are of universal nature, it is at best a lukewarm approach. Also such laws also include the protection of all life forms on Earth which is the basis of Neo-humanism.

- Charanjit Singh, Ludhiana

India's Street Vendors

All over the world these street vendors are marginalised sections of society and governments should look after them and provide special facilities so that they can earn their livelihoods with a little more ease.

After all a lot of people depend upon them for meeting their day to day requirements.

- Badri Prasad, Patna

Prout as

People Caring Governance

It is a thought provoking article. The suggestions made should be

dispassionately considered by all authorities concerned.

- Suren Saxena, Gorakhpur

American Fascism Economic Democracy

It is true that economic democracy is more important and more essential than political democracy for the mass of the people. Political democracy is a power to the people to choose leaders once every 4-5 years. Economic democracy guarantees freedom from poverty over a lifetime.

- Dhanajay Sahane, Pune

Population and Prout

An interesting article which draws extensively on Prout founder's views on the subject. Population control is a brainchild of the capitalists who control most of the world's wealth and do not wish to share it. Poverty is easier shared than riches.

- Grace Mallory, UK

Microvita Theory

With Microvita Theory the world of science, viz. chemistry, biochemistry and all other associated branches of science will undergo a revolutionary change in the future and also the theory of evolution itself.

- Fali Navroze, Mumbai

Urgent Electoral Reforms

An excellent article. People in authority must sit up and take notice.

- Raja Menon, Kochi

Forgotten Indian POWs

Sad that the Government of India has still not been able to bring closure to this long pending case of missing Prisoners of War. ●

- Parveen Sukku, Palampur

FROM QUARRY TO COURTROOM

This is a story about Amar Lal, once a child labourer in Rajasthan, who was rescued from a quarry by Nobel laureate Kailash Satyarthi. Having gained an education and purpose, he's now fighting child exploitation as a lawyer.

Six-year-old Amar Lal whose parents were of Rajasthan's Banjara nomadic tribe, for him everyday was the same, every morning the family — hailing from the Banjara nomadic tribe in Rajasthan — would pack their meagre belongings and move from quarry to quarry, where a hard day's work awaited. As the colours of the sky changed their hue from blue to orange to black, the family would break stones. School for him was a distant dream as was a permanent house.

But one day in 2001, his destiny changed when Nobel laureate Kailash Satyarthi the internationally acclaimed child rights activist visited the quarry. He had been at the vanguard of the global movement to end child slavery and exploitation of children since 1980. Today Amar a lawyer, advocates for child rights and looks back on the journey of his life from quarry to courtroom, filled with miracles he never could have imagined.

Recalling the fateful day when Satyarthi was conducting a rally in his village — an education march part of the 'Bachpan Bachao Andolan (Save Childhood Movement)' — Lal says Satyarthi spotted him carrying heavy boulders. A short conversation later, Satyarthi had convinced Lal's parents that their child was meant for greater things.

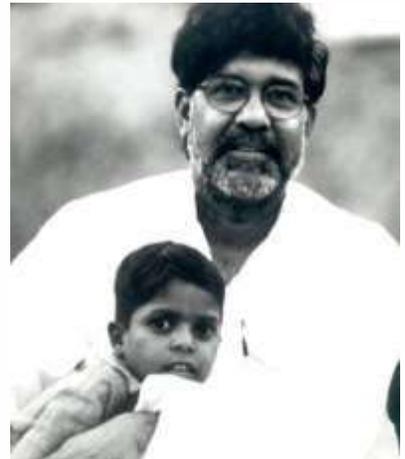
"I vividly recall Kailash ji asking my parents whether I went to school. They were perplexed. Not my parents, grandparents or even great-grandparents had ever been to school. A nomadic lifestyle was the only one we knew. Work was all we were taught to do," the 28-year-old lawyer reminisces.

"At the quarry, we worked under contractors. We'd move from one place to another. It was a tough life. It was hard work. We lived far from cities, and spent days laying stones on railway tracks, digging telephone lines, and more," says Amar. But at the *ashram*, he found friends whose stories made him realise how fortunate he was. Though his life was tough it wasn't cruel. "Almost all the children at the *ashram* had been trafficked from their parents and forced into bonded labour. At least I had a safe place to return to every night, even while living near the quarries. I was only hurt by stones, never people". He adds, "The scratches on their bodies and burn marks on their hands told stories. I was shocked when I heard how some of their friends would be killed by these 'employers because their feet kept slipping while carrying the stones".

He graduated as a lawyer in 2018, and since then has been working with Satyarthi on cases and rescue operations, and in turn, giving hope to many more children. The gamut of his work involves identifying villages where children don't go to schools, where child marriage is rampant, and then conducting surveys to assess the socio-economic status



Amar as a lawyer
with Satyarthi and his wife



Young Amar with Satyarthi

of these children. Awareness programmes follow to encourage the children to understand their rights and bring violations to the notice of the higher authorities. Once these come to light, Amar Lal takes on these cases and defends children wrongly accused of offences, children who are exploited, and victims of rape. He also advocates for the Indian Government to strengthen and enforce policies on children's rights.

His first case among 250+ holds special significance. "I was at the Court one day when I came across a family. When I heard their story, it shocked me. The 14-year-old girl had been raped and the lawyer that the family had approached had taken her statement. On learning that the rape had been done by a police officer, the lawyer had altered her statement and the officer was on bail." He decided to fight her case. "We re-recorded the statement of the girl, and had the accused sent to jail".

For him, having been a victim of child labour, such cases he takes up holds special significance. "That is what justice is about. Today, there is social media. Everyone knows that children should not be engaged in work. I won't suggest clicking a picture of a child labourer and posting it online since that is a violation of privacy. But you can make the child's family aware of it, put an NGO in touch with them, and ask Government authorities to step in", he says. ●

- Krystelle Dsouza

HUMAN SOCIETY IS ONE AND INDIVISIBLE

Shrii Prabhat Ranjan Sarkar

*This important discourse
is presented in three parts -- Eds*

Various races and countries have been plagued
with clashes and conflicts due to petty, selfish interests.

The starting point of the origin of human beings and the culminating point of their movement is the same. It is the natural law for any entity to originate from the same source and to merge in the same source.

The fundamental stuff of all the humans of this world is the Macrocosmic Consciousness. All are the children of the Supreme Immortality (Amrtasya Puttrah). Fundamentally all human beings are equal. Therefore there should not be any discrimination. In the external world, however, we notice

numerous conflicts and strife among human beings.

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

To get the proper answer, one has to go deep into human psychology because true unity lies

in the realm of the human mind. The extroversial mind of human beings, due to inherent Samśkaras, becomes obsessed with and influenced by the external environment. A person influenced by the imposed Samśkaras of the society may start to hate another person, but this hostility, this enmity, is something external. Internally, all human beings feel a deep attraction for others. This attraction is the natural wont of living beings. Had there been no balancing force among the objects created by the Macrocosmic Mind, then the entire cosmological



structure would have shattered into pieces. The cosmological balance is maintained due to this attraction amongst the different objects and entities. From atoms and molecules to human beings with developed consciousness, all entities feel attraction for one another. He keeps all the finite entities bound to Him by His inscrutable Cosmic Love.

All entities drift in the vast divine flow as the minute manifestations of the Supreme Lord. They are entitled to Cosmic Love by birth. That is why one should remember that attraction is the law of nature. Attraction is not negative repulsion, rather repulsion is negative attraction.

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

In the past, people who remained engaged in bloody battles over religious issues reunited after the battles were over. Similarly, on language issues also there were numerous clashes, but after some time, the mutual

bickerings were forgotten and as result of synthesis, a new mixed language emerged. Thus, instead of reacting to apparent differences, one should seek internal unity. The various differences which split society must be removed in the interest of collective welfare. In order to do that, one must look for the common link, the points of affinity, in the multifarious lifestyles and diverse expressions of life.

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

If this principle is strictly followed there will be an increase in human unity and a corresponding decrease in the degree of disunity. I have already said that no difference lasts long. So if the aspects of disunity are discouraged, the human society

will gradually find a universally acceptable link through mutual association and attraction. One should always remember that in the interest of social welfare and unity, fissiparous tendencies should never be encouraged. Whenever differences arise, it would be wise to ignore them. If at all something should be said, then one should say that this is not the proper time to bother about petty differences. Take the case of the national language.

There is a group of people who are very vocal about the national language. But is it the proper time to fight over the language issue? Thousands of Indian people still live precariously below the subsistence level suffering from hunger, famine, disease and financial hardship. This is the time to fight against socio-economic exploitation.

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

To unify society we must first remove social and economic disparities. In a society where one person wallows in luxury while another gradually starves to death, the bondage of friendship is inconceivable.

Similarly, if there is hatred in the social sphere, such as the hatred an upper caste person may have for a low caste person, one can hardly imagine an atmosphere of fraternity. Those who have wealth may try to buy others to



serve their purposes but one cannot have unity with a slave.

Táká diye shudhu máthá kená yáy
Hrday yáy ná kená.

[The mind can be bought with money, but not the heart]

To experience the warmth of another's heart one will have to give up the false sentiments of artificial human-made differences. For that we must first wage a ceaseless fight against poverty. Poverty is a common enemy of all the Indians. When a severe blow is dealt against the common enemy, all the interested parties will become united out of their own selfish motivations.

This campaign against poverty will have to be carried on step by step. The first step is to arouse an anti-exploitation sentiment. Each and every person should be convinced that the entire wealth of the world is the common patrimony of all. To utilize that wealth is the birthright of everyone and no interference in that birthright will be permissible.

Each and every person should be guaranteed the minimum necessities of life by providing everyone with sufficient purchasing capacity. It is not enough to provide the minimum necessities of life – simultaneously, the wealth of the country should also be increased. If sufficient wealth is not generated to meet the growing demands of the people, seeds of discontent will settle in their minds.

So the increase in population should also be accompanied by an increase in the generation of national wealth. Unfortunately, the so-called leaders of modern India do not pay attention to this. Through various development programmes, the shortage of national wealth can be removed to a great extent.

Take the case of the Indian province of Orissa. Agriculture, particularly summer crops, is still totally dependent on monsoons.



Had artificial irrigation been introduced.

Orissa could have achieved a three-fold increase in yields. Orissa today provides food to only fifteen million people. Had agriculture been properly developed, Orissa could be supplying food to forty million people. Orissa is also very rich in mineral resources such as coal, chromium, bauxite, manganese, etc. The present Indian leaders export those mineral resources to overseas countries.

If those raw materials were utilized for indigenous industrial production, then four big steel plants can easily be put into operation. This would substantially raise per capita income. But the leaders, instead of paying attention to those things, have been framing five-year plans whimsically. Ultimately, these plans neither remove the economic disparities nor increase the collective wealth.

To achieve these twin ends the present economic system is to be thoroughly overhauled. At the very outset, to facilitate socio-economic development, the country should be divided into socio-economic zones. If state boundaries are demarcated on the basis of political and linguistic considerations, then socio-economic plans can never be properly drafted and various economic problems are not given due attention. That is why

economic zones are indispensable for expediting economic progress. At the moment, there are various economic units with different economically problematic areas within the same political zone. For instance, in Chottanagpur hills of Bihar, there is an acute problem of irrigation, whereas in the plains of North Bihar, there is a problem of drainage of water.

In the same way, Royal-Sima, Shrii Kákulam and Felangana areas have been annexed to the same political province – Andhra – although their economic problems are different. That is why, considering the economic problems, in the interest of those people different socio-economic zones should be created.

It may be that converting these different political units into a single economic zone right now, if implemented for administrative purposes, may lead to complications. So one economic zone may be divided into two political units (even one if necessary).

There can be more than one economic zone in a political unit. The formation of linguistic states is meaningless: national unity can never be achieved through the creation of political linguistic states. To think that if the exploiters, capitalists, industrial proprietors and labourers speak one language, then unity among them will be maintained, is sheer foolishness. ●

To be concluded



Since the earliest times, humanity has been on the move. Some people move in search of work or economic opportunity, to join family, or to study. Others move to escape conflict, persecution or large-scale human rights violations. Still others move in response to the adverse effects of climate change, natural disasters or other environmental factors. Today, more people live in a country other than the one in which they were born. According to UN statistics as of 1 July 2020 the global number of international migrants was estimated to be 281 million. International migrants comprise some 3.5 per cent of the global population, compared to 2.8 per cent in 2000 and 2.3 per cent in 1980. While most people migrate out of choice, others migrate out of necessity and by the end of 2022, the world hosted an estimated 35.3 million refugees, including 5.9 million Palestine refugees under the mandate of the United Nations Relief and Works Agency

PLIGHT OF MIGRANTS WORLDWIDE

In December 2000, the General Assembly proclaimed 18 December as International Migrants Day.

Arun Prakash

(UNRWA), and 5.4 million were asylum-seekers. UN defines an international migrant as any person who has changed his or her country of residence which includes all migrants, regardless of their legal status, or the nature, or motive of their movement.

A disturbing conclusion drawn by examining the so called quality of life by country, and the ability to migrate in terms of visa

access, reveals that the availability of migration options is partly related to the lottery of birth and in particular the national passport of the potential migrant. It appears, for instance, that some nationality groups are much less likely to have access to visas and visa-free arrangements. Nationals from countries with very high levels of human development can travel visa-free to around 85 per cent of

all other countries worldwide. These countries are also significant and preferred destination countries. However, the visa restrictions in place for countries with very low levels of human development indicate that regular migration pathways are problematic for citizens. Irregular pathways are likely to be the most realistic (if not the only) option open to potential migrants from these countries.

As per UN database, most people live in their own countries and only 4% of the world's population are immigrants. And they do so for a variety of reasons viz. economic hardship, political persecution, violence, and environmental challenges.

Illegal immigration is a global issue affecting both developed and developing countries. Now making headlines are illegal immigrants in USA, where as of 2022, an estimated 725,000 undocumented Indian immigrants were in the US, making them the third-largest group after those from Mexico and El Salvador. Unauthorized immigrants make up 3% of the US's total population and 22% of the foreign-born population. Closer to home, in

India as per Government estimates there are at least 20 million immigrants from Bangladesh alone making India the country with the largest number of illegal immigrants in the world.

In October last year, US Immigration and Customs Enforcement sent a chartered flight carrying Indian nationals back home, marking a growing trend in deportations to India. This was no ordinary flight - it was one of multiple large-scale "removal flights" carried out this year, each typically carrying more than 100 passengers.

The flights were returning groups of Indian migrants who "did not establish a legal basis to remain in the US". During the previous US financial year that ended September 2024 more than 1,000 Indian nationals had been repatriated by charter and commercial flights. Since October 2020, US Customs and Border Protection (CBP) officials have detained nearly 170,000 Indian migrants attempting unauthorised crossings at both the northern and southern land borders. Though smaller than the numbers from Latin America and the Caribbean, Indian nationals represent the

largest group of migrants from outside the Western Hemisphere.

Migrants from India are not from the lowest economic strata. But they cannot secure tourist or student visas to the US, often due to lower education or English proficiency. Instead, they rely on agencies charging up to \$100,000, sometimes using long and arduous routes designed to dodge border controls.

To afford this, many sell farms or take out loans. Not surprisingly, data from the US immigration courts in 2024 reveals that the majority of Indian migrants were male, aged 18-34. Canada on the northern border has become a more accessible entry point for Indians, with a visitor visa processing time of 76 days compared to up to a year for a US visa in India.

Unlike the US Mexico border the US-Canada border is also longer and less guarded. While it is not necessarily safer due to extreme weather, as happened in the case of Jagdish Patel, his wife and two children aged 11 and 3 who froze to death on January 19, 2022 while trying to walk across the border into Minnesota, criminal groups do not have the same presence there as they do along the route from South and Central America.

Indians try to cross into the US in larger numbers because of more economic opportunities and more ability to enter the informal economies in large US cities like New York or Boston where they mostly take up informal jobs like domestic labour and restaurant work. Another reason is large cities afford greater protection and lesser chance of detection. This however is going to become more difficult soon.

Established in 1951 the International Organization for Migration (IOM) is the leading



Migrants crossing the Rio Grande US-Mexico border

inter-governmental organization for migration and works to ensure the orderly and humane management of migration, to promote international cooperation on migration issues, to assist in the search for practical solutions to the challenges of migration and to provide humanitarian assistance to migrants in need, including refugees and internally displaced people.

In 2016, IOM entered into an agreement with the United Nations and became a related organization. IOM serves as coordinator of the United Nations network on migration, established by the Secretary-General in 2018. According to IOM's latest strategic plan, the organization's three main objectives from 2024-2028 are: to save lives and protect people on the move, drive solutions to displacement and facilitate pathways for regular migration.

Unfortunately since 2014, there have been 61,867 recorded deaths of migrants worldwide. The deadliest migration route is the Central Mediterranean, where at least 22,871 people have lost their lives. On the other hand, the world's deadliest migration land

route is the US-Mexico Border.

The Programme of Action of the International Conference on Population and Development, adopted in Cairo in 1994, has guided global action on migration. Chapter X of the Programme of Action examines the opportunities and challenges of international migration for development, highlights the rights of documented migrants, and provides concrete actions to address the challenges of undocumented migration.

In September 2016, the General Assembly convened a high-level meeting to address large movements of refugees and migrants.

The New York Declaration for Refugees and Migrants recognizes that refugees and migrants have the same universal human rights and fundamental freedoms and that they face common challenges and have similar vulnerabilities. It acknowledges the positive contribution of migrants to sustainable and inclusive development, and commits to protecting the safety, dignity and human rights and fundamental

freedoms of all migrants, regardless of their migratory status.

In December 2000, the General Assembly proclaimed 18 December as International Migrants Day. On that day in 1990, the Assembly adopted the International Convention on the Protection of the rights of all migrant workers and members of their families. Europe and Asia each hosted around 87 and 86 million international migrants, respectively – comprising 61% of the global international migrant stock. These regions were followed by North America, with almost 59 million international migrants in 2020 or 21 percent of the global migrant stock.

Africa at 9 per cent, Latin America and the Caribbean at 5 per cent, and Oceania at 3 percent. When compared with the size of the population in each region, shares of international migrants in 2020 were highest in Oceania, North America and Europe, where international migrants represented, respectively, 22 per cent, 16 per cent and 12 per cent of the total population.

In comparison, the share of international migrants is relatively small in Asia and Africa (1.8% and 1.9%, respectively) and Latin America and the Caribbean (2.3%). However, Asia experienced the most remarkable growth from 2000 to 2020, at 74 per cent (around 37 million people in absolute terms). Europe experienced the second-largest growth during this period, with an increase of 30 million international migrants, followed by an increase of 18 million international migrants in North America and 10 million in Africa.

In June 2018, the General Assembly proclaimed 16 June as the International Day of Family Remittances recognizing the transformative impact of migrant remittances in supporting development strategies,



Migrants and refugees after crossing the US – Mexico border

particularly on poverty reduction and access to basic services at the household level, and that remittances foster local investments that can encourage entrepreneurship and financial inclusion. Available data reflect an overall increase in remittances in recent decades, from \$126 billion in 2000 to \$702 billion in 2020. However this does not include unrecorded flows through formal or informal channels and the actual magnitude of global remittances are therefore likely to be larger than available estimates.

In 2020, India, China, Mexico, the Philippines and Egypt were (in descending order) the top five remittance recipient countries, although India and China were well above the rest, with total inward remittances exceeding \$83 billion and \$59 billion, respectively. High-income countries are almost always the main source of remittances. For decades, the United States has consistently been the top remittance-sending country, with a total outflow of \$68 billion in 2020, followed by the United Arab Emirates (\$43.2 billion), Saudi Arabia (\$34.6 billion), Switzerland (\$27.96 billion), and Germany (\$22 billion).

In December 2018, the Global Compact for Safe Orderly and Regular Migration (GCM) was adopted at an intergovernmental conference on international migration in Marrakesh, Morocco. The GCM is the first inter-governmentally negotiated agreement, prepared under the auspices of the United Nations, covering all dimensions of international migration in a holistic and comprehensive manner.

It is a non-binding document that respects states' sovereign right to determine who enters and stays in their territory and demonstrates commitment to international cooperation on migration. It seeks



Migrants from Kazakhstan arriving in Russia for jobs

to improve the governance of migration, to address the challenges associated with today's migration, and to strengthen the contribution of migrants and migration to sustainable development. In May 2022, at the first International Migration Review Forum, the General Assembly adopted the Progress Declaration, which reviewed the status of implementation of the GCM and provides a roadmap for increased global cooperation on migration.

The UN 2030 goals for sustainable development recognize the positive contribution of migrants to inclusive growth and sustainable development. Many of these goals contain targets and indicators which are relevant to migrants or migration. SDG target 10.7 calls on countries to “facilitate orderly, safe, regular and responsible migration and mobility of people, including through the implementation of planned and well-managed migration policies”. Other targets directly related to migrants or migration refer to the health workforce in developing countries (3.c), mobility of international students (4.b), human trafficking (5.2, 8.7 and 16.2), labour migration (8.7 and 8.8),

remittances (10.c) and legal identity (16.9). Further, SDG target 17.8 calls for disaggregating data by migratory status.

With the recent toppling of Assad's regime in Syria bringing to an end a decade of civil war during which in 2015 alone one million refugees fled to Europe, the same countries now are clamouring for their return back home. Way back in 1958 Prout's founder Shrii Prabhat Ranjan Sarkar during a discourse on Science and Population Control said: “Humanity has a right to live not only in this small world, but also on every planet and satellite, meteorite, nebula and every particle of this vast creation. If anyone wants to deprive human beings of this very birthright, then people will have to establish it by force”.

In the light of this cardinal truth, restrictions on people being confined to manmade borders becomes meaningless, and business of calling immigrants illegal makes little sense. While the above UN concerns and actions are laudable, it has not been able to solve the plight of migrants worldwide. The main reason being it can only advise and recommend but not the power to enforce. What is needed is a World Government with executive powers. ●



Stakeholder Capitalism and

PROUT

Key Differences in Vision and Implementation



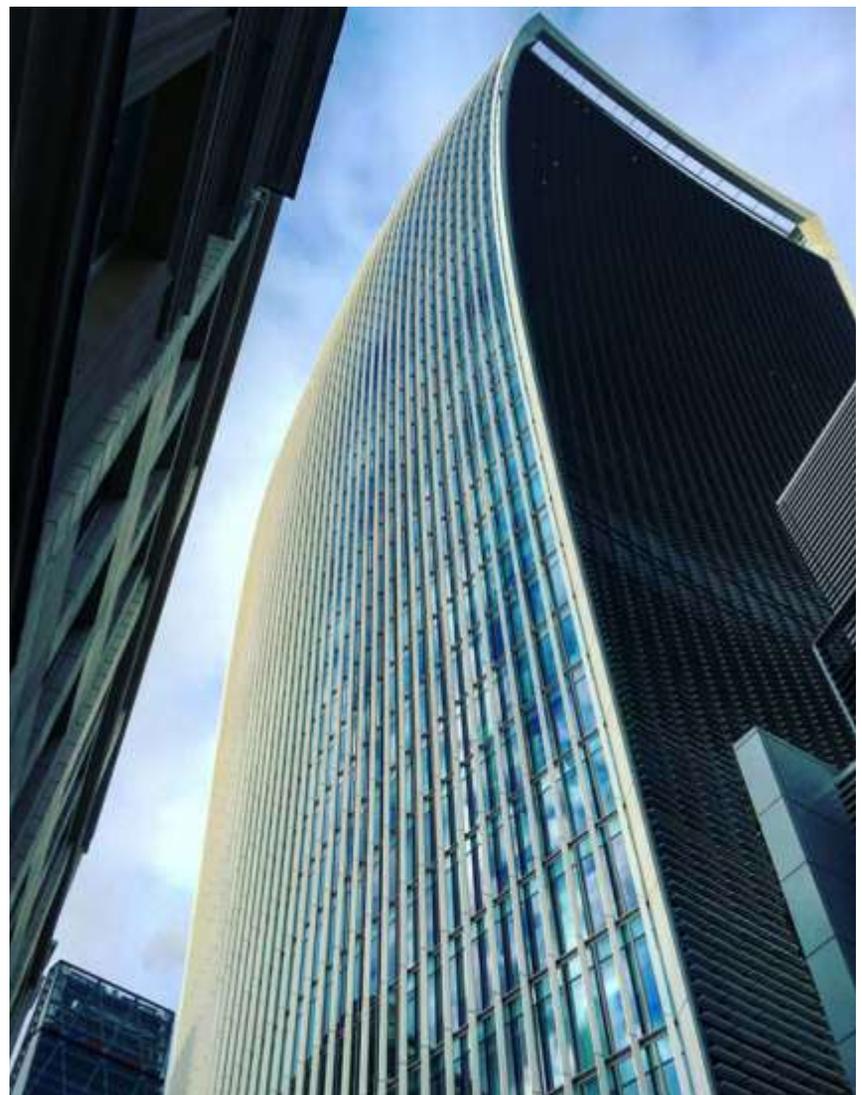
Ganga Grace

The core difference between stakeholder capitalism and PROUT lies in their underlying philosophies.

Stakeholder capitalism and the Progressive Utilization Theory (PROUT) represent two economic frameworks that aim to address modern societal challenges such as inequality, environmental degradation, and resource allocation. While they share a focus on collective welfare and sustainability, they diverge significantly in their philosophical foundations, ownership models, and approaches to achieving their goals. Stakeholder capitalism seeks to reform capitalism by balancing the interests of shareholders with those of other stakeholders, while PROUT advocates for a transformative shift away from capitalism toward a decentralized, cooperative economy rooted in spiritual and ethical values.

Philosophical Foundations

The core difference between stakeholder capitalism and PROUT lies in their underlying philosophies. Stakeholder capitalism is deeply rooted in the existing capitalist system, seeking to evolve it rather than replace it. It emphasizes balancing corporate profitability with broader responsibilities toward employees, customers, communities, and the environment. Its approach is pragmatic and secular, relying on business ethics and market-driven



reforms to achieve long-term sustainability.

In contrast, PROUT offers a radical alternative to capitalism.

Developed by Shrii P.R. Sarkar in the 1950s, PROUT integrates spiritual principles into economic and social frameworks. It

emphasizes collective welfare, human dignity, and moral progress as central to economic systems. Rather than reforming capitalism, PROUT envisions a completely new socio-economic model based on decentralized control and a rational distribution of resources.

Ownership Models

Ownership models further highlight the divide between the two frameworks. Stakeholder capitalism retains traditional private and corporate ownership structures. While it encourages companies to consider the interests of multiple stakeholders, ultimate control remains with shareholders and corporate boards. Wealth redistribution is not a central goal; instead, stakeholder capitalism relies on fairer practices, such as improving wages, implementing diversity initiatives, and pursuing corporate social responsibility.

PROUT, on the other hand, prioritizes cooperative ownership. Key industries and resources are managed collectively by workers or local communities, ensuring that profits are reinvested for communal benefit rather than enriching a few individuals or corporations. It actively advocates

for wealth redistribution, including placing limits on individual wealth accumulation to achieve greater social equity. This fundamental restructuring of ownership reflects PROUT's emphasis on decentralization and local empowerment.

Profit Orientation

Profit remains central in stakeholder capitalism, though it is balanced with stakeholder concerns. Companies are encouraged to adopt long-term, sustainable strategies that benefit society, but profitability remains a driving force. For example, many firms integrate environmental, social, and governance (ESG) metrics into their business strategies, often as a way to attract socially conscious investors and ensure long-term financial stability. This market-driven approach assumes that addressing stakeholder needs ultimately benefits a company's bottom line.

In contrast, PROUT deprioritizes profit in favor of collective welfare. Enterprises operate to meet the needs of the community, with profits considered secondary to societal well-being. Cooperative businesses in a

PROUT-based economy focus on equitable resource distribution and rational utilization rather than market-driven growth. This fundamental difference underscores PROUT's rejection of profit-centric economic models.

Governance and Decision-Making

Governance structures also differ significantly. Stakeholder capitalism remains corporate-driven, with decision-making concentrated among boards of directors, executives, and investors. While stakeholder voices are considered, power remains centralized. Governments play a regulatory role, encouraging voluntary corporate initiatives such as sustainability pledges or diversity programs. However, this top-down approach often limits meaningful participation from other stakeholders.

PROUT advocates for decentralized governance. Decision-making is driven by local communities and cooperative enterprises, ensuring that policies align with the needs of the people they affect. National governments provide overarching frameworks to support equity and sustainability



but prioritize local self-reliance. This community-driven approach reflects PROUT's vision of empowering individuals and reducing centralized control.

Economic Decentralization

While stakeholder capitalism operates within a globalized economy, benefiting from global trade and supply chains, PROUT emphasizes localized economies. Stakeholder capitalism focuses on making global markets more ethical and sustainable, often through corporate-led initiatives. In contrast, PROUT envisions self-reliant local economies where resources are managed to meet local needs first, reducing dependency on global systems and centralized institutions.

Environmental Sustainability

Both frameworks address environmental concerns but differ in their approaches. Stakeholder capitalism integrates sustainability into corporate strategies, often aligning with profitability. Companies adopt ESG practices, promote green technologies, and reduce waste to attract investors and consumers. However, critics argue that such efforts can lead to "greenwashing," where companies

prioritize image over substantive change.

PROUT incorporates sustainability as a foundational principle. It advocates for the rational use of natural resources and strict regulations to prevent environmental exploitation. Environmental harmony is seen as integral to economic planning, reflecting PROUT's holistic approach to sustainability.

Globalization vs Localization

Stakeholder capitalism embraces globalization, emphasizing ethical practices within global trade and supply chains. It seeks to refine existing systems rather than challenge the fundamental structures of global markets. Conversely, PROUT advocates for localization, prioritizing self-reliant communities and local resource management. While stakeholder capitalism supports interconnected global systems, PROUT envisions a decentralized world where local economies take precedence.

Long-Term Vision

Ultimately, stakeholder capitalism seeks to refine capitalism by embedding ethical practices and

broadening corporate responsibility. It envisions an evolution of capitalism that balances profit with societal well-being. In contrast, PROUT proposes a revolutionary transformation of the global economy, replacing capitalist structures with a cooperative, decentralized system rooted in spiritual and ethical values. While stakeholder capitalism works within existing systems, PROUT aims to create a new framework that prioritizes collective progress over individual gain.

Stakeholder capitalism and PROUT represent distinct approaches to addressing global challenges. Stakeholder capitalism operates as a reformist model, seeking to align corporate practices with broader societal and environmental goals. PROUT, by contrast, offers a radical reimagining of economic systems, emphasizing decentralization, cooperative ownership, and spiritual values. While both frameworks share goals of equity, sustainability, and collective welfare, their divergent philosophies and methods highlight the contrast between incremental reform and systemic transformation. ●

The impetus from crude psychic urges gave birth to capitalism. In capitalism the psychology of the acquisition of material wealth, be it land, money, metal or other property, strongly predominates. Such crude psychic urges and psychic pabula remain unchecked and unbridled in capitalism and turn into a hungry profit motive in the market system. As a result, traders, industrialists and business people suffer from the psychic disease of accumulating more and more wealth by any means, even to the point of depriving other human beings of their basic requirements. The inhuman exploitation causes the mass-level deprivation of millions of people. The curse of capitalism engulfs the whole of society. Thus capitalism is anti-human.

- Shrii Prabhat Ranjan Sarkar

Abolish INCOME

Abolishing income tax should be carefully implemented considering alternative revenue sources

■ Ganesh Bhat

The imposition of income tax is a controversial topic that has been debated by economists, policymakers, and individuals for decades. While some argue that income tax is essential for funding public goods and services, others claim it hinders economic growth and infringes upon personal freedom.

Shri Prabha't Ranjan Sarka'r, founder of PROUT, in 1979, advocated the abolition of income tax. He said "If income tax is abolished and excise duty on excisable commodities is increased by only 10%, there will be no loss of government revenue. When there is no income tax, nobody will try to accumulate black money. All money will be white money and as a result, there will be economic solidarity, an increase in trade and commerce, more investment, more employment and an improvement in the position of foreign revenue. Intellectuals should take up the demand for the abolition of income tax."

Most countries realize that only imposing high taxes will not be successful once uncontrolled commercial freedom has been granted to business people. In most countries today the revenue

collected through sales tax, service tax, income tax, wealth tax, etc., is only a small fraction of the total revenue that could be collected.

The black money economy in India is estimated to be parallel to a white money economy. The naked dance of black money is evidenced by the skyrocketing land and real

estate prices and unprecedented increase in demand for gold during the last few decades.

Direct and indirect taxes are two types of taxation systems used by governments to generate revenue.

Direct taxes are levied directly on individuals or



organizations and collected by governments. The tax burden falls on the person or entity paying the tax and the payer is usually aware of the tax amount and is paid directly to the government. Direct tax burden cannot be transferred to others. Examples include Income Tax, Corporate Tax, Wealth Tax, Property Tax, Capital Gains Tax etc. And taxes collected by States like - Stamp duty on transfer of assets, Profession tax, Property/building tax levied by local bodies etc. Indirect taxes are levied on goods and services, the tax burden is passed on to the consumer regardless of income collected by businesses and passed on to governments.

The tax is typically added to the price of the product or service, making it less visible to the consumer. Examples include Value-Added Tax (VAT), Goods and Services Tax (GST), Sales Tax, Excise Duty, Customs Duty, Surcharge, Road Tax, Entertainment Tax, Toll Tax, Service Tax, Securities Transaction Tax Fuel Cess, Education Cess, etc.

Excise duty is tax on specific goods and tax charged at the point of manufacture of certain goods. Herein, the term Manufacture means bringing into existence a

new article having a distinct name, character, use and marketability and includes packing, labelling etc.

An income tax is a direct tax that a government levies on the income of its citizens. The government can change the income slabs and tax rates every year in its Union Budget. The first Income Tax Act was introduced in India by the British Government on 24th July 1860 and has been the basic structure for the income tax system that we have today. After India gained its independence in 1947, the Law Commission and the Enquiry Committee made several recommendations based on which the Income Tax Act of 1961 was introduced and had amendments from time to time.

Income includes salary, income from house property, profits from business, gains from the profession (such as bonus), capital gains income, and 'income from other sources'. The government also often provides certain leeway such that various deductions are made from an individual's income before the tax to be levied is calculated. The government has categorized incomes into slabs and the income tax rate a person pays depends on the slab they fall in. Tax rate may

increase as taxable income increases. Tax imposed on companies is usually known as corporate tax and is commonly levied at a flat rate. Individual income is often taxed at progressive rates where the tax rate applied to each additional unit of income increases.

Taxable income of taxpayers' residents in the jurisdiction is generally total income less income-producing expenses and other deductions. Typically, only net gain from the sale of property, including goods held for sale, is included in income. The income of a corporation's shareholders usually includes distributions of profits from the corporation. Deductions typically include all income-producing or business expenses including an allowance for recovery of costs of business assets.

Criticisms

India's tax rate for the highest income bracket stands at 39%, with slab rates ranging between 0 and 30% and a surcharge of up to 25%, while it varies from 5% to 55% across developed countries. The claim that income tax helps reduce income inequality by redistributing wealth from high-income earners to low-income individuals through progressive



taxation and social welfare programs has proved wrong, as evidenced by the ever-increasing gap between the haves and have-nots. Another claim that direct taxes help control inflation and promote savings is proved a fad. Other benefits propagated in support of income tax, viz. that it helps governments manage economic fluctuations by providing a stable source of revenue, which can be used to stimulate economic growth during recessions that it encourages economic growth etc., are simply theoretical.

Income tax as a Regulatory Tool is supposed to influence economic behaviour, encouraging investments in specific sectors or activities through tax incentives. But despite significant rate reductions every year since 2019, corporate tax growth has been sluggish; because the corporates and investors prefer to invest in the activities that yield maximum profits and not the ones which are needed by the society.

Disadvantages of Income Tax

- ❖ Economic Burden - Income tax can impose a significant burden on individuals and businesses, reducing disposable income and potentially hindering economic growth.
- ❖ It pinches the payer – High taxes may discourage people from working harder. Mandatory income tax payments are seen as an infringement upon personal freedom, as individuals are required to surrender a portion of their hard-earned income.
- ❖ Tax Evasion and Avoidance - Complex tax systems can lead to tax evasion and avoidance, administrative burdens and corruption, resulting in lost revenue and unfair burdens on honest taxpayers. When



An old photo of Income Tax Office

taxpayers find legal methods to avoid paying taxes, lawmakers then attempt to close the loopholes with additional legislation. That leads to a vicious cycle of ever more complex avoidance strategies and legislation. The vicious cycle tends to benefit large corporations and wealthy individuals who can afford the professional fees that come with ever more sophisticated tax planning.

- ❖ D i s i n c e n t i v i z e s Entrepreneurship - High-income tax rates can discourage entrepreneurship and innovation, as individuals may be less inclined to take risks and invest in new ventures.

There is also a loss from individuals and professional advisors devoting time to tax-avoiding behaviour instead of economically productive activities.

- ❖ Double Taxation - Income tax can result in double taxation, where individuals are taxed on both their income and savings.

Bracket creep is defined as the process by which inflation pushes wages and salaries into

higher tax brackets, leading to fiscal drag. However, even if there is only one tax bracket, or one remains within the same tax bracket, there will still be bracket creep resulting in a higher proportion of income being paid in tax. That is, although the marginal tax rate remains unchanged with inflation, the average tax rate will increase. Most progressive tax systems are not adjusted for inflation. As wages and salaries rise in nominal terms under the influence of inflation they become more highly taxed, even though in real terms the value of the wages and salaries has not increased at all. The net effect is that in real terms taxes rise unless the tax rates or brackets are adjusted to compensate.

What Happens If India Abolishes Income Tax?

Abolishing income tax in India would have far-reaching consequences, impacting various aspects of the economy, government revenue, and individual finances, since it is a significant contributor to India's budget, accounting for approximately 40-50% of the total tax revenue. The fear that increased disposable income will fuel inflation is unfounded.

Positive Effects

- ❖ Increased disposable income: Individuals would have more money in their pockets, potentially leading to higher consumer spending, savings, and investments.
- ❖ **Simplified tax regime:** Abolishing income tax would reduce compliance costs and complexity for taxpayers and businesses.
- ❖ **Reduced tax evasion:** With no income tax, tax evasion and avoidance might decrease, as individuals and businesses would have less incentive to hide income.
- ❖ **Encourages entrepreneurship:** Lower tax burdens could stimulate entrepreneurship, innovation, and job creation.
- ❖ **Economic growth :** Reduced tax rates could lead to increased investment, productivity, and economic growth.
- ❖ **Increased savings :** Without income tax, individuals might

save more, potentially leading to increased domestic investment.

The Negative effects can be overcome by introducing Alternative tax sources to compensate for the lost revenue, potentially shifting the tax burden. PROUT opines that essential commodities will have to be entirely tax-free. There will be no income tax. Instead, taxes should be levied at the starting point of production with the introduction of a more efficient tax system, such as:

- ❖ Increasing excise duties.
- ❖ Consumption-based taxes.
- ❖ Wealth taxes (e.g., property, inheritance).
- ❖ Land value tax: Taxing land values could encourage efficient land use and generate revenue.
- ❖ Carbon taxes or environmental levies could encourage sustainable practices and reduce government expenditure on this front.

- ❖ Broaden tax base: Implement measures to widen the tax net.
- ❖ Implement fiscal discipline: prioritize essential spending by the Government, and optimize public services.

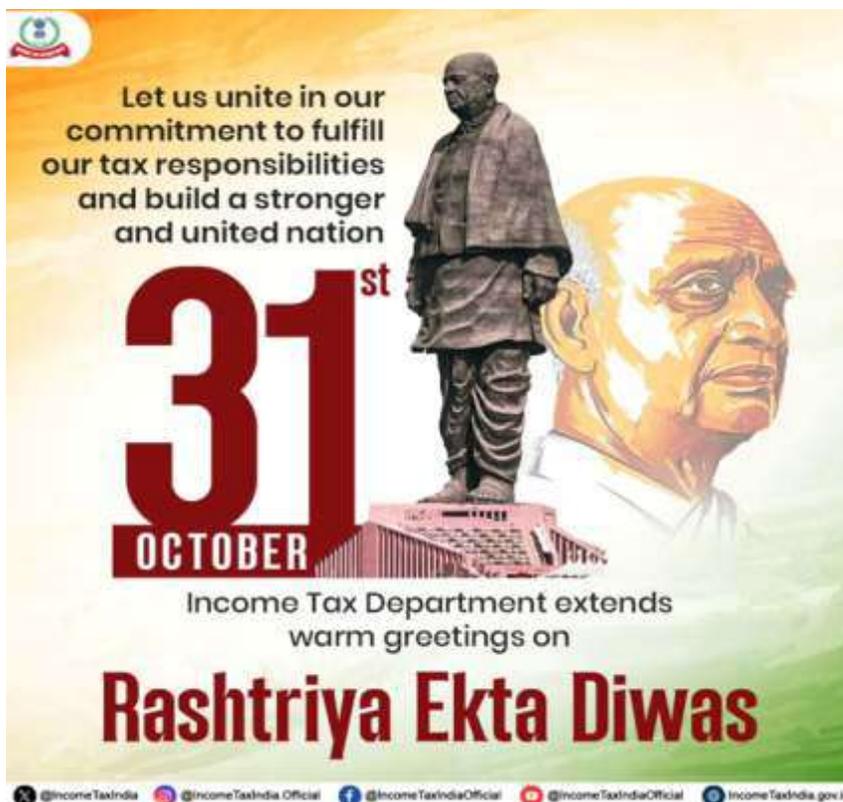
Advantages of Indirect Taxes

- ❖ Broad Coverage - Ensures tax collection from all sections of society.
- ❖ Hard to Evade - Collected at the point of sale.
- ❖ Flexibility - Rates can be adjusted based on product categories, e.g., essentials vs. luxury goods.

Some countries (e.g.- Bahrain, Bermuda, Singapore, and Middle East countries) have abolished or significantly reduced income tax. They rely on alternative revenue sources, Oil or gas revenues, Tourism, Financial Services, Trade and customs duties, Property taxes etc.

Abolishing income tax has to be implemented in stages that require careful consideration of alternative revenue sources, potential economic impacts, and social implications. A well-designed comprehensive equitable tax system should balance fairness, efficiency, and revenue generation to maintain fiscal stability.

PROUT stipulates guaranteeing minimum essentialities of life to everyone by providing 100% employment opportunity with adequate purchasing power and imposition of rational ceiling on physical wealth. This will change the entire economic scenario. The majority of Indians are expecting concessions and hoping to raise the limits of income tax exemption in the ensuing budget. In recent years many intellectuals have started demanding abolition of income tax, though their number is limited. It is time that the voice for abolishing income tax should become loud. ●



IT Department publicity poster

TIME OF GOD-CENTRED PHILOSOPHY HAS COME!

Since the last 10 years the government led by NDA appears to have pursued an agenda to consolidate votes based on religious lines. With highly comfortable majority in the Lok Sabha during 2014 and 2019 elections, all the orthodox tendencies of Hinduism like polytheism, idolatry, caste system, forced justification of dogma and superstitions through pseudo-scientific rationalisation and presentation of myths as history have been under serious criticism and more so justifying them with analogy that in other faiths also such things happen.

Hinduism was being misrepresented as Sanatan Dharma. However, the composition of 18th Lok Sabha has presented interesting challenges before the current political thinking in India. BJP with 240 seats cannot do away with TDP (16) and JDU (12). But TDP and JDU have good dependence on non-Hindu voters. This is putting a compulsion before the top leaders and guardians of Hinduism and Hindu Rashtra to make confusing and contradictory statements on population, mandir-murti and caste practice.

Claims have been there that sects and paths like Sikhism, Jainism, Buddhism, Nirankari, Satnami, Kabir panthi, Arya Samaj, etc. are naturally under the broad umbrella of Hinduism but the above mentioned tendencies and justifications have been creating complications for

Prof RP Singh

People who follow matter-centred philosophy want to enjoy everything for their own interest. Those who follow God-centred philosophy serve humanity and the entire living world



adjustment of mainstream Hinduism with these other faiths. It is felt that a common minimum program should be designed for smooth integration.

God-Centred Philosophy— the Common Minimum Divine Program

In his discourse 'The Excellence of God-Centred Philosophy' in 1990 Shrii P R Sarkar mentions the Proutistic and Neo-Humanistic position in the following ways:

“Diversity is the law of nature and identity is not possible. Rather

this diversity has to be respected and utilised as invaluable resources. This is equally applicable to the experiences of various faiths, sects, schools and religions”.

The philosophies that human beings follow can be divided into four categories: (1) dogma-centred philosophy, (2) matter-centred philosophy, (3) self-centred philosophy and (4) God-centred philosophy.

People who follow dogma-centred philosophy believe in dogma, wrong sentiments and

foolish ideas. In fact all religions are dogma-centred. That is why no religion can tolerate any other religion. People who follow dogma-centred philosophy exploit others in the name of providence for their own self-interest. For example, the proponents of dogma often claim that they have been blessed with divine revelation. They say that they had a dream in which God appeared before them and commanded them to do particular work, and on this pretext they exploit others to the full.

The caste system is a creation of the cunning intellectuals of the Medieval Age. In the Vipra Era they wanted to perpetuate their privileged position for their descendants. To achieve this end, those cunning intellectuals wrote thousands of books and compiled thousands of God-centred verses only to show that the caste system is a creation of God. This was a psychological way of infusing the illogical idea [of casteism]. (*Discourses on Prout, 1959*)

The current clash of civilisations, the current highly dangerous and clashful positions between Islamic terrorism with

Christianity in particular are a case in point.

People who follow matter-centred philosophy want to enjoy anything and everything for their own interest. In matter-centred philosophy, enjoyment of material objects is the main motive, as in Marxism. The proponents of matter-centred philosophies often resort to brute force to exploit others when it suits their purpose, as do the followers of dogma-centred philosophies.

The followers of self-centred philosophy do everything only for self-interest, self-pleasure. self-centred philosophies, individual selfishness is the motive, as in capitalism.

Dogma-centred philosophies are a blending of self-centred and matter-centred philosophies.

Practices of these three philosophies have led atrocities on innocent people of one faith by the competing faith as in Bangladesh, Israel, Pakistan, and not to mention more resulting into the current clashes and wars between various extremist, militant and terrorist forces with nations particularly since 2022 and now

the whole humanity is on the verge of completely destructive third world war.

Those who follow God-centred philosophy serve humanity and the entire living world with equal love and affection according to Neohumanism. In God-centred philosophy God is the nucleus, and the radius of one's selfless love and devotion goes on increasing towards God.

Of these four, dogma-centred philosophies are the worst. Next are matter-centred philosophies, followed by self-centred philosophies. Dogma-centred philosophies have been responsible for the greatest bloodbaths in human society, followed by matter-centred philosophies then self-centred philosophies.

There can be no blood bath in God-centred philosophy. In God-centred philosophy, human projection is the external projection of internal tranquillity or composure, so there cannot be sanguinary clashes or bloodshed. Common human beings are self-centred; missionary workers are God-centred. The work done by God-centred people elevates the standard of human beings. In the past they elevated humanity, in the present they are elevating humanity and in the future they will continue to elevate humanity. But until now, the world has not experienced any God-centred philosophy (*in true sense*).

The scope, avenue and jurisdiction of the God-centred universe is far, far, far bigger than that of the other three. In any clash amongst these philosophies, finally the God-centred theory will win. Similarly, whenever there is clash between self-centred and matter-centred theories, the self-centred philosophy will win (*as the communist left has been overpowered by rightist Capitalism since 1991*). The matter-centred theory will never





win. It comes as it goes after creating enormous devastation, and it dies a black death.

There are innumerable examples of religious dogma. Communism left behind a deep negative impression in the material world, and never followed the path of shanti or peace. Materialism or matter-centred theory is more developed in communism than in Cárvaka. Cárvaka did not make any wrong interpretation against God, but communism did.

Filling the Vacuum

To counteract the malevolent effect of dogma-centred philosophies, the two most important factors are the development of rationality and the spread of education. Merely attending school and university classes will not necessarily have the desired effect. Stress should be placed on education which produces a high degree of rationality in the human mind, and this type of education should be spread amongst the people.

So, to counteract religious dogma we have to adopt a two-fold approach. First, the path of logic

and reason must be adopted, and for this we have PROUT and Neohumanism. Simultaneously, the spiritual sentiment must be inculcated in human minds as this is more powerful than the religious sentiment. For this people should be properly educated in the way of spirituality. So what should be our proper strategy? First, we should work to oppose matter-centred philosophies, which are already on the verge of extinction. Once matter-centred philosophies have been vanquished, the strength of religious dogma will be naturally weakened and finally eliminated. This will be the proper step-wise approach.

So, a vacuum has been created by the sudden, unnatural death of communism. The reason behind this is the sudden expansion of consciousness among human beings, among human minds. That sudden expansion of consciousness was created due to PROUT, Neohumanism and spiritual philosophy. Communism has almost died everywhere. The stage of convulsion is going on, so we have to fill up the vacuum.

In human life socio-economic items are very important, but they are not the only thing. Those dedicated to the service of humanity and the establishment of God-centred philosophy should be strong in PROUT, especially in those countries where there was the brutal rule of communism. But socio-economic life is not the only life. There are other aspects of life, other spokes of expansion. Through PROUT and selfless service we may render temporary service to human beings as they move along the flow of life, but our spiritual philosophy is above the flow of life. Spiritual philosophy is the hub. By propagating spirituality, implementing PROUT and rendering selfless service to suffering humanity, you will be able to elevate the standard of human beings in a very short time.

Divine Directions

Shrii Sarkar mentioned in 1990 in clear words: “Dogma-centred, matter-centred and self-centred theories will have to be replaced by a God-centred philosophy in the very near future. So you should prepare yourself physically, intellectually, morally, intuitionally and spiritually to fill up the vacancy of dogma-centred theories of religion, the matter-centred theory of communism and self-centred theory of capitalism, Time will not wait for us. Time will not wait for our convenience, our feasibility. This moment is the most opportune moment. There is no need to look at the calendar. Do not wait for tomorrow”.

Further in 'Move with Ever-Accelerating Speed': “Most philosophies were dogma-centred or self-centred. Some philosophies were based on geo-sentiment, socio-sentiment or sanguinary sentiment. These sentiments have to go in a very short time. Other sentiments and philosophies will also have to quit. Be speedy – speed is the order of the universe”. ●

On Leadership

Ever wonder why our political systems seem to change so little, although the leaders we elect may vary? Perhaps it's a systemic problem. I'm not saying there is no difference between the policies and programs of the various political parties. I am saying that it seems to be in the interest of all political parties to avoid making the kind of systemic changes that would bring about lasting and beneficial change, including to create economic democracy.

Leadership is important. We see the results of defective leadership in many situations – wars all across the planet, economic exploitation, a lack of basic necessities for ordinary people, the climate catastrophe.

Brian Klass, associate professor of Global Politics at University College, London, has been attempting to discover how we can ensure that systems of power work for everyone.

He asks some basic questions. Do the worst people get power? Does power make people worse? Why do we allow the wrong people to be in power? And how can we ensure that incorruptible people get power instead? One thing he discovered is that the systems around positions of power are extremely important. And we can design better systems.

For example, the infamous Stanford Prison Experiment

We need to seek out leaders and not wait for them to step up.

Andy Douglas

allowed grad students to serve as either guards or prisoners. Almost immediately, the guards started abusing the prisoners. The lesson seemed to be – Put the wrong people in the wrong uniform, and they'll become corrupt. The problem with the study, Klass believes, was that recruitment was flawed. People who wanted the guard uniform were more likely to be abusive in the first place.

This relates to something called self-selection bias. We wait for people to say 'I should be in power,' rolling out the red carpet for those who actively desire power. Most people around you, Klass proposes, are good and



decent. Why are people in power often not like this? It often comes down to self-selection bias. And this is why systems are important. The way you design a system can help put the right people in power.

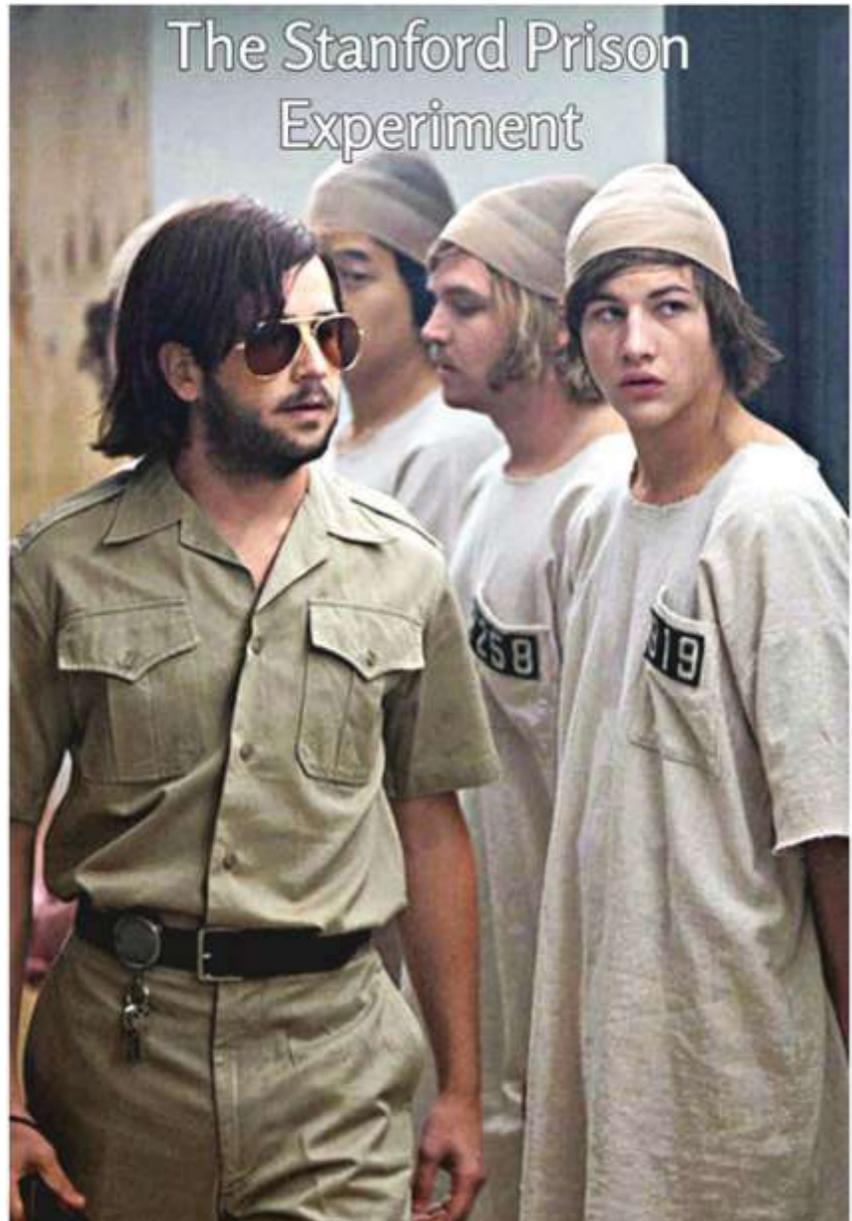
For example, a Doraville, Georgia, police recruitment video featured the skull-like visage of the Punisher, a comic book hero who tortures criminals. The next scene shows a swat team riding in a tank, tossing smoke grenades. There's a cross-section of the population who will say, 'Yeah, I want to do that.' This is a self-selection problem.

New Zealand did something different, by representing policing differently. In a promotional video, cops were portrayed as good-humored, helping professionals. The message was, 'Do you care enough to be a cop?' This attracted a very different demographic, including many more women and ethnic minorities. The country got better officers, who were public service-oriented, creating a virtuous cycle.

Evolutionarily, in a moment of crisis, Klass notes, there was certainly a survival advantage to picking a physically large man. But this is no longer true. However, strong-man leaders still activate this latent part of our brains. When Putin senses his public support lagging, he rips off his shirt and shows us his pecs.

We need to seek out leaders, Klass suggests, and not wait for them to step up. We need to invest in recruiting good leaders who, ironically, do not want to be in politics. Ask the question of potential leaders: what do you want power for? And what would cause you to step down? Power is not a reward, but a price, the price you pay for a good society. It involves self-sacrifice.

This aligns with Prout's perspective on leadership. Leaders should be selected by the people at large for their service-mindedness,



humility and competency. Leadership calls for a person to be authentic, service-oriented, and transformational. True leadership wields the tools of integrity, insight, and inclusiveness.

I like Joy Harjo's take on this, paraphrased from her poem, "For Those Who Would Govern" (published in *An American Sunrise*, 2019): *Can you first govern yourself? What is the state of your own household? Do you follow sound principles? Look for fresh vision to lift all the inhabitants of the land, including animals, plants, elements, all who share this earth? Are you owned by*

lawyers, bankers, insurance agents, lobbyists, or other politicians, anyone else who would unfairly profit by your decisions?

Leadership is not imposed from above, rather, as Prout founder P R Sarkar notes in his 1969 discourse, "Nuclear Revolution," it establishes itself through "dedication, sincerity, ideological zeal, fighting spirit and all-round capacity. Leaders gradually acquire such capabilities – step by step." We can, it seems, seek out better leaders, and we can most certainly do more to shape the systems around how we choose our leaders. ●



Problem is the political party system, where winning elections is more important than serving the people.

In most political democracies, elections have become a mere formality of choosing a leader who appears to be the lesser of two or more evils. In a two-party democracy like the USA, voters have been choosing between the “immoral” and the “less immoral”, the “incompetent” and the “less incompetent” to maintain a facade of democracy. In November 2024, American voters will experience a *déjà vu* of elections in 2016 and 2020.

This is not to say that there are no differences between the policies of the parties. But the problem is not a two-party system or a three-party system. It is the political party system, where these parties are more concerned, in general, with winning elections and power than serving the people. Party interests precede the interests of the common people. In democracies where party politics dominate, naive voters, who have more in common with each other than with the party leaders, are pitted against one another as rivals, and polarization ensues.

Socio-economic and political consciousness of the electorate is a prerequisite for the success of democracy. An educated electorate can discern a political party's or a candidate's agenda without being swayed by propaganda. Many politicians across the political spectrum—left, right, or center—are not immune to lobbying and accepting money from big

Prout

A spiritually Oriented Economy

Shriraksha Mohan, Andy Douglas, and Howard Nemon



corporations to run their election campaigns in exchange for legislation favorable to corporations if they win the election. How many of these elected representatives are truly concerned about the welfare of the people they represent when their election campaigns are funded by big corporations?

Shrii P.R. Sarkar, the founder of Prout opines,

“The prerequisites for the success of democracy are morality, education, and socio-economic-political consciousness. Leaders especially must be people of high moral character; otherwise the welfare of society will be jeopardized. But today in most democracies, people of dubious character and those with vested interests are elected to power. Even bandits and murderers stand for election and form the government. Prout demands economic democracy, not political democracy. To make democracy successful, economic power must be vested in the hands of the common people and the minimum requirements of life must be guaranteed to all.”

In the absence of economic democracy, people do not have the power to make economic decisions. Corporations control the local economy, flow of money, incomes, and investments, resulting in the concentration of



wealth in the hands of a few people. This, more often than not, results in the diminished bargaining power of the people in political processes as well.

Political democracy without economic democracy reduces democracy to a charade, a pretense to make common people feel they are empowered. In reality, economic disenfranchisement gradually leads to political

disenfranchisement.

When money concentrated in the coffers of the rich determines political outcomes, democracy turns into a plutocracy. It turns into a government “of the rich, by the rich, and for the rich”. It behooves us to think if we should have a healthy economic democracy, first, before we sign up to be participants in a political democracy. ●

PROUT is the path of socio-economic emancipation for humanity. PROUT should go side by side with the psychic approach of Neohumanism. Neohumanistic ideas give human beings the impetus to move.

- Shrii Prabhat Ranjan Sarkar

Collective Road Maintenance in Asheville Master Unit

In Marshall, North Carolina, in the Eastern Portion of the United States of America, lies a unique community of people associated with Ananda Marga Pracaraka Sangha (AMPS), the Society for the Propagation of the Path of Bliss. Inspired Master Unit planning by Acarya Vishvamitra (Dr. Sid Jordan Ph.D.), the Prama Institute has developed to create programs local and abroad, involving meditation, spirituality, songs, and public welfare projects.

Over the years, a number of people have moved to the area, some associated with AMPS, some not. All are dedicated to the maintenance of the land and the

beauty of the mountainside environment. One of the problems that has developed in the community is the maintenance of the roads that lead to the homes of the residents who have built on land adjacent to the Ananda Girisuta master unit, and the newly constructed Neohumanist College of Asheville, the newly constructed PROUT Research Institute, the Prama wellness center, Mountain Breeze Preschool, a dairy farm and a cabin development for tourists called Catawba Meadows.

The land is mountainous and the terrain is rough and rocky. Much of it is covered with forest and meadows. The roads are gravel

The land is mountainous and the terrain is rough and rocky.

Steven Landau

and single lane, and depending on the weather, are passable or impassable. Wintertime brings snow and ice, and the entire community shuts down and hunkers down for a few days until the sun brings melting temperatures to the point where people can drive their Subaru SUV's and other 4-wheel drive vehicles with relative safety.

Of course there are the odd times when people slip off the road and wind up in the ditches which carry the excess water down the mountainside to the French Broad River, where in summertime tourists and locals delight in rafting and tubing and just watching the waters roll by.

Spring and summer bring rains and storms and trees fall. The roads degrade and become hazardous to the point where visitors to the various institutes have difficulty navigating them and run the risk of tearing out their transmissions on uneven surfaces. To this problem a solution developed in the form of a loose collective called the Raven Ridge Landholders Association, which initially met a few times, and now exists in the cybersphere. One person takes up the task of



coordinating road repairs, collecting annual dues, and maintaining communication via email and telephone and in person. For one year, my wife was that person, and then I took it over for several years.

This system has worked well over the years, with the lead person rotating in and out depending on their availability. Money is kept in a single bank account with access to Paypal and checking. A supply of road stone is kept in a gravel heap at the bottom of Wellness Way, and when potholes threaten, one or two of our residents either volunteers or is paid to smooth it out by hand or by filling the potholes with bucketfuls of gravel. A few times a year, a local contractor comes and touches up the whole loop road, measuring about 1.5 km, with his grader and excavator. With popular demand, signage has been improved and convex mirrors have been installed to add to the safety of those going around dangerous curves.

Not everyone pays their dues on time, of course, but 90% of the residents do. All paying properly and those not paying properly are publicly announced in the regular emails, and this has led to increased compliance. Sometimes phone calls and personal visits help also. Since “no one should be left behind,” and because we haven't figured out a way of increasing leverage on folks who say they're already having difficulty making ends meet, we simply include them for the ride and hope for the best. Sometime they also come through.

Communication developed between the Raven Ridge Landholders Association and the Katuah Community of single dwellings who built on part of the land more recently, when a portion of the road needed major work to replace a culvert on a place shared by both communities. Unexpected expenses developed, and it was



only through good communication by people determined to remain friendly that the situation was able to be solved amicably. A portion of that included my own apologies for inadequate management and failing to supervise the work properly, along with a failure to include the good Katuah folks in the decision making process early on, which would have included getting three bids for any large project. Of interest is that true to form in other politically charged circumstances, the person who accepts responsibility for failure and who makes amends is usually complimented highly by the rest of the group.

When Hurricane Helen destroyed the town of Marshall down by the river, members of the entire mountain community were without power for several days. They survived well by collective endeavor, using an inverter from the College to connect car batteries to household current, dipping into the previously prepared water supply provided by AMURT (Ananda Marga Universal Relief Team), and bringing collective meals to the Prama institute for all to share. Once the power was

restored and the wells were working, community members ventured down the mountain to assist the Marshall denizens whose homes and businesses were demolished by the flooding French Broad. Meals for the larger community were prepared and served at the Neohumanist College, which had kitchen facilities and dining space for 60 people. That effort is ongoing even today, and meanwhile AMURT and AMURTEL (AMURT Ladies' Managed section) provided funds from a national effort to support the locals in Marshall and Asheville. Distribution of funds and allocation of efforts were decided collectively on a regular basis by the entire community via Zoom conference and in-person meetings, led by our AMURT team members.

All in all, it's been an exciting ride, and rewarding and empowering for all in the sense that community has developed and nurtured its residents and those beyond it. Now the larger community is developing a collective plan for the future, including a name for the entire community. ●

DOWNING OF IRAN AIR JET BY US NAVY WARSHIP

Continued from previous issue

Main reason for ordering the firing of missiles on July 3, 1988, stands on one pillar — ideology of the American Dream.

■ ■ Nand Varma

On the 10th anniversary of the downing of Iran Airbus 655, Iranian Naval Capt. Habib Ahmadzadeh was serving on a frigate in the Persian Gulf when his ship passed over the submerged wreckage of the airbus. Capt. Ahmadzadeh took the opportunity to write a letter to Capt. Rogers who has not responded till date. He felt this was essential to have a genuine dialogue between people of the human civilization. Some thought provoking extracts are below:

“You may or may not find it surprising that an Iranian officer of your rank has decided to make such a contact and recount his

feelings to you from this side of the earth and thousands of kilometers away from you. Do you remember these words? “I will shoulder this heavy burden to the end of my life.” This is the sentence the news agencies quoted you the day after the explosion of the Iranian airliner. For years these words have made me, as an Eastern Muslim captain, think that if I were you at that disastrous moment and ordered such a firing, which direction would my thoughts and conscience have taken in the future? As regards to you, as a Western man, who was responsible for such a horrible tragedy, I can only guess about your feelings.

“I will shoulder this heavy burden to the end of my life.” If that sentence was not pronounced from the depth of your heart or has slid into oblivion with the passage of time, you are now leading a comfortable life alongside your family. You have framed the medal of courage that President Reagan awarded you in front of the eyes of all at the pier after you returned from that mission.

I don’t need or want to prove that what happened was wrong. Rather, I have come to open the gate of dialogue so as to reach the truth of the event after these years — the truth that will illuminate the cause of firing by the



USS Vincennes a 9600 ton cruiser



Captain Rogers speaks during the welcome home ceremony held for the crew of the Vincennes at San Diego, USA, after downing of IR655

super-advanced Vincennes at a defenseless passenger plane in an international air corridor.

I want to clarify whether, as the captain and commander of the Vincennes, you actually ordered the firing deliberately or, as presented that it was a hardware or software mistake in the computer system of the fleet that caused you to mistake the airbus with an F-14 Tomcat fighter plane? Or does the truth lie between these two answers? As a military captain, I seek the cause somewhere else. You might at first be amazed at my words, but the main reason for ordering the firing of the two missiles on July 3, 1988, stands on one pillar, contrary to all the one-dimensional analyses presented up to the present day. That pillar can be called the ideology of the American Dream. The popularity of television and the screening of bloody scenes of mass killings of Viet Cong and the villagers

supporting them and setting fire to the huts by hand-held, fire-throwing guns as well as the chemical bombardment of rice farms by using wide-bodied B-52 planes that had been made for war with the northern bear (Soviet Union) – all this brought intense humiliation to your people, government and army. American soldiers who had rushed to war, inspired by the ideology of the American Dream, came to their senses after the tapering of their primary feelings. They sought those responsible for these crimes, just like any other cheated human beings.

It was then that your militaristic designers thought of how to prevent this spiritual and mental repercussion of your soldiers. After many years of military inventions, at last your sophisticated arms industry has discovered a new maxim: “Fire and Forget.” With the invention of

a new generation of propelled weapons that did not need to be controlled and guided after firing, a generation of “fire-and-forget” weapons was created. Your men fired the missiles and bombs to destroy the target after traveling kilometers away from the scene of battle.

With this new generation, the Pentagon set up another column of that ideology – the American Dream — in order to escape the reality as well as the casualties and damages. However, this generation of weapons with human and angelic appearance ended in a satanic creature, resulting in what I see corresponding to the words of the commander of the Nazi Air Force, Field Marshal Goring, who said, “Hitler was first a human being, then he became an angel, and at last he returned into the devil”. “Fire and forget.” For years the US military has used such weapons in any type of clash in different parts of the world. The pilot or artilleryman has not watched the result of his act directly. A glaring example of the satanic use of this apparently human invention is the missile attack by the US cruiser against the Iranian airbus.

When Iran Air Flight 655 took off from Bandar-Abbas Airport with a 15-minute delay at 10:17 a.m., you were in a state of alert. Some 35 days had passed since you were stationed in the Persian Gulf — 35 days of continuous nightmare and fear of martyrdom-seeking operations. One of your crew anxiously told you that he had seen an airplane on the radar screen. At this stage, the tragedy took place. Later, you said that due, to some technical problems, the screen had shown the airbus smaller than usual, equal to the size of an F-14 fighter jet. But in fact, nothing was wrong with the equipment. The main problem was with your stress and fear that made you give the order to fire before

identifying the airplane. The result of the American Dream coming into confrontation with reality was to see an airbus airliner as a diving fighter jet on the screen.

Let me quote a beautiful saying from our first Imam Ali (AS) who observed, "Never-ending dreams lead man astray and leave him alone in the face of reality." Firing the missile put an end to the lives of 290 women, men, and children who never thought of such a destiny at that moment. But was that the end of the story?

I have also fought for several years, but prior to those years I used to read the memoirs of American soldiers, including the biography of the American pilot who dropped the A-bomb, Little Boy, on Hiroshima. And the biographies of those who burnt the Vietnamese villages along with their residents.

What was common in all these biographies was that such acts were always followed by remorse. Why couldn't the "fire-and-forget" ideology solve their problems? What's your opinion in this regard? Haven't you found an answer after a decade of living and bearing such a heavy burden? The bitter experience of the American soldiers who go to bed at night with a disturbed mind and, as soon as they wake up in the morning, remember what a heavy burden they should bear until the end of



Bodies of innocent passengers killed by the USS Vincennes under the water in the Persian Gulf

their lives, has caused me to think twice before I pull the trigger. However, when your men in the Vincennes became sure of the fact that the fired missiles had hit the passenger plane, they shouted "Yoo-hoo." Does this echo the snort of the American infantry in the massacre of the Red Indians or the hanging of the Blacks by Ku Klux Klan?

I am writing this letter now on the coast of the Persian Gulf in memory of 290 innocent martyrs whose remains are still resting in the depth of the sea, about whose memory Hollywood will never make a Titanic epic. In every moment when I look at the sonar screen, I think of you and what you

can do to diminish this heavy burden. How, you may ask?

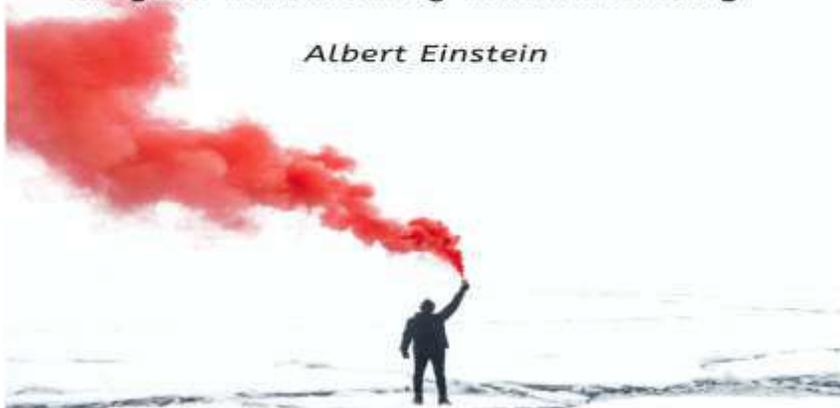
In my opinion, it would suffice to show the American Marines the starry sky and nature without the hustle and bustle of the cities, the neon lights and the empty politicians, and only express that God of this Mother Nature is far greater than television or radar screens. Under the shadow of God are living other human beings who have hearts and feelings and whose hearts beat for other human beings, but who do not like to forget the truth of life in excessive pleasure-seeking.

If we think this way, never will any other fleet move from San Diego (the cradle of the manufacture of the famous planes of Charles Lindbergh) to create one of the greatest air disasters of history, rather than Lindbergh's unforgettable flight over the ocean. In this way, a day will come that, by fulfillment of this enormous mission, the heaviness of this burden will be placed on every single human being, so that a man by the name of Will Rogers can also live a tranquil life with a clear conscience. Let us hope for such a day to come". ●

Concluded

"Peace cannot be kept by force; it can only be achieved by understanding."

Albert Einstein



India's Nomadic STREET MARKETERS

This piece is about modern day professional nomads, who sell fruits and vegetables and other wares in weekly street markets all over Delhi and other metropolitan cities of India. They are a hard worked lot, but sell very fresh vegetables and fruits in different areas of the city, once a week. They buy stocks from Mandis (wholesale markets) or farms and spread their wares on the roads or on tables, starting in the afternoons and going on till late in the night using battery operated LED lamps. They try and sell everything before close and do so by reducing prices drastically. Next day is another place another day.

These people are a good study

Indian markets are unique no matter where located most are street shops

Bhupendra Singh

of human nature always cheerful and smiling and polite with the customers, even though at times the latter behave rudely. And there are of course those impossible and outrageous bargainers always unwilling to pay a fair price for what they buy.

The same goes for other street markets that sell all kinds of other things, they are nomads who own no shops. This is a common feature all over India and the world. Exploring these markets is quite an experience that allows you to connect with these simple hardworking folk of Delhi one of whose most fascinating aspects is

its diverse and bustling goings on each unique in its own way. Rest of the city from ancient bazaars to modern boutiques, Delhi caters to every taste and budget.

These nomadic markets are not just about shopping; they are a reflection of an age old culture of human ancestors, reflecting history and spirit of the people. Shopping in these markets is more than an afternoon or evening out, it's an immersive experience that allows you to connect with a lesser known part of what Delhi is made out of. They can in no way be compared to what everyone knows



Sarojini Nagar, New Delhi

that one of Delhi's most fascinating aspects is its diverse and bustling markets, each offering a unique shopping experience.

Indian markets are unique in the sense that no matter where located most are street shops where haggling is a fine art to get the best deal. The markets in Delhi have their own unique characteristics. They not only offer diverse shopping and culinary experiences, these are also places where different cultures mingle. Delhi's markets, whether you're looking for traditional Indian goods, international brands, or delicious street food, never fail. Delhi is synonymous with vibrant and bustling local markets.

The markets are where you will find the city's soul. The markets in Delhi have their own unique characteristics. Delhi's markets, whether you're looking for traditional Indian goods, international brands, or delicious street food, never fail. From ancient bazaars to modern boutiques, they all cater to every taste and budget, making it a shopper's paradise. Few examples: Chandni Chowk for a day of history and good food, whose narrow lanes have been around since Mughal times, designed by Jahanara, the daughter of Shah Jahan, in the 17th century.

Stepping into this bustling market is like taking a journey back in time. The vibrant bazaar is home to a myriad of shops selling spices, textiles, jewellery, and traditional Indian sweets. Sarojini Nagar Market is for sharpening bargaining skills — great for those seeking the latest fashion trends and also budget shopping at the same time. This sprawling outdoor market is most crowded on the weekends— a treasure trove of affordable clothing, accessories, and footwear. Bargaining is an art form here. Dilli Haat is not just a market; it's a cultural hub that



brings together the diverse traditions of India. This open-air market showcases handicrafts, handlooms, and traditional cuisines from different states. Several stalls filled with exquisite jewellery, textiles, and artefacts will win your heart.

The circular market Connaught Place from colonial times is a blend of upscale stores and street markets offering a mix of high-end brands and local shops. Khan Market which came up after Partition is an upscale marketplace where you will find a number of high-end designer boutiques, bookstores, and chic cafes and for indulging in gourmet delights at the trendy cafes that line its streets. Sundar Nagar Market stands out for its art galleries, antique shops, and boutique stores. It offers a more refined and exclusive shopping experience. Visitors can explore art galleries, discover unique antiques, and shop for handcrafted items.

Karol Bagh a wholesale paradise is a bustling market that caters to a wide range of shopping needs. From traditional Indian

attire to modern fashion, and from electronics to street food, Karol Bagh has it all. Ajmal Khan Road, Gaffar Market and Sadar Bazaar are the hotspots. In Delhi's Chor Bazaar not all items that get sold here are stolen goods. Chor Bazaar is an experience that nobody is forcing you to have but one that you should anyway, just to feel alive, right from early morning 6 AM every Sunday, one can see mountains of vintage items.

Paharganj near New Delhi Railway Station, is known for its budget accommodations, street food, and shops selling everything from clothing to souvenirs. Its charm is its lively and chaotic atmosphere. If you love chunky silver jewellery and cheap leather items, this is the place. Khari Baoli is Asia's largest spice market, and its charm is the aromatic and colourful array of spices, herbs, dried fruits, and nuts that fill the air with their fragrances, which can be smelt from quite a distance.

Street markets in India are locally referred to as bazaars; these are iconic hubs of commerce, culture, and community. Each



New Market, Kolkata

market tells a unique story of tradition, trade, and the tapestry of India's diverse communities. Let's now journey through few of India's street markets out of Delhi that are very famous and popular. Lucknow's Hazratganj Market is a wonderful shopper's paradise since this is the place where you can ask for virtually anything. It's one of the busiest shopping areas of the town.

Tibetan Market Shimla is one of the most amazing places to visit. It is a makeshift station and one can find an expansive array of items, from shoes, bags, boots, jewelry, woolen clothes, Tibetan rugs and carpets, scarves, mufflers, padded jackets, sweaters as well as other Tibetan accessories and antiques. Ambling through the market is a delightful experience, and munching the delicious buttered salted corn cobs with fresh lime, sold by the wayside vendors add to the interesting and enjoyable experience.

New Market, Kolkata though called New is actually quite old. Built in 1874 but rechristened in 1903 as Sir Stuart Hogg Market, it

was and still stands as one of the best shopping destinations in Kolkata. The beautiful red brick Gothic structure of the bazaar holds testimony to the past grandeur as locals hop on to the site to purchase from a huge diversity of stuff -from cakes to linen and fruits, fish, garments, accessories, trinkets, flowers, silver jewelry and the famous Bengali Sari.

There are nearly 2,000 stalls divided into seven blocks and these stalls are arranged according to the same or similar merchandise for the convenience of the shoppers. A part of the market was however burnt down in 1985 but since then visitors to the market have steadily increased. Ten minutes walk away is the Sunder Street market of Kolkata, one of the best flea markets in India.

Over the years it has grown as a backpacker's heaven. The street is lined along its length with different shops selling different clothing apparels and like Delhi's Paharganj, it is actually a hub of cheap hotels and restaurants and foreign tourists, globe trotters and volunteers from all over the world

come looking for affordable accommodation. One may try different varieties of local food items when tired of shopping at one of local cafes and cheap restaurants and enjoy the distinct ambience of Kolkata.

In the hill station of Darjeeling to the north is the famous Mall Road, a central hub of the town. The Mall Road runs in a loop from Chowrasta Mall and moves around Observatory Hill and one will find walkers and joggers during the early morning and evening hours. The road is lined with different shops selling trendy clothing items-from traditional Sikkimese wear to latest fads in fashion. One may also find trekking gears, a number of boutiques and elegant antique jewelry shops.

Another highlight of the market is the food for which people especially rave, the delectable street savories and a number of baked items. Nearby in the adjacent state of Sikkim Gangtok's Lal Bazaar is a dynamic and colorful place where local farmers come to sell their items, wares or

just gather to gossip and revel. The market was inaugurated in 1956 and was named after J.Lal who was the Dewan of the district of Chogyal. It is a multi-purpose shopping destination and assort most of the goods of daily need like incense sticks, butter, cheese as well as latest electronic item. Sundays are especially colorful with a mix of locals and tourists coming in for shopping and exploration.

Colaba Causeway, Mumbai's market is a paradise for anyone who likes trendy clothes, jewelry, and artifacts. As you walk through the crowded lanes, the aroma of street food and the lively atmosphere is most enchanting. Lokhandwala market is a long stretch, located in the Andheri western suburb of Mumbai, and it is like a heaven for shopping lovers and anyone and everyone will find something of their interest.

Among the numerous shops, stalls, store and roadside vendors, lanes and by-lanes of the market, there is an immense collection of clothing items, different varieties of footwear and products ranging from jewelry, apparels and little household items. Scattered in between the stalls are a number of street food vendors selling Paani-Puri, Bhel Puri, Sev Puri, Vada Pav

and other Mumbai food items, catering to the taste buds of the shoppers. Pune's Fashion Street, as the name suggests, is one of the liveliest areas in the Cantonment and one may find buyers and shoppers arriving here for all their fashionable and trendy necessities like dresses, shoes, accessories as well as any other swanky items that they may desire.

The fashion street literally provides fashions at a very economical price. Goa's Arpora Saturday Night Bazaar Market offers something exotic and is useful for everyone. The market is famous for small homemade items to Indian handicrafts and from gypsy boxes to excellent leather products, while one can also find a diversity of almost every other kind of product like jewelry etc. Goa's cosmopolitan culture is visible all round as the market attracts a large number of locals, domestic as well as international tourists.

Besides the shopping stalls there is almost an inexhaustible range of delectable cuisines of both local and global recipes. With an amazing blend of people, fragrances, tastes, colors in the backdrop of Goan culture it is an incredible experience.

Jaipur also known as the pink

city has the charming Johari Bazaar. It is famous for its jewellery, especially the gemstones and traditional Kundan sets and this market is perfect for those with a love for gems and jewellery. The market is not limited to its shiny stones but also offers textiles, handicrafts, and traditional Rajasthani clothes.

Next door in Jodhpur is the Sadar Market a crisscrossing network of narrow lanes, dotted with stalls, shops and shacks selling numerous items pulsating with a unique vibrancy, at the foot of the imposing Mehrangarh Fort. It is a wonderful showcase of colors and dynamism of Marwari people. It showcases a diverse array of items viz. jewelry, wedding clothes, kitchenware, steel utensils, spices, vegetables, sweets, silver, handicrafts as well as items like leather shoes can be found here at reasonable rates.

Laad Bazaar in Hyderabad is nestled near the historic Charminar. It is famous for its bangles and pearls. The lanes are lined with shops displaying a collection of traditional Hyderabad jewelry, attracting both locals and tourists.

The market comes alive during festivals and weddings, reflecting the city's rich heritage. MG Road in Bangalore is a busy street market which offers everything from branded stores to street vendors and local boutiques. You can get everything from trendy clothes to accessories in this market. Bangalore has another iconic one the Commercial Street market which features traditional stores along with modern boutiques.

Street food vendors add to the lively atmosphere of the marketplace. Police Bazaar in the heart of the beautiful hill city of Shillong is the most renowned market in the Indian State of Meghalaya. There are numerous options to shop from site and many





Police Bazaar Shillong

different kinds of attractive merchandise are arranged in the chain array while other stuff are located around different corners of the market.

The bazaar is a wonderful showcase of the local arts and crafts of Meghalaya and handicrafts and artistic products made from cane and bamboo are its chief attractions. Varied colorful varieties of cotton and silk materials like clothing items and other stuff are also displayed in the street shops and customers view with one another to get the best deals. In nearby Imphal is the Ima Market. The market has a long history and has since remained an important trading place.

Ima means mother in Manipuri language and the place actually translates as mother's market. A market with a unique distinction of being run only by women, any woman without any distinction of caste, color, creed and social status can come and set up a stall here. The idea is to really promote local items and drive the

local economy as well as letting the women have equal participation in the society. The market is a wonderful proof of the tradition of equality, running within the Manipuri society. The market deals in virtually all kinds of items—from fresh fruits and vegetables, to clothes and woolens, local herbs and other local handlooms.

Jew Town, in Kochi (Cochin), is popular street market hub for antique shops all around its sides. Jew Town still retains some of the old world charm; the market is actually a narrow stretch, located between Mattencherry near the Jewish Synagogue, which is right in the middle of the market.

The market is good and elegant variety of various handicrafts which are prized both in value and rarity. Primarily a handicraft market, the Serenity Beach Bazaar in Puducherry is one of the most amazing and interesting bazaars and a happening place for the locals open under the shade of coconut palms and located within a

walking distance of the sea. One can find lots of variety of traditional handicrafts, garments to bags, ceramics and accessories and much more. Besides the shops, there are several eating outlets serving snacks and beverages while the garden close by adds to the charm of the place.

All these markets have one thing in common. Nearly all of them are roadside markets and most do not own shops but sell their wares from the road (Haat Bazaar) or from carts both hand or rickshaw driven.

These people need all the help they can get from the government to make earning their livelihood easier. A simple solution would be to provide them with light weight prefabricated structures which would provide shelter as well as some form of stability in working lives. Instead of spending thousands and thousands of crores of Rupees on Maha Kumbhs etc, on a regular basis this would be a better investment on the people. ●



'Mee Te'e Simona Atzori by painted by foot

WONDERWORLD OF MOUTH AND FOOT PAINTING ARTISTS

The association is run as a "democratic cooperative"

■ Karunakshim Vatsalam

Thalidomide, a sedative drug first synthesised in 1953, created one of the most dramatic disasters in the history of medicine. From 1958 the drug had been widely praised, advertised, and prescribed on the grounds that it was unusually safe and was exceptionally effective in, among other conditions, the treatment of morning sickness in pregnancy.

Then, in 1961–62, it was found to cause terrible malformations in unborn children, which included being born without arms and legs, deformed hands and feet, it was a unlike anything before. In 1961, Australian obstetrician Dr.

William McBride and German pediatrician and geneticist Dr. Widukind Lenz independently observed that thalidomide use in pregnancy caused congenital malformations that included limb difference, sight loss, hearing loss, facial paralysis, and impact to internal organs.

Finding accurate figures on the number of babies born with thalidomide damage is difficult; many were not carried full term. Some were still born or died very soon after birth. It is however, believed that as many as 100,000 babies were affected by the drug and generally estimated that over 10,000 babies were born

worldwide and today fewer than 3,000 survive.

In the above backdrop let us see a unique organisation that has artists who paint by mouth and foot as they either don't have arms and legs or have restricted use of them, caused by various reasons beside the Thalidomide tragedy as explained above.

The Mouth and Foot Painting Artists (MFPA) is an international art movement and cooperative organization that was founded in 1957 by polio survivor Erich Stegmann who grew up without the use of his arms, believed that disabled artists could live by their art if they formed a cooperative.

Thus was formed the MFPA whose objectives were to provide its members with a sense of work security and to make a living through their art. Stegmann's credo was that the MFPA should not be considered a charity, and the organization's motto in Canada and India is "Self Help – Not Charity".

The association is run as a "democratic cooperative". Any mouth and foot painter of unimpeachable reputation living anywhere in the world can become a member of the association provided they are 18 years of age and their works are considered artistic by the Jury who then recommends them for membership to the Managing Board.

It has grown from a small group of artists from eight European countries to over 800 members from more than 75 countries and sells its artists' work in the form of calendars, greeting cards, prints, and illustrated books. The MFPA has an art gallery in Kochi, India called Ma Joie, which sells artworks and apparels created by MFPA artists. Ma Joie also offers residencies for members and their guests.

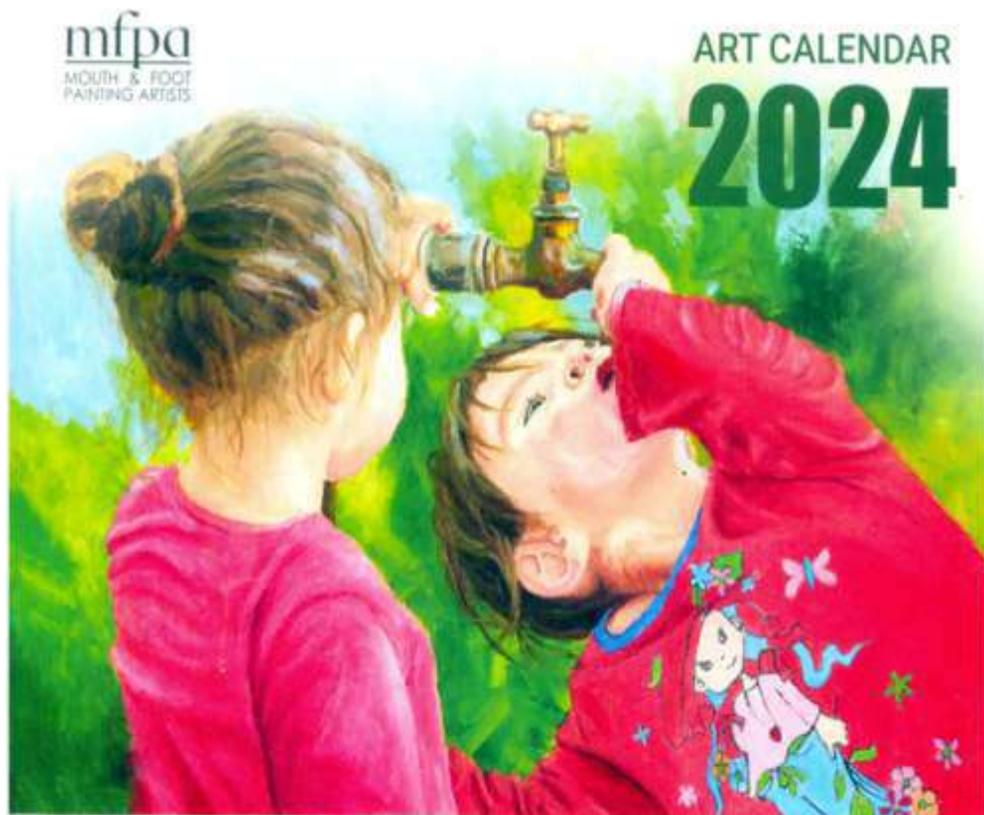
The first president of the association, Arnulf Erich Stegmann, was a prominent figure in the development of mouth and foot painting. Born in 1912 in Darmstadt, Germany, Stegmann lost the use of both arms from polio at the age of two.

Regardless, his artistic talents were soon recognized and supported by his teachers. He was proficient with a variety of brushes and styles, using only his mouth. He was educated at the School of Higher Education for Book Trade and Graphics in Nuremberg and studied with the artists Erwin von Kormöndy and Hans Gerstacker. He made a living selling his art cards and prints at marketplaces.

After the Second World War he established his own publishing



Keith Jansz perfectly captures the quiet beauty of winter, with his painting 'Church in the Snow', January 4, 2025, courtesy MFPA UK



Together Through Time

'Two girls drinking out of a tap' by Chris Opperman' painted by mouth

company with the name "Dennoch" ("Anyway"). In 1953-54 he organized the "Lodge of Mouth and Foot Painting Artists" as a type of artists' community. This developed into the international "Association of Mouth and Foot Painting Artists", with Stegmann elected president for life.

During the last 50-60 years paintings and artworks of mouth-and-foot-painters have been shown in numerous museums and town halls around the world. International exhibitions were held, for instance, in the following venues viz.: Town Hall of Madrid (Spain), March 1981; UNO Headquarters in Geneva (Switzerland), September 1981; Guildhall Art Gallery, London, UK, September 1982; Oslo Concert Hall (Norway), November 1991; Council of Europe, Strasbourg (France), November 1996; Palace of Nations, Geneva (Switzerland), August 1998; Museum of Contemporary Art, Sydney (Australia), March 2000; Woodruff Art Centre Atlanta (USA), May 2003; China Art Museum, Shanghai (China), April 2005; Albertina Museum, Vienna (Austria), April 2007; Chiang Kai-Shek Memorial Hall, Taipei (Taiwan), October 2012; Hofburg, Vienna (Austria), July 2013; Zappeion Athens (Greece), October 2014; Town Hall of Copenhagen (Denmark), October 2015; Museu Maritim, Barcelona (Spain), April 2017 and Museu do Amanhã (Brazil), September 2018.

AMFPA has many supporters from around the world who appreciate and understand the difficult lives and inspiring works of the artists. Among those prominent figures to have spoken in favour of, met or celebrated lives of AMFPA artists are the Pope, Narendra Modi, Prime Minister of India, Ram Nath

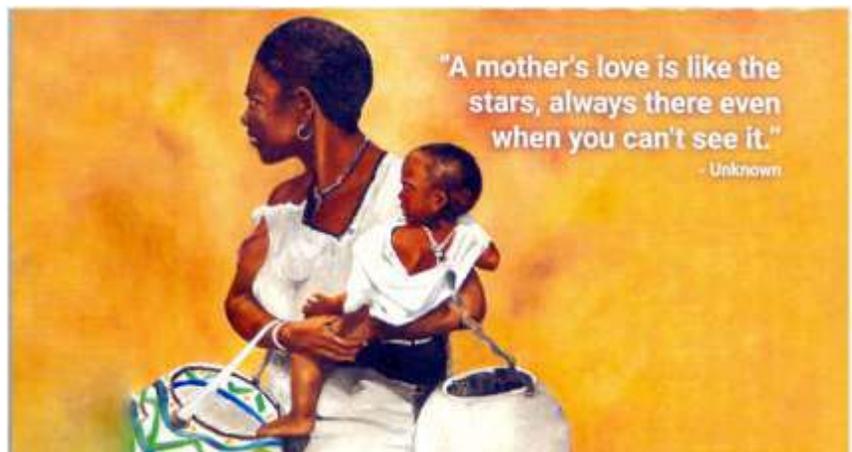
Kovind, former President of India, King Charles III, Boris Johnson former UK PM; Queen Sofia of Spain, Heinz Fischer, former President of Austria, Prokopis Pavlopoulos, former President of Greece Ma Ying-Jeou, former president of Taiwan, Mauricio Macri, former president of Argentina, Bertel Haarder, Al Gore 45th Vice President of the United States, Danish Minister for culture

and church, Arnold Schwarzenegger 38th Governor of California, Prince William, Prince Harry, Amitabh Bachchan, Salman Khan, Pierce Brosnan and many other notable personalities who have bought these paintings painted by these artists with the mouth or foot. ●

Some of the paintings that featured recently in MFPA calendars are below:



'Collecting Water' by Sunitha Thrippanikkara painted by Mouth



'My Africa' by Npho Joshua Dithipe painted by Mouth



'Boys on the Beach' by Chris Opperman painted by Mouth

Prout as People Caring Democratic System of Governance

Ananda Global University will aim to prepare students for global citizenship

Acarya Dhanjoo Ghista

Continued from previous issue



III. Our setting up Ananda Global University

We have been brought here to carry out: *Atma mokartham jagat hitaya ca*: for the salvation of our individual self and for the well-being of all on earth. The motto suggests the twofold aim of human life— one is to seek salvation for one's soul and the other is to address the issue of welfare of the world. For addressing the issue of welfare of the world, we need to set up universities, to educate students by providing new knowledge in academic disciplines (from social sciences to medicine), and inspiring them to become global citizens.

Global citizenship is the concept that (I) one's identity transcends geographic and political borders, and (ii) one's

responsibilities and rights are derived from membership in a broader class of humanity. Global citizenship definition is the idea that all people have civic responsibilities to the world as a whole, rather than just their local communities or countries.

So, by expanding one's personal horizons through global learning, you are able to effect change in a more meaningful sense on both a small and larger scale. By doing these things, you can get close to people from different cultural backgrounds and learn about the issues they face regularly. This can help you to explore things outside of your regular purview and become a more informed and compassionate global citizen. All this and much more can be brought about by setting up Ananda Global

University especially in the Delhi sector, Berlin sector, Manila sector, and Suva sector, to start with.

Ananda Global University will aim to prepare students for global citizenship by inspiring them to become members of a global community, promoting global learning, building global partnerships and addressing global issues. As global citizens, they can promote international solidarity, and human dignity, and work coordinately to ensure that the Earth's resources are used fairly, and that human rights are upheld

Ananda Global University can comprise of these eight schools (which are unique among universities in the world)

1. School of Democratic Governance and Cooperative Economics: This School will

introduce the (i) Prout democratic governance system, whereby the most qualified representatives of all the functional sectors of the community get elected to the local legislature, and (ii) Cooperative Economics, wherein the company employees can be involved in decision-making and profit sharing.

This new political-economic system will be structured in the form of autonomous functionally sustainable communities (FSCs), within regional economic zones (REZs) and self-reliant regional unions (SRUs, such as the EU). This system of FSCs, REZs and SRUs will come under the aegis of a democratically structured World government (representing grassroots FSCs), overseeing the development of a comprehensive charter of human rights and social justice for all the people of the world.

2. School of Yogapathy: Yogapathy connects the mind and cakras, cakras with the endocrine systems, and endocrine systems with the organs. Yogapathy thereby influences both mental and physical health, and promotes holistic wellbeing.

This school will provide a new format of mind-body medicine (relative to Allopathy) for both preventive and curative

care. Meditation can provide healing of mind and body, as well as curing of heart and brain disorders (hypertension and dementia). Then we can even develop a new “Integrated Yogapathy and Allopathy Medical System”, to offer a unique MD-PhD (Yogapathy) Program to educate doctors in yogapathy medicine.

3. School of Biomedical Engineering and STEM Format of Medicine (SBESTEM) : This school will have Department of Biomedical Engineering and Department of STEM Format of Medicine (STEM).

The Department of Biomedical Engineering will be unique in offering new types of courses on the theme of Organ Systems Engineering, based on my textbooks.

In the Department of STEM Format of Medicine, we will be developing new formats of MD-PhD (Biomedical Engineering) Program, to develop precision medical procedures and patient-specific technological surgical procedures.

4. School of Hospital and Healthcare Management : A hospital is a bustling treatment center for patients, and a complex, interdisciplinary workplace for healthcare personnel. It is virtually

a mini city. The Hospital administrator is responsible for keeping this symbiotic infrastructure running smoothly.

This School will offer 'Hospital and Healthcare Management' MBA Program, as well as MD-MBA (Hospital and Healthcare Management) Program, to educate hospital administrators in cost-efficient hospital management. The Program integrates management science and business methods with knowledge of hospital and healthcare sectors, hospital administrative and clinical structure, medical services and health care delivery system. .

5. School of Sports Science and Engineering: This school will educate sports coaches in the physics of sports and athletics.

Sports Science deals with the analyses and mechanisms of sports plays and maneuvers, such as soccer corner curving kicks, baseball pitching, football quarterback passing, hockey dribbling, tennis serves, high jump and pole vault.

This school will educate sports coaches in the physics of sports and athletics, such as soccer curving kicks, baseball pitching, hockey dribbling, tennis serves, high jump and pole vault. Sports Engineering deals with the design of sports equipment, such as design of cricket bats, hockey sticks, tennis racquets, and sports protection gear.

6. School of Neohumanism: A progressive human society is to comprise of people moving together and helping one another to incorporate neohumanism in their living and community involvement, to thereby reach their macrocosmic desideratum. Neohumanism elevates humanism to universalism, enables liberation from complexes, and promotes a higher order of human living. Verily the time has come for us to think and act in a more evolved



way, by rising above narrow sentimentality and embracing universalism, to build a new civilization on this planet. This School will inspire students to rise above narrow geo sentiments and socio sentiments that have caused immense conflicts. Neohumanism also extends humanism to caring for animals and recognizing their living needs and ecological value.

7. School of Cosmological Cycle, Universe, and Life Development

: This is a new science paradigm, wherein Cosmic Consciousness is the fundamental entity devolving into Cosmic Mind, that expresses itself into the five fundamental factors (ethereal, aerial, luminous, liquid, and solid), Then, under the influence of microvita, matter evolves into subtler structures thereby providing the templates of primitive life structures. From primitive organisms to complex organisms, there is an unfolding of consciousness due to the increasing reflection of Consciousness, with a corresponding increase in psychic dilation of the mind and concomitant increase in complexity of the nervous and anatomical structures. Increasing psychic dilation of a living being's unit mind leads to intellectual development, and eventually to parapsychic and intuitional development. The mind keeps dilating until it merges into Consciousness, to attain enlightenment.

8. School of Education : STEM education provides an interdisciplinary and trans-disciplinary approach to learning, wherein rigorous academic concepts are coupled with real-world and problem-based lessons. There is a big need for schools and colleges to offer STEM education program, to prepare students for a wide range of careers in science and engineering, nursing and medicine, athletics and sports coaching, and even public administration.



This Program, based on my STEM concept (of science, technology, engineering, mathematics, medicine), addresses the big demand to educate and train school and college teachers in an integrated approach to the study of STEM disciplines and their applications in academic fields, such as physiology, medicine and sports science.

Through its eight schools, Ananda Global University can educate Visionary Graduates for this 21st-Century World, based on the theme: A university is verily a laboratory for developing a progressive society by delineating its ideals in all fields of human thought and endeavor and developing education and research programs to impart these ideals. A university needs to have a pulse of the problems challenging society and a clear delineation of its role in cultivating the requisite solutions

for its progress.

What is important is that at Ananda Global University, the School of Democratic Governance and Cooperative Economics (SDGCE) will introduce the Prout system of democratic governance system : This will be the most impacting school worldwide. Graduated students can be inspired to become community leaders (such as mayors and governance), and thereby have the political power to become advocates for the Prout system of democratic governance.

So, in this way Ananda Global University can herald a new visionary era in Ananda Marga, to lay the groundwork for setting up the Prout system of Democratic Governance in India and other countries. This is how we can promote the legacy of our Baba Shrii Prabhat Ranjan Sarkar! ●

Concluded

<http://dhanjooghista.googlepages.com>

SUBJECTIVE APPROACH THROUGH OBJECTIVE ADJUSTMENT

- Shrii Shrii Anandamurti

I must never ignore or neglect the present tense. That is, I must always remember where I am and what I am to do just at present. But what is the present?

We know that there are three tenses – past, present and future. What is the present tense? What is the future tense? Actually there is no such thing as the present tense. When I say something, you do not then hear it. You hear it after a small gap. What is the gap? The time taken by the air to carry the sound to your ear. And when you hear, it is past for me. So when I say it, just when I am saying it, it is future for you, because you hear after a short gap, and when you hear it is past for me.

Then what is necessary? You see even a very sensitive organ takes some time to adjust or to digest very long and very short waves, that is, inferences. So when we find a little difference between past and future we say it is present. Here between my saying and your hearing there is a very little gap and human organs fail to differentiate that gap from saying and actual hearing. We say it is present tense, actually there is no present tense. But Lord Shiva said, you should live in the present tense. The actual meaning of this sentence is you should always be mentally present in the present tense. That is, you should never ignore or neglect the present tense.

What is the import? Human existence is physical, human existence is psychic, human existence is spiritual. Amongst these three, the physical one is very crude; the psychic one is less crude, you may say more subtle; and the spiritual one is the subtlest. So this existence of the present tense is more prominent in the physical stratum than in the psychic, and more prominent in the psychic than in the spiritual. Actually in the spiritual there is no difference amongst present, past and future, and that is why one who has established oneself in the aspects of spirituality finds no difference amongst past, present and future, and becomes sarvajñā – omniscient. One sees everything, knows everything. But on the psychic level there are differences, and on the physical level the differences are still more prominent.

Here Lord Shiva says that in the sphere of crude physicality you should pay due respect to the physical world. I said it is objective adjustment, but whatever you are doing or whatever you will be doing in the physical sphere you should have proper adjustment. You should maintain proper equilibrium. This adjustment or equilibrium should be with your psychic stratum. In the psychic stratum the existence is less crude and more subtle, and because it is more subtle the time gap is less prominent. Physically it will take much time, because one's psychic structure, one's psychic body, is more subtle than one's physical body, and that is why the time gap is less prominent. And our spiritual movement, our spiritual progress, starts from the psychic world, the psychic level – starting from the psychic arena and culminating in the supreme spiritual point. So here the time gap is very unimportant. Movement is towards the Supreme Entity, towards the spiritual goal where there is no importance of the temporal factor and no importance of the tempus.

A person must move from the psychic towards the Supreme Entity, where there is no importance of time, but in one's physical structure one is to do so many worldly deeds, so many worldly duties. One has duties concerning food, duties concerning shelter, duties concerning medical needs, duties concerning education, and so many things. And in all these duties, all these activities, in the crude physical stratum, there is the value of space and person and so on, if a person wants proper advancement. If a person wants proper utilization of all his or her mind, there must be a proper adjustment, a proper equilibrium, between one's physical movement and physical activities and one's psycho-spiritual movement, psycho-spiritual advancement, and psycho-spiritual progress; and that's why I said in human life there should be – what? Subjective approach through objective adjustment. If only the subjective approach is there and there is no objective adjustment, there equilibrium will be lost. The entire human society will become degraded and destroyed. And if there is only physical activity and no spiritual advancement, human existence will be rendered to the status of brutes or plants, which is not at all desirable. So a spiritual aspirant must always remember the subjective approach through objective adjustment. There is no alternative. ●

PBI Holds Meetings with Proutists in Anand Nagar

On 30th December 2024, Proutist Bloc, India (PBI), held a meeting with Proutists from Punjab to invigorate the Punjab State Committee of PBI.

In the presence of PBI's National Convenor, Acharya Santosananda Avadhuta, and other party officials, the gathering focused on engaging local leadership. As attendees unanimously agreed that PBI is the political alternative India needs today, key discussions centered around the lack of organizational infrastructure in Punjab and the need for reorganization.

Acharya Santosananda Avadhuta emphasized Punjab's historical significance as a land of martyrs and stressed the importance of establishing PBI's presence in the region. Leaders like Ravindra Thakur and Chanchal Bhatia also expressed their commitment to strengthening the movement.

Mrs. Sudhi Bhatiya, a dynamic Proutist from the state, was encouraged to take on a leadership role. Her proactive approach and commitment were widely appreciated, leading to her unanimous appointment as the Vice President of the Punjab State Committee, with Jai Chand Saini serving as the President.

Other attendees included Ravindra Thakur, whose inquiries into PBI's vision energized the session, and Dr. Sujit Verma, who brought insightful perspectives to the discussion.

On 31st December 2024, another impactful meeting with Proutists from across India was organized by PBI in Anand Nagar. This meeting highlighted the organization's growing influence and commitment to addressing India's political, social, and economic challenges.

The gathering saw significant participation from PBI members nationwide, including senior leaders like National President AK Bhaskar and other office-bearers such as Dr. Tarni Prasad, Harendra Suman, Virendra Suman, Kedarnath Sahu, Pitambar Bhuiyan, Aditya Pradhan, Dharmendra Sinha, Vinod Ghodke, Satyawan, and from states including Bihar, Odisha, Haryana, Rajasthan, Karnataka, and Jharkhand.

The National Convenor emphasized the urgent need to strengthen the party's presence and influence across various states. National Finance Secretary Dr. Rajeev Nagar addressed the necessity of improving the party's financial position. Leading by example, he announced a contribution of ₹1 lakh to the PBI fund. Inspired by his gesture, Virendra Shah, Vice President of the Bihar State Committee, pledged ₹50,000. Satyawan, a dynamic Proutist from Hisar, contributed ₹20,000, reflecting growing grassroots support.

The meeting concluded with actionable plans for upcoming events in different states, especially Delhi and Punjab, underlining PBI's mission to provide a robust alternative to India's political crises. Leaders urged all members to actively contribute to the organization's growth and prepare for upcoming elections in various states.

Both meetings were marked by enthusiasm, inspiring speeches, and meaningful contributions, showcasing PBI's steady progress toward nationwide impact.





Krantijyoti Savitribai Phule is an Inspiration for all: Madhukar Nistane

Vidarbha, Maharashtra : On January 3, 2025, the birth anniversary of Krantijyoti Savitribai Phule was commemorated with great enthusiasm at Jayastambh Square, Ghatanji, Vidarbha, under the chairmanship of Madhukar Nistane, Vidarbha Convener of the Proutist Bloc, India (PBI).

The event was organized by the Social Ekta Group, with an active support of PBI, to honor the contributions of Savitribai Phule and her husband, Mahatma Jyotiba Phule, in promoting education and social reform.



Distinguished speakers, including Prof. Bhagvan Dohle, Adv. Gajendra Dhawale, and social activist Moreswar Vatile, highlighted the transformative efforts of the Phules in uplifting marginalized communities and advocating for women's education.

In his presidential address, Madhukar Nistane emphasized the importance of spreading awareness about the teachings and sacrifices of great leaders like Savitribai and Jyotiba Phule. He urged that their birth and death anniversaries should not be confined to specific communities but celebrated universally to inspire future generations. He further announced that the Social Ekta Group with PBI would work towards commemorating the contributions of all great leaders and saints to ensure that their legacy reaches every section of society.

Prominent attendees included Hon. Akash Kovase, Prof. Rahul Wankhade, Kiran Sarvaiya, Sanjay Dhone, Madhav Akkalwar, and several other respected figures, along with dedicated activists from the Social Ekta Group.

The event was meticulously planned by Manager Pandurang Kiranpure, Hanuman Kumare, and Ganesh Sabapure, who were also acknowledged for their efforts. The program concluded with expressions of gratitude and guidelines for upcoming initiatives aimed at fostering social unity and awareness.

The celebration served as a fitting tribute to Krantijyoti Savitribai Phule's enduring legacy as a trailblazer for education, equality, and empowerment.

Farmers' Rights and Anti-Corruption March Held by PBI in Nagpur



Nagpur, Maharashtra : The Vidarbha unit of the Proutist Bloc, India (PBI), held a Diwali session march on December 19, 2024, under the leadership of PBI Vidarbha Convener Madhukar Nistane. The march, focused on farmers' rights and systemic reform, saw participants resolve to fight against injustice, exploitation, hypocrisy, and corruption in society.

The event called for urgent action to address the plight of farmers, with 2025 being declared

the year dedicated to farmers' rights. The march emphasized the need for government intervention to eliminate business brokers exploiting farmers and demanded immediate government procurement of agricultural produce at prices based on production costs.



ACTIVITY



Protesters expressed outrage over policies and practices that harm farmers. They highlighted issues such as the import of agricultural goods at critical times, which drives down local prices, and the hefty deductions of ₹500 from cotton prices under unexplained circumstances. Participants also criticized the lack of clarity regarding whether the government, local Agricultural Produce Market Committees (APMCs), or private businesses prioritize farmers' welfare.

Madhukar Nistane urged farmers to unite against these injustices, stating, “My fellow farmers ! Wake up!

Join the movement for your rights!”



The march aimed to draw attention to the struggles of unorganized farmers and to push for a transparent and fair agricultural system. The rally ended with a call for farmers to collectively demand their rights and resist exploitation by brokers and corporations. A memorandum of demands was also given to CM Devendra Fadnavis.

For more information, PBI has urged stakeholders to reach out via contact number 9673801202.

Blanket Distribution by AMURT

On January 1, 2025, Ananda Marga Universal Relief Team (AMURT) distributed blankets among the helpless and needy at Ananda Nagar, Pundag, Jharkhand.

AMURT’s mission is to improve the quality of life for the helpless, underprivileged, and disaster-affected populations across the globe. The organization respects the customs, languages, and religious beliefs of individuals and communities while empowering them to secure basic necessities and achieve greater economic, social, and spiritual fulfillment. ●



Shrii Prabhat Ranjan Sarkar

You Coloured My Life

DÁO SÁRÁ OGO PRABHU CHANDE GÁNE
 DÁO SÁRÁ OGO PRABHU NRTYE TÁLE
 OGO PRIYATAM DEVATÁ ÁMÁR
 NIDRÁ JAKHAN TUMI NIJE BHÁUNGÁLE
 ESO NRITYE TÁLE, ESO NRITYE TÁLE

MIHIR JIIVANE MOR ÁSILE NÚTAN
 ÁLOR CHATÁY TUMI E KII KARILE
 ÁMÁR JIVAN MAN RAUNGE RÁNGÁLE
 ESO NRITYE TÁLE ESO NRITYE TÁLE

ESO NRTYE TÁLE ESO NRITYE TÁLE
 SAB KUHELKÁ BHEDI MARME ELE
 ESO NRITYE TÁLE, ESO NRITYE TÁLE

*O Lord please answer my call
 With verse and song;
 O Lord please answer my call
 In rhythm and dance
 O beloved one Lord mine,
 When You roused me from slumber –
 Come in rhythm and dance,*

*In a dark universe
 I was unconscious,
 With a sunny life,
 I got a new lease.
 With a flash of light,
 O what is it You did,
 You coloured my life.*

*You intoxicated the mind,
 Intoxicated the mind.
 Destroying all the gloom,
 You came into soul mine.*



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



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