

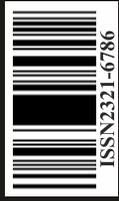
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PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

Ananda Purnima Issue

Neo-Humanistic Approach to Economics

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THE HUMAN REQUIREMENTS OF
EVERY AGE MUST BE GUARANTEED.

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EVERYONE IS FUNDAMENTALLY CORRECT TO
FOLLOW THEIR INTUITIONS TO SEEK HAPPINESS



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Fundamental Principles of PROUT

PROUT is the socioeconomic approach, Neohumanism is the psycho-intellectual approach and spiritual practice is the spirituo-intuitional approach. This three-fold approach will take human beings along the path of salvation.

– Shrii Prabhat Ranjan Sarkar

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

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FROM THE EDITOR'S DESK



On the solemn occasion of Ananda Purnima PROUT's founder Shrii Prabhat Ranjan Sarkar's birthday (May 5, 2023 - day of the full moon in the month of Vaisakh, the first month of the Saka calendar roughly covering the period mid April to mid May), this is a special issue to enlighten our readers and people of the world about the greatness of this renowned spiritualist, philosopher and poet, whose mission to uplift suffering humanity continues to thrive despite great struggles, purely due to the strength of his ideology that guides his disciples.

His divine birth on planet Earth when the sun was rising 102 years ago over Jamalpur, a small town in the state of Bihar in India was a boon for human civilization presently facing its worst crisis at the cross roads of its 15000 year's existence. Even as a young man his concern for the poor was astonishing. After his father passed away, to help his mother he would go and buy groceries and vegetables for the house. Sensing their poverty he never bargained with the vendors and paid whatever they asked and at times more. His mother forbade him from shopping again.

Still, before starting “Ananda Marga” he went to seek his mother's consent. She blessed him but couldn't help remarking with a smile that how one who couldn't perform satisfactorily the simple expedient of shopping for home could run a Mission and advised him to improve. Rest as they say is history with Ananda Marga established in 180 countries with over four million members, has become a powerful force for global social change.

Though a multi faceted personality, Shrii Prabhat Ranjan Sarkar whose spiritual name was Shrii Shrii Anandamurti, his philosophies of PROUT and Neo-humanism stand out as twin beacons for civilization in darkness. First is for humanity suffering from hunger, poverty and severe economic inequalities that recognizes for the first time the need to guarantee purchasing power to every single woman and man. The second enshrines the right to exist in respect of all created beings. These both are revolutionary concept that find no place anywhere in constitutions of the world, except the ideal one formulated by Shrii Sarkar.

Dedicating this issue to the founder of PROUT we wish all our readers the very best on this auspicious occasion of Ananda Purnima 2013 and exhort them to work ceaselessly for the Mission towards that golden dawn as envisioned by him. ●



Prout and Neo-humanism

The article by Prout's founder sums up in essence the philosophy of Prout for requirements of the day. Today humanity is on the crossroads of crisis caused mainly due to the leaders who are concerned mainly with their own selfish ends and not that of the society they are supposed to lead.

- *Adarsh Sharma, Gorakhpur*

May Issue

Thank you very much for the remarkable Prout May 2023 issue. Now the most important commitment for us is to make Prout known worldwide, by which some universities can even consider offering courses on Prout in their Department of Humanities and Social Sciences. However, this can only be done if we publish Prout books yearly, by which universities can become interested in knowing "what is Prout and ongoing developments in Prout". This can make the faculty and students become agents of change in Democratic Governance system from the present day political party governed democratic system to the Prout system of democracy.

- *Acarya Dhanjoo Ghista, USA*

Restoring Balance

An excellent cover story which explains the proper approach to development, and one that restores the balance between development

and nature. The old saying - take from nature what you need and no more is what is required. Today with the capitalistic outlook fuelled by mass media that drives crass consumerism is the cause of most of the problems of environment degradation and its ill effects like climate change etc.

- *Renu Mishra, Jamalpur*

An Objective Morality

The third part is most interesting providing detailed analysis of the issues involved in creating a moral world to live in with progressive improvements on the path of meditation and enjoy the bliss of supreme beatitude.

- *Swapan Mukherjee, Howrah*

Per Capita Income

This is not only a deceptive indicator for economic health of a country; it also makes little economic sense. Averaging the income of the population is not the right way. Purchasing power of the people would be.

- *Srilata Naidu, Chennai*

Power of Normalising Beliefs

The author rightly points out that economy is dependent on the natural environment. He has further elaborated upon the fact that land, labour capital and profit are not the only considerations for the advancement of a healthy society.

- *Rayburn Mitchell, Toronto*

Women Sold and Resold for Marriage

This is a sad commentary of the society we live in today. It is true for most of South Asia, where police hardly help especially in rural areas where the problem is

mostly prevalent. It is very unfortunate that in the 21st century where science has advanced to such great heights, human society still remains imprisoned by the rule of the jungle.

- *Mary D'Costa, Goa*

Iran Schoolgirls Poisoned

All hearts must go out to these gutsy and spirited young women (the millennium girls) who are fighting the might of an oppressive society for their basic human rights to live with dignity. Why should there be separate laws for countries on such basic human issues? That is the larger question. Laws should be based on cardinal human values, and not on dogma or anything else that impedes human progress.

- *Murli Sawminathan, Madurai*

Last Jews of India

A fascinating piece of history. Thank you Prout for publishing such a lesser known story.

- *Fatima Begum, Hazirabagh*

Measure of Happiness

Yes it is true; these world indexes have a hidden agenda. They make very little sense. One wonders what is the power behind them that brings out such skewed reports about worldwide states?

- *Biswal Thapa, Darjeeling*

Adani Controversy New Light

A very well researched article, throwing new light on this controversy that doesn't seem to be dying down.

The health of a country depends upon its people and how they react to such issues with positive intent. ●

- *Tara Ghose, Bhavnagar.*

Fulfillment of the Mission

■ Shrii Prabhat Ranjan Sarkar

When people move in the psychic sphere they should define a mission in their minds, and they should move towards the fulfillment of that mission. As long as one remains in this world, one will have to maintain progress in the mental sphere. Suppose a student is studying. He will have to remember that he has to pass an examination. If he does not think about passing the examination, if he studies only for the sake of study, he will never pass it. To keep a mission before one's eyes is mandatory. If there is no mission, then psychic endeavour will become meaningless. It will be just a waste of time. As far as human endeavour is concerned, there should be a mission, and one must always remember that mission.

It is good to die working, but still better to work even while dying. So one should always bear in mind, "I am alive in this world for the fulfillment of my mission. Apart from this, I have no worth." And if one ever lives a life without a mission, then in that case, no endeavour in the psychic sphere will bring success. If you do not want to work, if you do not want to serve the world, you will become a burden on the world. It would be better to leave the world than to live as a burden on it. Human life should be enriched with intense activity.

Above the mental sphere there is the spiritual sphere. In the spiritual world, it is not enough to think (as in the psychic sphere) only of one's mission, because the purpose of a mission is service in the external world. Whatever might be one's specific mission in the objective or expressed world, fundamentally one's mission is to promote the welfare of the world. But when the movement is internal, that is, when the movement is from mind to spirit, then a mission is of no importance, because you are withdrawing your entire existence towards supreme fulfillment. You may be active in your mission to promote the welfare of the world – *jagaddhitaya* – but that is not enough. Along with this you have to take up another mission and that is to bring about your own spiritual salvation. If one does not try for one's

own salvation, if one does not do spiritual practice, one can never serve society. It will be totally impossible. When you take a vow to work for your mission, just remembering that vow will not make it possible for you to win salvation, though through that vow you can serve the world.

So in the spiritual sphere your progress does not depend only on your mission. The very import of human existence is, one to serve the world, and one to do one's *sádhaná* for one's all-round salvation. Here you must remember that salvation does not mean salvation in the spiritual stratum only. Humanity must get salvation in all spheres of life, in all strata of life, without any exception. All humanity wants salvation in the social sphere, they want salvation in economic strata, they want salvation in the realm of intellectual liberty, and they want salvation in the spiritual sphere. These are the minimum wants of human beings. ●



Neo-Humanistic Approach to Economics

The human requirements of every age must be guaranteed.

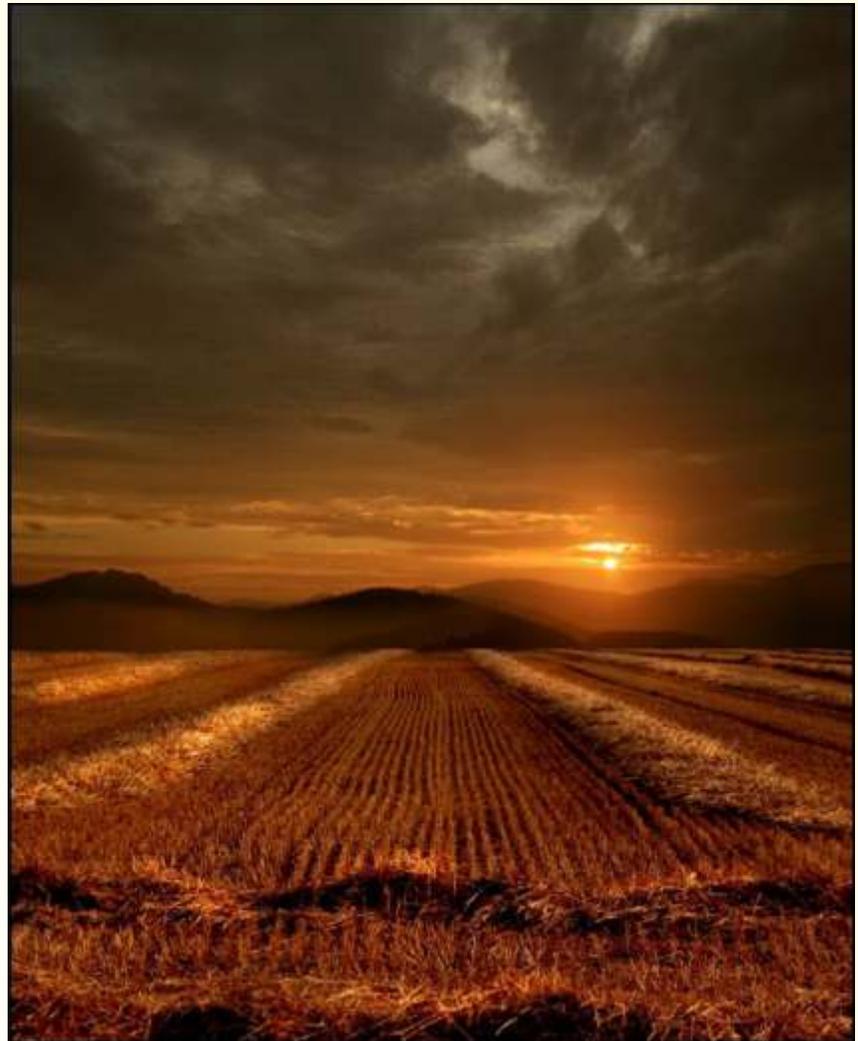
Shrii Prabhat Ranjan Sarkar



As you know, physical pabulum is limited, so the mind continually runs from one thing to another. This process goes on in a never ending order. But in the realm of intuition the goal is infinite. When aspirants come into this realm, their desires, their longings, are fully satisfied. Thus the controlling point is the spiritual order. Because the spiritual order is infinite, human beings have no control over it, but as the physical realm is finite, human beings can increase their sphere of activity in this realm. The attempt to do this is a never ending process, and there are infinite permutations and combinations in this endeavour, but the latent hunger in human beings will never be satisfied in this realm. The quest to satisfy this hunger can at best only lead to the threshold point of spirituality.

As human beings progress towards the realm of spirituality, they are helped on the one hand by PROUT, which guarantees minimum requirements and maximum amenities, and on the other hand by Neo-Humanistic outlook, which removes disparities. These two approaches help human beings in their progress and elevation. Finally the existential faculty merges in the Supreme.

PROUT touches the threshold point of spirituality. It also helps to



lessen the obstacles in daily life. For example, many daily commuters have to leave their homes at 6:00 a.m. and return at 10:00 p.m. to secure their minimum requirements. But PROUT will guarantee the minimum requirements to all, so their daily burden will be lessened.

Neohumanism also touches the threshold point of spirituality. It helps the existential faculty reach the pinnacled state. Neohumanism will bring equality in the social sphere and remove all sorts of disparities, therefore human progress will be greatly accelerated.

When PROUT and



Neohumanism are established, the whole existence of human beings will become effulgent in the attainment of the Supreme.

The world is moving ahead with its merits and demerits. The movement from imperfection to perfection is progress. In the physical and psychic realms progress is never ending, but because everything in these realms is limited, the hunger of human beings remains unsatisfied. In the spiritual realm, at the point of culmination, human hunger is fully satisfied. To satisfy human hunger in the physical and psychic realms there is PROUT and Neohumanism. But how can human hunger be satisfied in the subtlest realm? For this Ananda Marga philosophy is there. Movement beyond the threshold point of spirituality is beyond the scope of PROUT but within the realm of Ananda Marga philosophy. Our ideology is a happy blending of rationality and spirituality.

The human requirements of every age must be guaranteed. The minimum requirements must go on increasing according to the physical and psychic standard of human beings and according to the

changes in climatic conditions, environment, etc. Thus the range of minimum requirements will go on increasing according to the range of human social conditions.

At present human beings are thinking about their own minimum requirements more than about the minimum requirements of animals and plants. A day is coming when some of the animals, if not all, will come within the realm of our social membership. Today we say that each and every human being will get the minimum requirements. Tomorrow we will say that the minimum requirements will also include the needs of dogs, cows, monkeys, etc. To fulfil these requirements, there should be more and more production.

The earth is not only for human beings, it is for other living beings also. So we will have to do something for them. The minimum requirements and maximum amenities should also be given to animals. Today cows, dogs and monkeys are developing; tomorrow more and more animals will be in this category. Animals will also develop longings for different psycho-physical pabula, so they should be guaranteed minimum requirements and

maximum amenities too. We will have to do something for them also. This is the demand of Neohumanism, of Neo-Humanistic ideas. This demand should be fulfilled by PROUT.

According to the enlargement of human existential value and jurisdiction, psychic pabula will also increase. There should be maximum amenities for one and all, with more longing for physico-psychic objects of enjoyment. These amenities should be increased for the entire social order. There cannot be any full stop, any comma or any semicolon in this progress.

Progress is never ending. Pabulum is also never ending. We should understand this. There cannot be any stop in the march of human progress. And not only in human progress, but in the physical and psychic worlds also. Geo-sentiment will die out; socio-sentiment will disappear; socio-economic sentiment will be eradicated. Finally a day will come when sentient sentiment will dominate. A day will come when human beings will get the maximum amenities, then human beings will reach the zenith. But is the provision of maximum

amenities the zenith of service? It may be looked upon as the zenith; but because circumstances change, maximum amenities change. The provision of maximum amenities should be treated as a relative zenith point and not the supreme zenith.

So maximum amenities of life under the conditions concerned should be guaranteed, and they should go on increasing. We should communicate this idea to the masses and encourage them to help us in our noble mission.

Whenever we are thinking of implementing a theory we should feel that we are living in the present, then we should implement the theory. The order of Shiva was to march ahead maintaining association with present reality. This was the order of Shiva. Marxism completely violated this fundamental principle, which is why Marxism has been broken into pieces under the impact of the present circumstances.

*Bheunge geche mor svapner ghor
Chinre geche mor viinar tar*

[The intoxicating effect of my dream has been lost, The string of my lyre has been broken.]

Suppose there is a bright lamp. Hundreds and thousands of insects will rush towards it and get burnt. Similarly, communism was like a bright lamp. Marxists built castles in the air. They propagated many tall talks but they never

thought about the practical application of their socio-economic approach. They killed many innocent people and sent countless others to concentration camps in the name of so-called ideology. Stalin killed hundreds of thousands of people instead of helping them by providing amenities for all. In the name of doing good for the masses he killed so many people. This is not humanism. Today people have kicked communism out. In China the people recently demanded “common human liberty”. That was considered an offence, so they were crushed. Do not people have every right to demand common human liberty?

Whatever is feasible and practical has been said in PROUT. Marxism built castles in the air and encouraged the people to dream a meaningless dream. PROUT has not done this nor will PROUT do it. PROUT will do that which is feasible and practical.

If the common people and the meritorious people are treated as the same, the capable people will not be encouraged to develop their higher potentiality. This is the reason why the brain drain is happening in India. When talented people leave India, they leave it for good. Providing special amenities for those with special capabilities will stop the brain drain.

PROUT's approach is to

guarantee the minimum requirements for all, guarantee maximum amenities for all and guarantee special amenities for people with special capabilities. This approach will ensure ever increasing acceleration in the socio-economic sphere. The question of retardation does not arise; even the question of maintaining speed does not arise. There must be acceleration. Acceleration is the spirit of life, the spirit of existence, the spirit of the existential faculty. One may not be a genius, one may simply be a member of the ordinary public, and not properly accepted or respected by all, but even then one will get the minimum requirements and maximum amenities in an ever increasing manner according to the environmental conditions concerned, according to the demands of the day.

So what is the significance of this new approach?

- 1) Minimum requirements are to be guaranteed to all.
- 2) Special amenities are to be guaranteed to capable people. Special amenities are for people of special calibre as per the environmental condition of the particular age.
- 3) Maximum amenities are to be guaranteed to all, even to those who have no special qualities – to the common people of common calibre. Maximum amenities are to be guaranteed to all as per environmental conditions. These amenities are for those of ordinary calibre – the common people, the so-called downtrodden humanity.
- 4) All three above are never ending processes, and they will go on increasing according to the collective potentialities.

This appendix to our philosophy may be small, but it is of a progressive nature and a progressive character. It has far-reaching implications for the future. ●



*Everyone is fundamentally correct to
follow their intuitions to seek happiness*

What Right and Wrong Consist of, and Vidyá-Avidyá in a Secular Framework

AN OBJECTIVE MORALITY

■ Ácárya Acyutananda Avadhúta

(Continued from previous issue)

A few objections or questions might arise.

First, if some of our inborn intuitions are as I have described, then they will indeed “identify in advance” principles that will lead us to transcendent experience. But why, in the first place, would our evolutionarily-constructed inborn moral intuitions tell us to adopt behaviors (such as “You ought to serve others at the cost of X degree of hardship for yourself”) that would seem actually to jeopardize our survival? Such behaviors on the part of individuals might indeed jeopardize the survival of those individuals, but natural selection might more importantly be operating here at the group level.

“Darwin's reasoning for the existence of altruistic behaviour could be conceptualised as follows. Given two groups, one comprised of selfish individuals and the other consisting of altruists, the latter would prosper better than the former – that is, they would be favoured by natural selection operating at the group level. This view is intellectually captured by Darwin (1981, 166) as follows:

“There can be no doubt that a tribe including many members who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage, and sympathy, were always ready to give aid to each other and to sacrifice themselves, would be victorious over other tribes; *and this would be natural selection.*

Reminder: “selected” means that tribes which accidental mutation had endowed with few of any such people were more likely to die off (if they survived, it was because they had other good genes).

G. But the question will arise why our evolutionarily-constructed inborn moral intuitions would tell us to adopt behaviors that

would seem actually to jeopardize our survival. The idea of natural selection operating at the group level answers this question.

Another question: I have said “it's reasonable to think transcendent experience . . . is evolutionarily adaptive” (helping to establish that moral intuitions leading to it are inborn). As mentioned earlier, most people who have attained transcendent experience will go on to help others attain it. And they will do so partly by teaching them altruistic moral principles that Darwin considered adaptive. But even if transcendent experience in a sufficient number of members of a group were *notevolutionarily* adaptive, our inborn intuitions might support moral principles that would be conducive to transcendent experience, due to an evolutionary mistake (not the same as the possible evolutionary accident I have also referred to): One might expect *prima facie* from basic natural-selection theory that an evolutionarily-programmed moral intuition goading one toward choices to act “for the common good” would goad one to act for the common good defined as the common survival, and the general fitness of people's reproductive systems. But it seems clear that in terms of one's individual survival and health, natural selection has provided us a steering mechanism designed for the attainment of those goals, and that steering mechanism is happiness. Overall it seems to be true that what tastes good will also be healthful for us (though there may be some serious pitfalls in relying on this). One eats a bunch of grapes thinking not “I must do this in order to survive,” but thinking rather, “I'm sure getting a lot of fun from the taste of these grapes.” In short, the steering mechanism consists in assigning happiness as a

“placeholder” for survival, a placeholder for “evolutionarily success”.

So it seems quite likely that our innate moral intuitions goading us toward choices to act for the common good would interpret the maximum happiness, overall, of the tribe as the common good of the tribe – maybe even in situations where it did *not* represent the common survival good of the tribe. And “those who have experienced the deep peace of meditation usually consider transcendent experience (or some final culmination thereof) to be the highest good possible for humans,” the most positive human experience, the greatest happiness. So our innate moral intuitions would interpret the maximum transcendent experience of the tribe as the common good of the tribe.

H. Even if transcendent experience in a sufficient number of members of a group were *notevolutionarily* adaptive, our inborn intuitions might support moral principles that would be conducive to transcendent experience, due to happiness functioning as a “placeholder” for survival.

A third question: We may have shown that some moral intuitions lead toward the highest good for humans, but is that enough to show that such moral intuitions are necessarily philosophically correct? I claimed to have shown that they are through the *reasoning* “there can be broad agreement that if a moral principle leads to the highest good overall for living beings, that moral principle is indeed an objectively-correct moral principle, and there is such a thing as objective moral truth, and I added “Further defense of this 'broad agreement' idea later.” I will now first present that defense, which is also of a reasoned kind, and then get back to the topic of the limitations of reasoning.

There is and can be no scientific proof that happiness is morally better than misery. Though everyone may value their own happiness, at least, over their own misery, values are not a subject of science. So on what would a philosophical claim that happiness is morally better than misery rest? What we can say is that there is no one who subscribes to a philosophical school of skepticism or nihilism who manages to really live their beliefs. A nihilist is forced by his own beliefs to say there is nothing really good about being a nihilist, but he obviously thinks that it is good. No one can prove that a society abounding in transcendent experiences is morally better than a society of unending misery, but if we have to assume anything, we can assume that. So however our intuitions came to assert that maximizing happiness is good, which may have been due to the evolutionary “placeholder” mistake that I have posited, I think we should consider those intuitions correct.

Should the idea that intuitions promoting the maximization of transcendent experiences in society are correct intuitions and be categorized as utilitarianism? I don't think so. Utilitarianism may trip up because happiness of a kind, even happiness widespread in society, can come about in very dubious ways, but transcendent experience is a kind of happiness that does not depend on anything or event that is of the external world, and hence could not be attained by seeking anything in the external world

So if our unconsciousness, as constructed by evolution, consider happiness a good value and generate moral intuitions accordingly that support moral principles that lead to happiness and transcendent experience, I think it would be a cerebral academic exercise to debate with them. There is indeed an objective morality, and the compass as to that morality that we are all born with – our moral intuitions, a sense of right and wrong, a conscience – is correct.

I. Our early proposition “If a moral principle leads to the highest good overall for living beings, that moral principle is indeed an objectively-correct moral principle, and there is such a thing as objective moral truth,” until now supported only by the “broad agreement” idea, stand up to further philosophical examination.

And now let's get back to the topic of the limitations of such philosophical examination, of reasoning, in answering the question whether I have adequately shown through reasoning that moral intuitions are necessarily philosophically correct if they lead toward the highest good for humans. I think that everyone is, most fundamentally, correct to follow their intuitions to seek happiness, but a *kind* of happiness can result for different people in very diverse ways. So though we have found there to be an objective morality, there is rampant imperfection in the actual expression of it when it comes to the many specific moral decisions we have to make, and there are dramatic disagreements among people about some principles that I would call objectively-correct. How to explain this? Let's think about three factors.

- i. We are still largely animals. Evolution hasn't overcome the animal tendency toward selfishness. We have only begun to develop self-sacrifice.
- ii. I have been referring to correct moral intuitions, our moral compass. But humans are certainly not endowed with correct moral intuitions only – many humans have incorrect ones. To get at our real compass for moral principles leading to transcendent experience, or even just to get at our most correct intuitions for the success of the species, we may have to peel away layers of ego protection in the forms of various psychological

weaknesses – tribalism, projection, neurotic emotional needs, and denial – in order for our consciences to emerge. Only those who are free from such weaknesses can have the really high level of moral sensitivity inherent in a really healthy mind that we need to apply to any situation in life that may arise. (Ideally, our moral intuitions should operate and guide our decisions unique-situation-by-unique-situation.) We realize, not surprisingly, that peeling away those layers and moving toward transcendent experience go hand in hand. And in fact it will be impossible to fully abandon those mental mechanisms, which keep our cherished egos intact, until we start to taste the transcendent experiences that are the rewards for that abandonment – so that our own physical security, worldly pleasures, and self-congratulation come to seem cheap by comparison.

But this is the tough part. It may be that transcendent experiences can be explained entirely by certain patterns of synaptic firing in the physical matter of our brains, but nonetheless, such experiences are notoriously hard to come by because they require an escape from ego, an escape most reliably brought on by “a lifetime's death in love, ardor and selflessness and self-surrender.” Meditation is the first part of the solution, but psychotherapy is often a more direct way than meditation to correct the downstream effects of childhood traumas, which both damage us psychologically and distort our perceptions of practically everything – right and wrong being not least among those things.

The developmental framework I have used here is the framework used by depth therapy, that is, a kind of psychodynamic therapy that tries to help the person reconnect with, and thus get substantially free from childhood traumas. But though I have described this issue using this framework, I will not weigh in here on whether some form of depth therapy, or some other psychodynamic strategy, or some directive strategy, might work best for most individuals.

We can summarize as follows a path to find within ourselves, and to live out, the most correct moral intuitions:

- ii- A. Correct moral principles are the principles supported by correct moral intuitions.
- ii-B. The most correct moral intuitions are the moral intuitions of the most morally-developed people. Only a moral person can deeply understand morality.
- ii-C. Anyone can develop morally through a determination to do so and willingness to change, and constant thinking and discussion about morality, and a selfless lifestyle, and meditation, and psychotherapy.

- ii-D. Morally-developed people will tend to recognize each other, and their moral intuitions will increasingly converge as they develop.

- ii-E. Morally-developed people will not be reliably able to convince others through any rational process. The only way to the surest kind of knowledge of moral truth is as in ii-C. above.

My proposal has some strong similarities with virtue ethics, but also some dissimilarities. I won't elaborate on this here.

- iii. Evolution hasn't always brought about specific, well-defined moral intuitions, therefore much depends on upbringing. According to moral psychology researcher Jonathan Haidt, author of *The Righteous Mind*, we are all born in innate agreement with six moral judgments which he calls, because of their lack of specificity, “moral foundations”. Two examples are, in my words, “Care is good and harm is bad,” and “Fairness is good and cheating is bad.” (Note that those two principles may sometimes work against each other.) So at bottom, the foundations, as I understand them, are a source of agreement of opinion among people, rather than a source of disagreement. But then what happens, Haidt says, is that the first, inborn – and unifying, not dividing – “draft” of any child's moral foundations gets “revised” by parental and community influences that differ from other parental and community influences into a new “draft” that will differ from those of other people – resulting in disagreement, division, and discord.

J. Having looked at the fact “there are dramatic disagreements among people about some principles that I would call objective” and shown that it does not undermine our argument; we can take stock as follows –

Questions a.-c. have now been answered (how to identify objectively-correct moral principles, how to explain the principles' efficacy, and how do the moral intuitions supporting them originate), and we are ready to get back to our original conditional proposition (“if a moral principle leads a person to the highest good possible . . . that moral principle can reasonably be defined as an objectively-correct moral principle . . .”) and conclude that there are indeed moral principles that lead to the highest good overall for living beings, and that therefore those moral principles are objectively-correct moral principles, and that there is such a thing as objective moral truth:

If I am correct that attainment of transcendent experience is the highest good; and correct that a moral principle that leads to that attainment by many in society is an objectively-

correct moral principle; and correct that “You ought to serve others at the cost of X degree of hardship for yourself” leads to that attainment; then that principle is an objectively-correct moral principle – according to reasoning – and by definition an intuition supporting that principle would be an objectively-correct moral intuition, also according to reasoning. If I am correct about the foregoing and correct that an objectively-correct moral principle is not fully established by reasoning, but only if it is supported by a correct moral intuition; and correct that scientific research shows that the seeds of beliefs supporting principles similar to “You ought to serve others . . .” are inborn in us; and correct that a seed that is inborn in us will “sprout” into the specific intuition once we have enough information about the world and free ourselves from psychological weaknesses; and correct that the correctness of an intuition is established, to the extent reasoning can establish it, if we have successfully established the correctness of the principle that it supports (and if we have in fact established, in the previous sentence, such correctness for the principle “You ought to serve others . . .”); then the “You ought to serve others . . .” intuition is an objectively-correct moral intuition that exists not only in theory, but in reality. But if I am correct that the correctness of a moral intuition cannot be fully established through reasoning or through intuition about the intuition, then it cannot ultimately be established in any cognitive way. We can, however seek to eliminate, through meditation, and a selfless lifestyle, and a willingness to change, and sometimes psychotherapy, all the mental weaknesses that would cloud our intuitions, and thus find unclouded intuitions. It stands to reason that they will be correct intuitions. If according to this reasoning, added to the reasoning in 1. above, the moral principle “You ought to serve others . . .” is correct, then the intuition supporting it must also be correct.

I think that the moral intuitions of those who make the effort to acquire enough information about the world and to free themselves from psychological weaknesses will increasingly converge, and that such people will recognize each other, regardless of their ability to convince others about the correctness of their intuitions.

A thought that is related but not necessary in order to arrive at the above conclusion:

“One model that would be plausible for the atheist or agnostic would be the idea that meditation is made possible by an accident in the shaping of the brain by evolution.” The idea would be that evolution favored the survival and success of humans who had

a strong sense of self. Such a sense, though the self is illusory in terms of corresponding to any actual unitary brain function, would have an obvious survival value; and yet mystics have long understood that that sense of self is simultaneously the source of all our suffering. The theory would be that evolution accidentally left a door through which a human being, by directing his attention in a certain way, can escape from that sense of self for more or less prolonged periods – or maybe natural selection favored those in whom that door had been left open? It is undeniable that we can point our attention in ways that cause us to lose our identification with our mental objects, especially our sense of self.

d. What do right and wrong actually consist of – what are they metaphysically or ontologically?

I wrote above, “by following the principles we learn about the further peace that comes from forgetting to worry about ourselves.” I think it's an empirical fact that selfishness is both the root of all wrong, and the root of all mental confinement and impoverishment – two aspects of the same thing.

I would argue that all human actions fall within a binary framework: some actions help us escape from the sense of self; some increase the sense of self. We all continually long for happiness. We all have a sense that there is a perfect and enduring and fulfilling happiness that is just out of reach that just eludes our grasp. When our inborn moral intuitions or some other factor cause us to experiment with self-sacrificing actions (as discussed under **b.** above), we learn that such actions nudge us toward the attainment of that happiness. This creates in us a desire to escape from the sense of self, while at the same time most of the instincts from our animal pasts tell us to look out for number one, thus increasing the sense of self. I think that that binary is a fundamental dynamic of our minds. So there is in us this constant tension or tug-of-war. And within that binary, our moral intuitions, our moral compass, as discussed under **b.** above tells us that the selfless actions are also morally right actions. Escaping from the self, correlates with good, moral actions, and falling within a tighter grip of the self, correlates with selfish actions. Selfish actions are at best morally neutral actions that strengthen the ego and sustain our suffering, and at worst, when they are harmful to others or confining or degenerating to ourselves, are bad, immoral actions. Thus actions which help us escape from our egos are right actions, and those actions which strengthen our egos AND also harm others (or confine/degenerate oneself) are wrong actions.

The instincts that tell us to look out for number one, and the motivations for self-sacrificing actions, are both forms of qualia proceeding from our unconsciousness and presumably underlain by certain

neural mechanisms, certain patterns of synaptic firing. Those neural mechanisms have not yet been identified, but they are in principle identifiable and measurable.

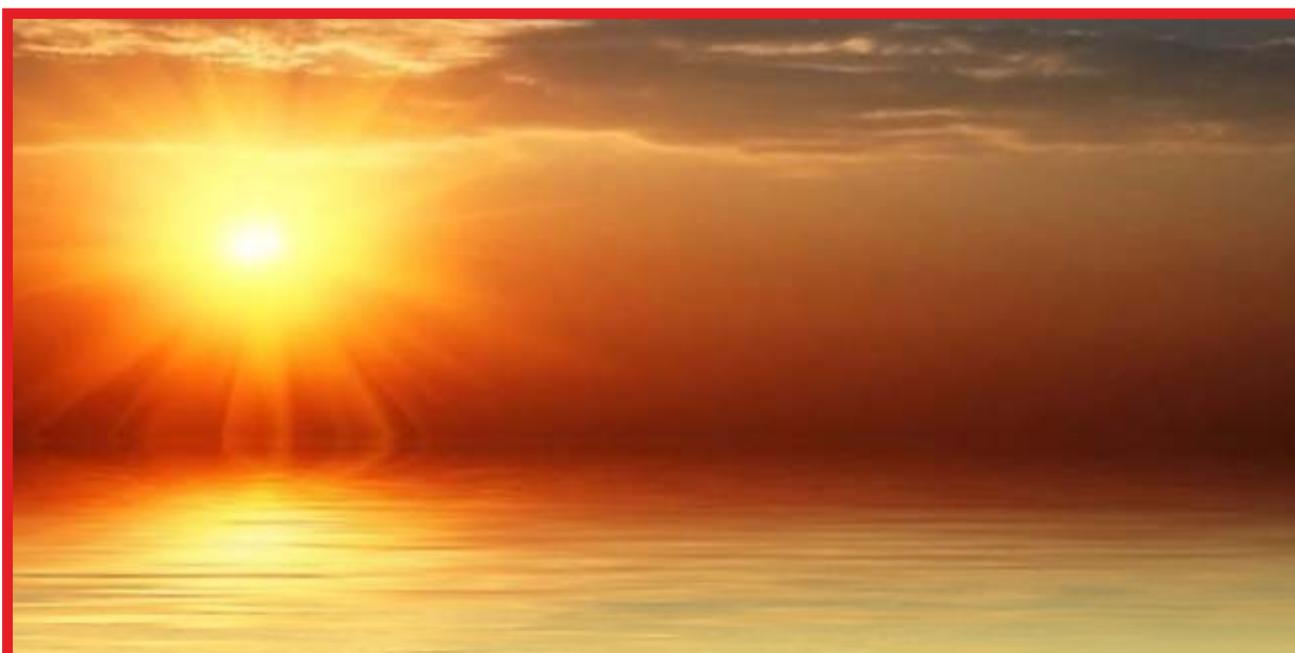
So right, I think, is a multiplicity of natural phenomena – all those phenomena that consist of mental objects, objects that 1) are forms of qualia underlain by certain neural mechanisms that are in principle identifiable and measurable; 2) are caused by the force of selfishness, also underlain by certain neural mechanisms, operating within human minds; 3) can be characterized as psychically liberating and enriching, and 4) can be recognized by one's own conscience, also underlain by certain neural mechanisms, or by the consciences of others (to some extent)– or (as an abstract noun) the concept of all that.

The idea that there is such a thing as objective

moral truth is a view of moral realism, and the idea that right and wrong are natural phenomena is a view of moral naturalism.

And wrong, I think, is a multiplicity of natural phenomena – all those phenomena that consist of mental objects, objects that 1) are forms of qualia underlain by certain neural mechanisms that are in principle identifiable and measurable; 2) are caused by the force of selfishness, also underlain by certain neural mechanisms, operating within human minds; 3) can be characterized as psychically confining and impoverishing, and 4) can be recognized by one's own conscience, also underlain by certain neural mechanisms or by the consciences of others (to some extent) – or (as an abstract noun) the concept of all that. ●

Concluded



Morality is the second fundamental factor for the success of democracy. In the absence of morality, people sell their votes. There are a few countries in the world where votes are being sold and purchased. Can we call this democracy? Is it not a farce? Hence, until fifty-one percent of the population adheres strictly to the principles of morality, there is no chance of a successful democracy. Where immoral persons are in the majority, the leaders will necessarily be from and among them.

Sadvipras are those whose all efforts are directed towards the attainment of Bliss. They are strong in morality and always ready to wage war against immoral activities. Those who strictly adhere to the principles of morality, are ensconced in sacrificing service (Tapah) and are ready to wage war against immoralists are sadvipras. Only those sadvipras are safe from destruction and extinction who can work for the welfare of the human society. Therefore, it becomes the prime duty of everyone to make themselves and others sadvipras.

Shrii Prabhat Ranjan Sarkar

Social Value and Human Value

As spiritual experience satisfies our deepest longings, human value should be established in reference to spiritual development



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uman nature expresses itself in physical, mental, and spiritual aspects of life. All three of these

aspects give expression to our human nature, but perennial wisdom holds that the deepest purpose of human existence lies in our urge for spiritual awareness. With the attainment of spiritual awareness comes nobility of character, an increased capacity for love and compassion, and deep peace and contentment of mind. Psychologist Abraham Maslow found that people who experience

the apex of spiritual awareness attain the fulfillment of their existential longings, so he came to regard this transcendent spiritual state as the highest of human achievements.

Because it is spiritual experience that satisfies our deepest longings, human value should be established in reference to spiritual development. As the

cardinal purpose of human existence, spirituality can best serve as a standard for valuing human achievements and for measuring the humanistic worth of social institutions and social policies. Those actions or policies which are beneficial to spiritual development have humanistic value, and those detrimental to spiritual development do not.

Social Value and Human Value

Fulfillment in life depends on individual attainment. However, individual attainments occur within a social context; we cannot actualize our potentials without social support. Our social existence is just as important as our individual existence, and both individual and social expressions are relevant to determining the worth of a person. When we refer to the value of a person's individual existence, we attribute to them *human value*, and when we refer to the value of their social existence, we attribute to them *social value*.

Human value is the measure of individual worth based on a person's human existence. As human beings, we are all children of the cosmos. Based on our common cosmic origins, we all possess human value. This human value is inherent and inalienable. Therefore, all people should be accorded basic respect, dignity and love. No one should be degraded, vilified or hated.

Social value is the respect society confers on people based on

their attainments or status. Some common factors that are used to determine social value are family lineage, financial worth, academic achievement, celebrity status, or position of authority. Those who are poor, outcasts, troublemakers, unlearned, or lowly are rarely given social value.

Social value is almost always given precedence over human value. Most people hardly consider the human value of others. Those without social stature become the objects of scorn, abuse, or neglect. They live and die without having the dignity of their existence affirmed by society. And society, ignoring their inherent human value, puts little effort into their upliftment by helping them progress.

This is a defective approach. Human value should always precede social value. Every person should receive love and given encouragement to grow. This is our due by virtue of our humanity and regardless of all other circumstances. No one should be left to suffer in want, subjected to vindictive punishment, scorned for their beliefs, discriminated against

because of their race, or left uncared for in their twilight years.

Social value gets attributed according to human-created standards. The conferring of social value may have little correspondence to the intrinsic value of a person's contribution to society but are more a reflection of their contributions value to privileged groups. Corrupt politicians receive honor, while dedicated social reformers are vilified. A male athlete may have his name in newspaper headlines, while an outstanding female athlete receives little mention.

How should social value be properly determined? It should be according to this principle: Those most deserving of social value are those who demonstrate respect for human value by working for the upliftment of humanity.

Virtue lies in activity that leads to social progress. People engaged in virtuous pursuits are deserving of social value; they should be given social responsibility according to their virtue and appropriate to their talents. Vice is action which obstructs progress. Those engaged





in vice do not deserve social respect, nor should they to be entrusted with social responsibility. When social responsibility is entrusted to those who are corrupt, hypocritical, or self-aggrandizing, it brings harm to society.

Human value is a permanent birthright. But social value should only be accorded to individuals so long as they work for social good. If a politician goes from being a dedicated public servant to becoming an influence peddler working the corridors of power for high fees, they should lose their social respect. Social value does not belong to those who once virtuous turn to opportunism or vice.

Justice

People who harm others, or harm collective interests, should be held accountable, and for this, society requires a criminal justice system. The administration of justice is an imperfect process. No matter how wise the lawmakers and the judiciary, the justice system is administered by fallible humans

who will make mistakes. So, society must take care that its justice system minimizes harm and maximizes welfare. For this, there is need to consider the social value and human value of those accused of committing criminal offenses.

The human value of lawbreakers must always be respected. Despite their harmful actions, they are no less human. It is only their social value that will be diminished by their actions. However, their loss of social respect should not be permanent, and society should help reform their criminal personality so they can regain their social value.

A system of corrective punishment – as opposed to penalization – should be used to deal with wrongful behavior. Corrective punishment aims at rectification. The practical approach for carrying out corrective punishment is to sentence offenders to constructive and educational activity. Under this system, if properly done, those convicted of crime will have less reason to feel a victim at the hands of society, as society will be

providing them with the opportunity to do something useful and to build up their social value – not have it torn down.

Society's responsibility does not end with imposing corrective measures. A proper society would play a continuing role, helping criminal offenders find opportunities to make useful social contributions and to gain social respect.

To be just, the courts cannot mechanically impose sentences on the guilty. Judgments in criminal matters must be made from a stance of concern for the circumstances behind a crime. In most criminal cases, judges must act firmly; otherwise society will not be properly protected. But sometimes society is as much at fault as is the accused offender. Consider this situation: If a starving person were to steal to stay alive, they would get punished according to the letter of the law. Yet where lies the blame?

Just Legal Sanctions

What approach should be followed to ensure that the punishment of

criminals is just and that it promotes social good?

When giving punishment to anyone, the degree of care we have for that person should be greater than the degree of punishment that we administer. We cannot wish to harm them because they have done ill actions. We have no right to hate that person or to cause suffering to that person or to take revenge against them. Instead we must protect the society from that person's actions, and we must reeducate the person to see a better way to conduct themselves. The present penal system does neither of these two functions. It is not humane and requires extensive reforms.

Those who commit antisocial activities should be divided into two groups. First, would be those who have performed actions for principled reasons. They have protested against a particular practice of government, or they have protested the destruction of wild habitats. That is one type of antisocial activity, and it is quite different from criminal activities undertaken for personal gain or personal revenge. The two categories should not be confused, and they should be handled differently. But both categories of crime must be handled humanely.

The objective of the criminal justice system must be to produce a member of society who will be productive, not to harm the individual for their wrong action.

To make jail a cruel and punitive environment will breed in the prisoners an antisocial sentiment. They will resent the people who have subjected them to cruel punishment. They will want to get back at them, and they may again do something harmful, because their hatred is there for those who have treated them so cruelly. So this does not breed a better human society. The present penal system is an abomination.

Neglect of Human Value Throughout History

In all ages and cultures respect has been given to people according to the social values of the day, while human value has been neglected. The rich, the powerful, the glamorous receive an overabundance of stature, while the common people make their way through the struggles of life without receiving even token sympathy for their condition.

Consider the conditions in the different eras of human history. In antiquity, when warriors held dominance, the ambition of monarchs was to expand their

empires. At times the monarchs felt a paternal sense of responsibility for their subjects, but their relationship with their people was a distant one. How could the mighty kings concern themselves with the weal and woe of the plebeians who filed their armies and paid burdensome tribute to finance their wars?

In the medieval era that followed, the condition of the masses remained pitiable. In a society in which the priestly class was dominant, the doctrine, rites, and power of the church had precedence over human concerns. A temple built of stone and mortar was valued more than human life. Religious dogma and ecclesiastical authority sanctioned all kinds of inhuman acts. Aztec and Mayan priests sacrificed thousands of people, cutting out their living hearts as they lay helplessly on stone alters. Hindu priests taught that there was virtue in grieving widows being burned alive on the funeral pyres with their dead husbands. And Catholic priests oversaw the immolation of many thousands of innocent women accused of witchcraft.

Many religious scriptures upheld a rigid patriarchy which subjected women to slave-like status. Commenting on their plight, P. R. Sarkar said, "The supremacy of inhumane rules and regulations and tortures inside the house filled the life of women. Nobody knows how many millions of women had to weep away sleepless nights after having fallen prey to tortures which had no redress. The sway of the scriptures had, like a steam roller, smashed all their emotional feelings, hopes and aspirations."

In the age of capitalism, the common people have fared no better. Under capitalism, wealth commands power and position, and the masses become sources of cheap labor and gullible consumers. People with





professional skills are better cared for, as their talents are more valued for the creation of wealth. The lives of laborers are much less secure. If economic growth is strong, they may find work at decent wages. But if the economy is contracting, or their corporate employer is moving the factory elsewhere, they may join the swelled ranks of the unemployed. If living in an affluent country, they get by on welfare; if in a poor country, they hustle to survive. The menial workers and people at the bottom of society fare the worst. Many are homeless or inhabit squalid shanties. They look to their future with little hope.

In capitalist societies, those who are obsessed with pursuit of profits are little concerned with the plights of humanity. They cannot afford to feel sympathy for those who may be badly affected by the decisions they make. If profits can be increased by closing a factory and moving production to where worker wages are less, the corporate board does not consider the impact on the workers whose lives may be shattered.

In communist countries, new

rulers came into power, putting into place a new economic and political system. But under communism, the disregard for human value continued. Communism claims to champion the welfare of the working class, but on the whole, communism only darkened the lives of the common people. The primary concerns of the Communist Party became the power of the state, and the interests of the state took precedence over people's interests. Human rights were trampled, creative expression limited, and society regimented. Even the factories, where communism's glorified proletariat expended their labor, became more alienating workplaces than under capitalism.

Further, communism's materialist worldview left no scope for encouraging people's spiritual development. Material development became the measure of human progress, and social value was largely determined by people's contributions for society's material advancement. The deeper significance of human life stands forever beyond the periphery of materialist philosophy. When

people in communist states did seek to express their spiritual urge, the state either marginalized or suppressed them. No communist government ever accorded social value to mystics.

Human Value and Sadvipras

In every age and place, humanity has suffered from neglect and humiliation. To empire or monarch; to church, mosque or temple; to Bible, Koran or Vedas; to private property or corporate profits; to centralized state or production quotas; humanity's welfare has taken the back seat.

Recognizing this situation, P. R. Sarkar bluntly asked: "What the hell does the state stand for, what is the use of these scriptures and laws, and why have these marvels of civilization, if human beings are deprived of manifesting themselves – if they do not get scope to build good physiques, to invigorate their intelligence with knowledge, and to broaden their hearts with love and compassion?"

Unless our human value is placed before other values, the neglect of the common people will continue. Those with a humanistic outlook will put humanity before property, before scriptures, before the state. True humanists will commit themselves fully in helping others advance physically, mentally and spiritually, and they will oppose any social order that puts social value ahead of human value. They believe without compromise in universal human dignity.

Those who champion the cause of humanity are worthy of our highest respect. And because their sole aim is the advancement of society, they should be entrusted with greater social responsibility. These champions of human value are the sadvipras. Humanity will benefit greatly if it invests in these sadvipras the standing to guide the society. ●



It is a historical fact that no state in the world has established the rule of law without first using some kind of dictatorial power



Encounter Killings

■ Arun Prakash

Police and Judicial Reform

The recent killing of a dreaded gangster under glare of the media has much public backing. All feel, India is better off without such gangsters who extort and murder on their way to infamy and politics. In this particular case the person in his candidature for a parliamentary seat had openly declared in an affidavit that there were 159 criminal charges in 36 cases against him. The fear he struck into hearts of the people not only ensured he won the election but he was also elected to the UP Assembly five times and in the process he accumulated illegal assets worth over 10000 crores. Very few would shed tears for such a man.

But it is precisely such lawless individuals who provide a test of how civilized a society we live in and how effective and strong is the rule of law, and how the state treats its most contemptuous citizens. This has shown the Indian citizenry and the state in its worst form. For the better part of his life a complicit

state shielded him; in death an impotent state watched how he was shot dead on live television. The rule of law was demolished, and rule of the jungle prevailed. Instant justice is especially attractive in India where the rule of law is synonymous with the rule of slow judges and senseless procedures. That is why the former enjoys mass public support.

Existence of the rule of law means that the state has the capacity to enforce it evenly and not arbitrarily and as is obvious the state has a monopoly on coercive action. And it is a fact of history that no state in the world has established the rule of law without first using some kind of dictatorial power to establish its pre-eminence, and this goes as much for the modern western states as for Europe. From 1990s onwards the Mumbai police used encounters to cut the underworld down to size.

In all such cases there has been substantial public support when the state takes extra legal actions to target criminals quickly and also dealing with other such issues as police morale and making sustained investments to improve crime detection and lastly most importantly implementation of basic police reforms to prevent politicisation of the force,. Only then and only then can the rule of law be said to prevail anywhere in India.

And where notorious gangsters are concerned, most of whom turn to politics, encounters fake or real meet with instant public approval and judicial pontification on the rule of law in encounter cases rings hollow in the public mind. The elected government, aided by politically pliable police machinery wants to be seen as tough on crime, this is certainly laudable, but political leaders calling it divine justice by settling of scores, is a shortcut to the justice delivery system.

In the above backdrop another horrifying fact is that 77% of the people jailed all over India are under trial and are not convicts. According to NCRB as of December 2021 there were 427,165 under trial, 11,490 of whom have been in jail for over five years awaiting trial, a sad commentary on our criminal justice delivery.

Presenting Budget 2023-24, the Finance Minister spoke of financial support for poor prisoners who can ill afford the penalty or bail amount.

Those who should be in jail are not, those who shouldn't be are behind bars. Under-trials remain in judicial custody for possibly three reasons. One, courts have denied bail as their offences are non-bailable. Two poor prisoners can't furnish bail. And three uneducated prisoners don't know their rights.. NCRB data on education profile of under-trials show illiterates outnumber post graduates. And while there is truth in the first two reasons it isn't the whole truth.

Court guidelines on release of different categories of under-trials are 9!) Those under Civil Imprisonment, (2) Those in custody over 15 days for offences with maximum sentence less than 7 years, (3) Senior citizens in custody over 3 months for offences where maximum sentence is less than 10 years, (4) Relatives in jail for over a year on offences related to dowry, (5) As long as penalty isn't capital punishment, and detention has been for more than half the maximum sentence, release on personal bond with or other sureties , or bail is in order and (7) In some cases the Supreme Court has granted bail to those accused of even murder.

A recent SC judgment talked about the rate of conviction in criminal cases in India which is abysmally low. It appears to us that this factor weighs on the mind of

the court while deciding the bail applications in a negative sense. Courts tend to think that possibility of conviction being nearer to rarity, bail application has to be decided strictly contrary to legal principles. In other words, since the criminal justice system may not punish a criminal swiftly, or at all, trial courts think denial of bail is punishment.

Recently SC stayed a high court order that directed a trial court judge to justify bail in a particular case. SC said such orders could undermine the independence of district judiciary considering bail. But one may not expect High Courts to follow Supreme Court's observations on bail, or anything else; because one view is that they are not subordinate to the apex court

Therein lies the answer. Denial of bail in lieu of punishment should not be the norm. The key to bail reform is that HCs supervise trial courts. SC has no power of supervision. Only HCs have that power. SC itself said this in 2004 in the case Tirupati Balaji Developers vs State of Bihar.

As police and the judiciary are closely linked as part of the justice delivery system, even judicial reforms are needed, that include lawyers who are officers of the court to change their mindsets of delaying matters to suit their pockets. This is absolutely

essential to speed up the justice — the crying need of the masses. After all justice delayed is justice denied. And there's yet another part of the judicial process that needs looking into. The judgments are too long (in some they have run into 1000 pages) and are in a complex language with many Latin words and expressions thrown in, though understood by the lawyers they are not understood by the litigants. The Supreme Court has itself admitted that the purpose of judicial writing is not to confuse or confound the reader behind a veneer of complex language. These also cause judicial delays. The judgments should be short simple and clear, which all can understand.

And finally as Prout's founder Shrii Prabhat Ranjan Sarkar said: "It is clear that corrective measures are necessary to complement justice. There should be one universal legal and criminal code for the universal humanity. It is not at all desirable that there be different laws for different people, different countries, and different communities. All laugh in happiness, cry in sorrow, and beat their breasts in mourning. Why must we separate human from human with a thousand and one imaginary distinctions?"

That would be the ultimate hallmark of a progressive and elevated human society. ●





■ Karunakshim Vatsalam

DEMOLITION

of
Homes in

TUGHLAKABAD

Jronically on International Labour Day this year thousands of labourer's houses in Delhi's Tughlakabad Fort area were demolished amidst tears shed of the hapless people some of whom had been living there for thirty years and had papers to prove ownership of their homes. These are mostly labourers from the unorganised sector and untimely unseasonal rains added to their plight.

The government's demolition drive no doubt followed due legal process — the Delhi High Court had directed the removal of encroachers from government land (under charge of the Archaeological Survey of India)

and ordered the demolition as these were unauthorised constructions. The Supreme Court effused to stay the demolition drive, expressing concern that 60% of the land of Delhi Development Authority has been encroached and that Delhi government had no land for rehabilitation.

After the demolition Tughlakabad village resembled an apocalyptical landscape with furniture, clothing and household items strewn around. Majority were below the poverty line households and their address on the Aadhar and Ration Cards were the same, and they voted from that place. All felt hurt that they are now encroachers. Many of them exclaimed: “If the government

wants to punish those who took over government land, they should go after the people who sold these plots to us”.

Indeed it was under the eyes of officialdom that the houses came up. The predominantly migrant families bought land that was offered to them and they built their houses, little knowing they had become illegal occupiers of government land. Some, who showed water and electricity bills demanded to know why if they were illegally living there, had the government provided electricity and water connections.

Among all these, children too suffered a lot. Attendance to schools got disrupted and they were now living in the open with



The predominantly migrant families bought land that was offered to them and they built their houses, little knowing they had become illegal occupiers of government land.



their parents. It is a tragedy with human overtones that needs to be viewed as such. Surely the question begs why this happened. The answer lies in the political bureaucratic and police nexus which allow such things to happen. The politicians for vote banks, the bureaucrats and police for illicit gains, all together exploit the hapless poor people.

This is a social malaise. Those who exploit human beings to serve their own self-interests do not want socio-economic freedom to be granted to people. That is why they continue their psycho-economic exploitation in such a way that people do not clamor for socio-economic freedom. They do not directly exploit the people in the social or economic sphere, but in the psycho-economic sphere, and they do it so intelligently that people are totally unaware of it, and hence are unable to develop their outlook properly. Moreover, the exploited masses are also unable to develop economically because the exploiters control the economy in a subtle way.

However, a day will come when some intelligent people emerge from the exploited masses having detected the exploiters' techniques to dupe the people, even though the media is controlled. At this stage the exploiters become active intellectually to prevent the germination of the seed of liberation. They take control of the education system, the printing presses and the propaganda agencies in a last and desperate attempt to raise high embankments to contain the surging tide of public discontent. But soon after comes the day of change when the disgruntled masses rise up in revolt and the high sand embankments get washed away by the floods of revolution. After this the masses make an independent appraisal of the type of socio-psycho-economic exploitation they were subjected to. Before the revolution

they may have discussed social injustice in private amongst themselves, but if they had tried to propagate their discontent publicly their tongues would have been cut.

So what is the answer? As Prout's founder Shrii Prabhat Ranjan Sarkar said: "The privileged classes invariably think of their own comforts. They infuse the poorer sections of society with inferiority complexes in order to exploit them, and then force them to become their obedient servants. But eventually the poor people revolt against such exploitation, even if it takes one, two, three or more generations. People will always revolt against those things that go against human psychology. When oppression crosses the limits of human tolerance and endurance, revolution is inevitable".

In the instant case it goes without saying that the government must provide land and rehabilitate these poor people uprooted from their homes where they had been living for years and years. Same goes for all such cases elsewhere in Delhi and the rest of the country. ●



HARDENING WAYS OF

HUMAN DHARMA

Prof. R.P. Singh



The founder of PROUT avoided labels and concepts like Hindutva, Hinduism, Hindu Rashtra, Ram Rajya, Surya Namaskar/ Shiv Namaskar or so to make the path of Sanatan Dharma, Yoga-Vijnan and Tantra Vignan, Vasudhaiva Kutumbakam and Human Dharma easier and smoother preventing and protecting from organized reactions and retaliation on a global scale. This greedy shortcut

has been attractive to everyone. Had He wanted, he would have easily established a single religion based nation in the seventies by adopting such shortcuts, but this immediate temptation would have complicated the future.

If Pakistan was formed on the basis of religion, then why should India not be declared a Hindu nation, is this assumption correct, is it a solution? Is Pakistan or such other nations in a good position

after becoming a country on the basis of religion? Through such approach, are not the fanatic extremists pushing India towards the situation in Talibanised Pakistan and Afghanistan? Through such policies, are the so-called patriotic politicians not disturbing and frustrating the minds of the youth in India, through right-wing exploitation, profit-greed of a few and promoting unemployment, especially the educated unemployed worsening day by day just to materialise their narrow partisan immediate gains?

Isn't this a way to put India in a dangerous position like Ukraine and get entangled in the third world war? Ukraine is facing just a foreign aggression but the position of India is more complicated within and outside. It should not be forgotten that eccentric extremists often put society in deep trouble. Is this not hampering and delaying the worldwide spread of Sanatan/ Bhagavata/Manav Dharma? How selfish politicians, in order to fulfill their ambitions by using nationalism as intoxicant, put a country and its people in deep trouble—the biggest example of this in the times of today is Ukraine and its actor president. A great difficulty of nationalists is that they don't learn from history.

State of the Nation

Several hundred years were spent under Muslim hegemony but they did not designate it as a Muslim country. Similar to this, the British governed but failed to establish an English country. After 76–77 years of independence, it is still unclear what the Government plans to do post-Independence. They were unable to eliminate the caste system and religious fanaticism, make healthcare and education accessible to the poor, create enough jobs, or manage inflation. Although LPG/CNG use is becoming more widespread, even business people do not want to utilise expensive commercial cylinders. Capitalists are rapidly taking control of all institutions.

What is the situation right now? What the Reserve Bank of India and the Center for Monitoring Indian Economy's reports show?

Due to incomplete understanding of the people in charge, the economy is collapsing under the pretence of making up for historical mistakes. The rural areas are experiencing more inflation than urban areas. Rural



After 76 years of independence the Government has been unable to eliminate the caste system and religious fanaticism, make healthcare and education accessible to the poor

inflation was higher than urban inflation in FY23, first time in six years. While the average inflation in FY23 was 6.7%, prices in rural areas increased 6.8% from a year earlier. The urban retail inflation averaged 6.4% in FY23. Food and clothing inflation was higher in rural areas, whereas urban centres saw sharper services inflation.

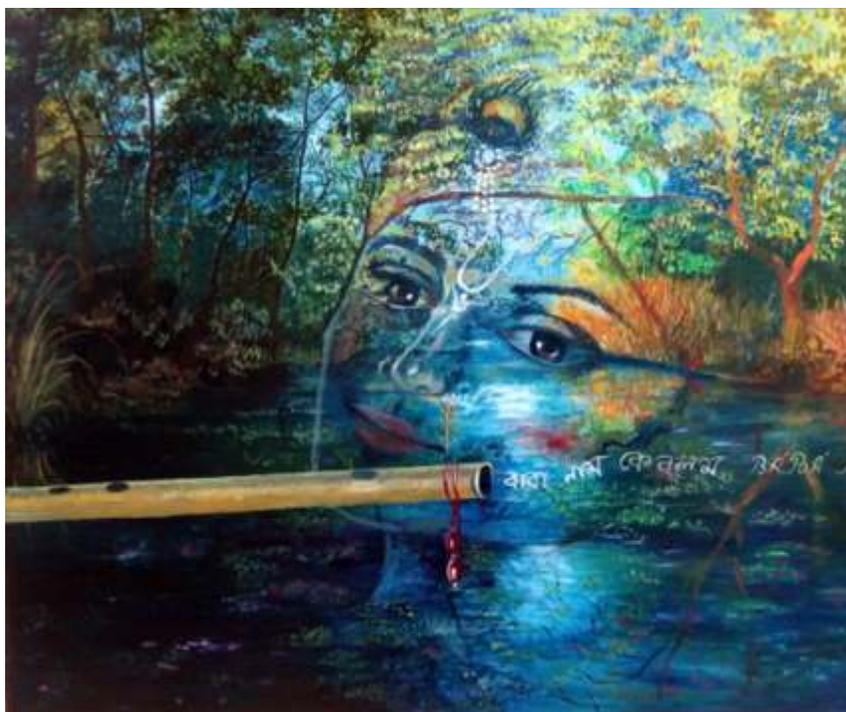
Economic disparity is getting worse. Those from the lower middle class are becoming poorer and poorer. Capitalism and

bureaucracy have tightened their shackles on the system. In recent years, unemployment has got more than doubled. The faith of the youth in the system is being harmed by all these things.

In a recent report, the Centre for Monitoring the Indian Economy (CMIE) claimed that the second wave of Covid-19 has resulted in the open unemployment of more than ten million people. Collateral damage is much more. Almost 97% of households in the nation have seen a decrease in income since the Covid epidemic started. The Indian economy is currently experiencing stagflation, which is considered to be the most difficult and vulnerable time for any economy. Under this situation, neither monetary nor fiscal interventions are effective. On the one hand, the unemployment situation is becoming worse, and on the other, per capita income is going down. Data from the Centre for Monitoring Indian Economy (CMIE) shows that India's unemployment rate increased to 7.8 per cent in March, marking a three-month high and indicating a decline in the country's labor market conditions. The unemployment rate in the country surged in December 2022 to 8.30 per cent but declined in January to 7.14 per cent. It edged up again in February to 7.45 per cent.

In March, the unemployment rate in urban areas of India reached 8.4%, while in rural areas it stood at 7.5 per cent, as per the available data.

India's labour markets deteriorated in March 2023. The unemployment rate increased from 7.5 per cent in February to 7.8 per cent in March. The effect of this is compounded by the simultaneous fall in the labour force participation rate, which fell from 39.9 per cent to 39.8 per cent. Earlier the CMIE had reported that between January and April 2022,



the unemployment rate in India was 7.43 percent overall, compared to 17.79 percent among graduates. Since the last few years huge number of vacancies is waiting to be filled before the forthcoming elections. This is for the obvious reason that it leads to good saving for the governments as well as the public memory is short. It is a really serious issue. The rate of unemployment should, in theory, not be more than 3 to 4 per.

The term 'Secular' of the Indian constitution was earlier interpreted as 'dharm nirpeksh—Indifferent to dharma' but later on the governance started to interpret it as 'panth nirpeksh—unbiased to any sect'. This correction is a welcome step. But removing the very concept of secularism and going beyond this involves serious dangers.

Isolated cases of heinous crimes or atrocities should not become a reason for destruction of the asset of cultural diversity and victimization of any whole clan or group. Rather such cases indicate deficiency in governance and these should be effectively dealt with case by case.

In order to preserve diversity and pluralism, it is advisable to place value on natural and geo-cultural differences instead of artificial caste, race, and sect distinctions. Religious identities must be eradicated by forcibly subsuming them into geo-cultural identities. Instead of imposing manufactured and forced identities, the Samaj movement of PROUT focuses on giving prominence, support, and acknowledgement to these natural and geo-cultural identities.

Bhagavat Dharma

A Few Problems Solved (Part 4: Chapter--*Plants, Animals and Human Beings*) mentions, 'There are three dharmas – plant dharma, animal dharma and human dharma. Another name for human dharma is Bhagavat Dharma. Bhagavat Dharma contains no divisions like the division between Hindus and Muslims. This dharma is for all human beings. It makes no distinctions based on isms – it is for the entire humanity. This dharma alone is *Adi Dharma, Sanatan Dharma* or *Eternal Dharma*. Bhagavat Dharma has four

aspects—*vistara* or expansion, *rasa* or flow, *seva* or service and *tadsthiti* or attainment of the supreme stance.'

The Manav Dharma was called by Yogeshwar Srikrishna as *Bhagwat Dharma*. At that time, humanity was not divided into Hindus, Christians, Islam, Buddhists, Jain, Sikhs, etc. So there was a call for up-gradation of the entire human race towards the level of God. The same Bhagwat Dharma is the 'human religion' for today's divided humanity. Religions and faiths have been accepted with an intention that they provide diversity, interest and plurality. But it has been observed that they have brought more bloodshed and destruction than diversity, interest and plurality, in addition to racial and caste discriminations all over the world for centuries.

The eternal gifts of Bharat to all of mankind include the universal wisdom of yoga & tantra, one God-centered spirituality, universalism, and Bhagwat Dharma (human religion). All the narrowisms and dogmas must be sacrificed in order to develop and advance these principles. The trend of protection, false superficial and pseudo-scientific justification and promotion of superstitious beliefs, rituals, customs or institutions in the name of Sanatan Dharma just for the sake of maintaining dominance of certain groups or castes, should not be allowed as the fatal game of vote politics. Is it proper to keep a universal ideology to a limited place say a country or region or zone by narrowing it through a place or nation bound identity of Hindutva or Rashtra or Rajya? Now a situation is bound to appear soon where all dogmas and manipulations of religion and caste are exposed and people would strictly avoid such identities. ●



The Power of Normalizing Beliefs

Michael Zimmerman

(Continued from previous issue)

A subtle idea like 'money' can be utilized to educate, heal, house the homeless, and to uplift people and the planet in this time of ecological erosion and climate change

This is the third of four articles addressing the power or influence of normalizing beliefs.

This essay addresses money. Or more appropriately, “money things”. We say “things” to acknowledge that over the centuries, and even today, the nature of money changes. Over those centuries the idea of money was always present subtly influencing, and being influenced by, activities in the social, religious, cultural, political, and ecological spheres of life.

It is an impossible task to

adequately examine money in a short essay. We will of necessity limit our comments to a few of the more pressing elements and conclude our comments next month. A common thread running through the centuries is the obfuscation of the nature of money “things”. This confusion permits the rich to increase their wealth due in large part, to inflation constantly raising the value of their assets. This confusion also degrades the environment.

Shrii P. R. Sarkar said : Those who do not know how to make good use of money, which is a

medium of exchange for mundane resources, are enemies of society. . . So in order to save the exploited. . . from the vaeshyas [capitalists], money, which is the source of all their power, has to be taken out of their hands.

This assertion made by Shrii Sarkar resonates with contemporary understanding of money “things”. Money is a claim on real assets. Money is a *symbol* of wealth; it is virtual wealth (Soddy, 1926). Money, as well as government 'debt' or corporate debt is a “two sided” financial asset – it is a debit or asset for the person that owns it



and at the same time it is a credit, but not necessarily, a liability of the issuer depending on who issues it: the central government, a commercial bank, a non-bank financial institution or the shadow banking system.

This fact has been obfuscated by standard orthodox economic theory and has distracted attention from the extent to which wealth is being generated more by asset price inflation than by investments in productive infrastructure to create and provide jobs to people (Hudson, 1999). The traditional distinction between unproductive and productive credit (i.e. a credit on the books of the issuer) has been obscured and replaced by theories asserting that money earned by renting capital (i.e. interest) is just as economically and socially beneficial as money earned by creating productive infrastructure (Hudson, 1999).

When a currency issuing central government runs a deficit to purchase equipment or pay retirement benefits to people, it increases the money in people's pockets. It does that by crediting their checking account and debiting an asset account at their bank called "reserve balances." It

is on "reserve balances" that we focus our attention: it is the leveraging of that asset that fuels asset price inflation and environmental damage. From the perspective of the bank those reserve assets are an unproductive asset and a drag on earnings. Therefore, the bank puts them to use by making loans.

Here things get tricky and standard neoclassical economists get it wrong. Proutists need to understand this clearly. The bank does not use those reserve assets as depicted in the fractional reserve banking and money multiplier narrative (Fullwiler, 2013; Fullwiler, 2005). Banks can make loans without those reserve assets. It just means the loan may not be as profitable as the bank would like. Why? Because the bank has to obtain the reserves required by central bank regulations, from somewhere else: borrowing them from other banks, the money markets, or perhaps the central bank. Although standard economic theory denies this, many central banks including the Bank of England (McLeay et al., 2014), Germany (Deutsche Bundesbank, 2017), Australia (Kent, 2018), and the United States (Keen, 2022)

admit the above narrative is how things actually work.

Shrii Sarkar's (1959) second fundamental principle of Prout (*Ananda Sutram*, Sutra 5-13) states, "[t]here should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe." Supramundane refers to subtle abstract ideas. Money is an abstract idea, an intangible, and is "... arguably the most powerful of our 'social technologies'" (Stinchcombe, 1965)" (Ingham, 2000). "Money" is a social institution, a social technology, and legal institution representing credit and the relations between people (Raworth, 2017; Kelton, 2001).

Physical resources like alcohol, a knife, and fire can be used for good or ill. In a similar vein, a subtle idea like 'money' can be utilized to educate, heal, house the homeless, and to uplift people and the planet in this time of ecological erosion and climate change. Alternatively, it can be used to divide people, to create and amplify the enmity of social distinctions (Sarkar, c. 1955), and accelerate environmental



destruction. Unfortunately, throughout history, money has more often been used for the latter purposes.

This is the issue that has troubled society for centuries: who has access to the “money thing”, who does not, and for what purpose is it used. The ecological economist Herman Daly (2007) asserts that money is a “. . . public good [that] has been subjected to “enclosure”—converted to a private good—just like the common pastures of England”. Daly is referring to a period beginning in the 17th century and extending into the 19th of frightful social, political, and economic upheaval (Heilbroner, 1999). This privatizing of money has been so normalized, people don't give it a second thought.

It is this ability of banks to generate “bank money” through making loans at a lower cost due to the availability of the reserve balances asset that is our focus. Why? Because it is this private credit creation and, (Dong et al., 2019), “. . . credit preference towards highly polluting sectors [that] has an adverse impact on the environment”. These findings are reinforced by additional scholars



(Yang et al., 2021) stating, “. . . credit decisions made by banks affect environmental pollution and the sustainable growth path”.

To address the social and ecological impact of the enclosure of money, one needs to examine the extent to which wealth is generated more by asset price inflation than by investments in productive infrastructure. It is relevant to Shrii Sarkar's statement above regarding money being the source of vaeshyas' power. A heterodox mechanism favored by

ecological economists (Daly, 2014; Raworth 2017) is a “Chicago Plan” in which banks are required to maintain 100 percent reserves; there are various permutations of this proposal. These plans originated in the 1930s in the wake of the Great Depression. Yet, they are based in part on the mistaken fractional reserve banking narrative. Banks do not fund their balance sheets according to fractional reserve banking and the money multiplier theories. In addition, these ecological economists say nothing about the follow-on effects of non-bank financial institutions and the shadow banking system stepping into the void to provide the financial assets, households and firms heretofore would have received from the currency issuer.

How might non-bank financial institutions and the shadow banking system be constrained? How the monetary and banking systems might be designed to work for all people and the environment. What guidance did Shrii Sarkar provide with respect to these issues? Those questions and more will be addressed next month in our concluding article in this series. ●

To be concluded



KOLKATA'S UNDERWATER METRO

■ Bhupendra Singh

On April 12, this year Kolkata which created history with the first Metro in India on October 24, 1984, created history again when trains ran under the Hooghly River. It was a great feat by Indian engineers comparable to London's Underground which runs below the Thames River and the Paris Metro line running under the River Seine.

This was a momentous occasion for those involved in the project of the 520 metres twin tunnels at a depth of 12 storeys below the water's surface. Like the London and Paris River tunnels passengers won't know the underwater part from the land.

The contract to build the river tunnels was awarded in 2010 to Ms Asia Foundation Corporation (Afcons) who formed a strategic venture with the Russian company Transtunnelstroy that had experience of building a road

under the sea in Iran. Afcons started digging the Hooghly tunnels in April 2017 and completed them in 67 days.

Thousands of tonnes of mud were dug underneath a flowing river to build foolproof transportation tracks. The bottom of the tunnel is 26m from the water's surface and trains would ply 16m below the riverbed. Waterproofing and designing the gaskets were major considerations because the tunnels have been built for a service of 120 years.

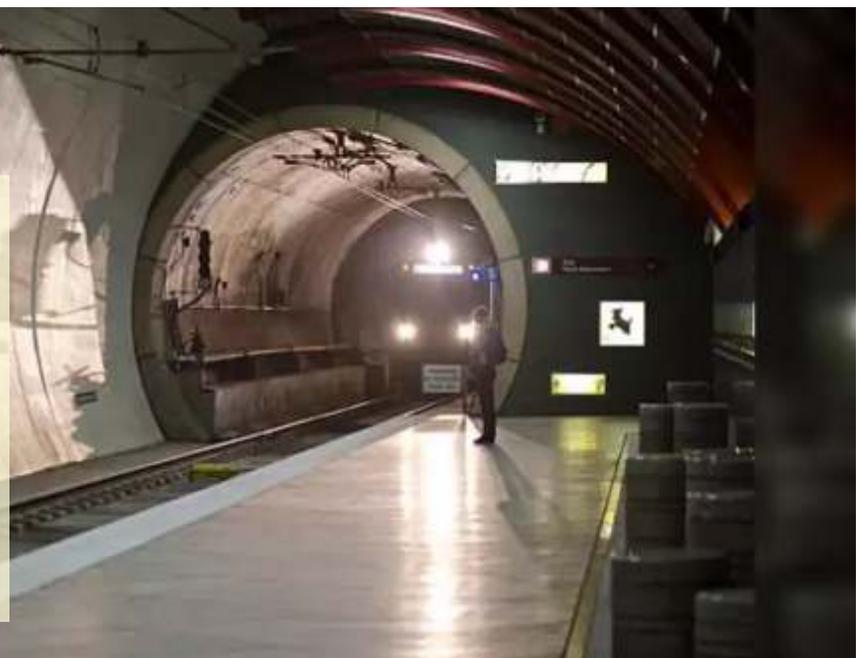
Not a drop of water can enter the river tunnels. There are hydrophilic gaskets in between the concrete of the tunnels. Highly experienced tunnel crew was deployed. Unlike tunneling on land, river tunneling once started cannot stop because stoppages attract ground loss and, leakages and other problems. So a robust plan of crews working round the clock was in place. The Tunnel

Boring Machines (TBMs) started the job before plunging below the river, so that once inside the river no intervention was needed.

The TBMs were equipped with emergency inflatable seals; shield joints to stop leaks so they could dig through poor soil conditions. To get good conditions they had to go deeper below the riverbed. To match river depths India's deepest metro station 30m below Howrah railway station and the country's deepest ventilation shaft 43.5 m has been built. The river tunnels are a stone's throw away from Howrah Bridge on the Kolkata side of the river bank. This is another engineering marvel built to last a century to connect Kolkata with its twin Howrah.

Once the East West Metro joins Kolkata and Howrah it is expected to cater to a million commuters by 2035. For that at least another two years would be required. ●

Metro under the River Hooghly in Kolkata is comparable to London's under the Thames and Paris's under Seine



When editor-in-chief of multinational business magazine Fortune, Alyson Shontell, asked in its June/July 2022 issue if it's time for a maximum wage, she got my attention. Back in the early 90's, when I was editor of Prout Journal in USA, I published an article by Sam Pizzigati, co-editor of Inequality.org, which emphatically proclaimed that it is indeed time for a maximum wage. Does this mean that Fortune, the glossy voice of corporate capitalism, and progressive activists like Pizzigati, finally agree that it's time to curb the wealth of the Uber-rich?

Growing Corporate Inequality

This is not the first time Fortune magazine has aired the sentiment, that corporate CEOs get paid way too much. In 1982, a Fortune cover story called the payment to corporate leaders at the time “madness.” And in 2003, the magazine said that “CEOs got paid more than ever.”

Since the late 1970s through 2020, writes Shontell, “compensation for chief executives rose 1,322 percent.” During that same period, however, annual worker compensation only rose by a paltry 18 percent. At the end of her editorial, Shontell asks: “Is [this] capitalism at its best? Or a bubble that's finally ready to burst?”

When Fortune posed that question to its 1.8 million LinkedIn followers, they received over 10,000 responses and 65 percent of them said—yes; it's time for a maximum wage. So, why this disconnect? Why is there no political change, when even conservative voices think the gap between the highest paid chief executives and the assembly line



SOLVING THE NEQUALITY GAP

Progressive Taxation or Economic Democracy?

From 1970s to 2020, compensation for chief executives rose 1,322 percent but annual worker compensation only rose by a paltry 18 percent.

Roar Bjonnes

workers is so enormous? More importantly, what would that change look like?

The Political Power of Lobbyists

A study by political scientists Martin Gilens of Princeton University and Benjamin Page of Northwestern concluded that the US is a corrupt oligarchy where ordinary voters barely matter. As

they put it, “economic elites and organized interest groups play a substantial part in affecting public policy, but the general public has little or no independent influence.” In other words, there is no policy change regarding a maximum income because the rich and other special interest groups do not want to rock the boat by reducing their own wealth.

This is not just a US problem.

According to *Lobby Planet*, a report by the Corporate Europe Conservatory, there are over 25,000 EU lobbyists in Brussels, most of them representing corporations. The report “takes you on a tour of the EU Quarter to explain the many – and often shady – methods of corporate lobbying used to influence decision making in the European Union.” Hardcore capitalism and wealth concentration has also become a European past-time.

Increased Wealth Inequality Within Nations

My research suggests that globalisation has reduced global wealth inequality between nations but has increased wealth inequality within nations. Typically, poorer countries are characterized by greater inequality than richer countries. However, there are exceptions to this rule: in some industrially developed countries, such as the United States and Russia, inequality is very high. In others, such as Iceland, Denmark, Norway and Sweden, economic disparity is relatively low.

According to French economist Thomas Piketty, author of the 2013 international bestseller *Capital in the 21st Century*, growth in inequality is largely due to the massive wealth gained by the extremely rich: the top one percent. Many wealthy people increase their fortunes due to old wealth, or inheritance, but at present, inequality is mostly the result of increased wages. And Piketty assumes that the rich will keep fighting to not only keep this wealth but to make even more. History seems to support Piketty's theory. So how can the increasing wealth inequality and wage gap be reduced?

In the above-mentioned social democracies of the Nordic countries, the economic inequality gap is relatively low due to two



Taxing the Rich

Piketty's answer to the global increase in inequality is a progressive tax rather than a fixed maximum wage. Historically, such a progressive tax is not unheard of, not even in the US. President Roosevelt and his New Dealers during WWII, right after the bombing of Pearl Harbor, needed revenue to boost and win the war, so they proposed a 100 percent top tax rate. FDR settled for a marginal tax rate of 94 percent. In the next three decades, progressive taxes became the norm in most Western countries. However, that trend ended, especially in the US, with globalisation's neo-liberal free trade policies and Reaganomics in the early 1980s.

Pizzigati points to one important weakness of taxing the rich: they will cheat! But this does not need to be the norm, he writes in an article for Common Dreams. “Legislative decisions created a tax system that winks at tax evasion. Legislative decisions could, by the same token, fashion a tax system that clamps down on wealthy tax cheaters. That refashioning now appears to have some real momentum,” he writes.

“In the House of Representatives,” Pizzigati continues, “members of Congress belonging to the Progressive Caucus have introduced legislation that would, for starters, require the IRS to audit at least 20 percent of returns reporting at least \$1 million in income and give the IRS the funding necessary to reach that goal.”

Pizzigati also points to Elizabeth Warren's “legislative lead on a “wealth tax” that would raise an estimated \$3 trillion over the next decade from the nation's 100,000 richest households,” as well as a bill by the Nordic Economic Model advocate and senator Bernie Sanders. The bill “would hike the federal estate tax rate to 65 percent on bequests over \$1 billion and plug decades-old estate tax loopholes along the way. The legislation figures to raise \$430 billion over the next 10 years.” However, as optimistic as these bills sound, none of them have passed through Congress yet, so the US remains as unequal as ever.

main reasons: a comparatively high and progressive tax rate—the more you earn, the more taxes you'll pay—and because each year, the labor unions will sit down with management to negotiate salaries,

paid holidays (generally five to six weeks), paid maternity leave, and other benefits. If labor demands are not met, then the workers will often go on strike until a negotiated settlement is reached.

These negotiations have over the past many decades shaped the economic equality and socially humane conditions of the social democracies of Scandinavia.

Taxing the Rich is Challenging

Recent studies by The Brookings Institution were contradictory in determining whether taxing the rich would have a significant effect on income inequality. Other studies have shown that tax evasion is and would continue to be a significant challenge to dramatically reduce economic inequality. Meanwhile, the Nordic economic model of social democracy has shown that a capitalist system with strong government regulation and ownership stakes in key industries such as energy, a strong union movement, and a progressive tax system can significantly lower income inequality.

According to an article by Beth Daley in *The Conversation*, “The Nordic countries are among the most equal in terms of distribution of income. Using the Gini coefficient measure of income inequality (where 1 represents complete inequality and

0 represents complete equality) OECD data gives the US a score of 0.39 and the UK a slightly more equal score of 0.35 – both above the OECD average of 0.31. The five Nordic countries, meanwhile, ranged from 0.25 (Iceland – the most equal) to 0.28 (Sweden).”

Outside of the Nordic countries, however, the law of the economic jungle increasingly reigns. According to an article in *Forbes* magazine, *The Pandora Papers*, an investigation conducted by over 600 journalists uncovered the ways “powerful politicians, billionaires and celebrities utilized offshore accounts and other measures to hide trillions of dollars over the last 25 years. Many have done this legally through well-connected tax accountants, lawyers, offshore tax havens, and by exploiting loopholes.”

“In addition to politicians and celebrities,” *The Pandora Papers* “found that religious leaders, drug dealers, successful business owners, doctors and affluent people have been hiding their investments in large yachts, megamansions, high-end beachfront property and other hard-to-trace assets.”

Thomas Piketty and the Long Road to Equality

Piketty's monumental book *Capital in the Twenty-First Century* offered perhaps one of the most thorough and illuminating studies of capitalist economics ever published. Piketty's voluminous tome provided searing insights into capitalism's strengths and failings. He presented a well-documented case for how to level the gap between the rich and the poor—both within nations and between nations.

Since then, Piketty has published two more books. In a review of the most recent one, history Professor Gary Gerstle writes in the *Washington Post* that “Piketty's latest work, 'A Brief History of Equality', neatly summarizes the findings of his two original volumes in a 'mere' 250 pages of text. Readers will find this work attractive for its brevity alone. But 'A Brief History of Equality' is also a very different kind of book from the first two.”

The core message of Piketty's last book is his confidence in the progress toward more equality made by European social democracies in the past 80 years. The social democratic evolution,



combining the best of socialism with a capitalism reined in by taxes and labor unions, has laid the groundwork for the emergence of a more equal world, Piketty proclaims.

So, what are Piketty's main proposals for a more equal economy? 1. Public financing of elections. 2. Transnational assemblies to complement national legislatures. 3. A two percent global tax on all individual fortunes that exceed 10 million euros (about \$10.4 million). 4. Worker engagement in the management of large corporations to promote a move towards cooperative enterprises. 5. New global treaties to enhance rather than hamper the reduction of greenhouse gases and easing economic inequality between the Global North and the Global South.

Piketty's wealth tax of two percent is rather timid. Many of his other proposals are practical and doable, though challenging to implement. That is, unless there is a global uprising putting pressure on political legislatures and corporations to create reforms. But the deeper questions we need to ask are: are such reforms enough and could there be a more effective way to reduce inequality?

Reducing the Wealth Gap Through Taxes or Cooperatives

As mentioned above, implementing taxes to curb the growing wealth of the one percent will be challenging. Add to that the massive amount of wealth hidden in tangible assets and tax shelters which is unavailable for taxation and the increasing levels of higher incomes, and we start to see the enormity of the problem. Additionally, in the US, the CEO-to-worker income ratio is now on average 339 to 1, with the upper end of the spectrum surpassing more than 2000 to 1. According to a 2016 Stanford University survey, most Americans think a fair executive-to-worker pay ratio should be considerably smaller—a stunning 6 to 1. Still, US inequality keeps growing.

Hence, Piketty might be onto something fundamentally important when suggesting a movement towards cooperatives as a major solution for inequality. According to *The Financial Times* Stock Exchange index (FTSE), the average CEO salary in European companies is \$7 million a year. This yields a CEO-to-line-worker pay ratio of 129-to-1. In contrast, the co-ops in Mondragon, in the

Basque region of Spain, which employs around 80,000 workers, have decided on a ratio that runs from 6-to-1 to 9-to-1. No CEO of a Mondragon co-operative makes more than \$1 million a year.

Roberto Lavato writes in the *Craftsmanship Quarterly* that “estimates vary wildly on how many people work in co-ops (perhaps because people differ on how a co-op is defined). A 2014 report for the U.N., for example, puts the figure, worldwide, at 12.6 million. However, the Harvard Business Review counts more than 17 million (or 12% of the U.S. workforce) who are employed in ESOPs [Employee Stock Ownership Programs], credit unions, consumer and purchasing co-operatives and other worker-owned enterprises.”

“Whatever the figure,” he writes, “nowhere is the co-operative advantage as obvious as in the struggle to close today's gargantuan, ever-widening income gap, both in the U.S. and across the world. Defeating the dragon of income inequality, may in fact, be one of the most appealing social benefits of the continued interest in cooperativism.” ●

To be concluded





COLLAPSE



Why the BANKING SYSTEM Is Breaking Up

Michael Hudson

The collapses of Silvergate and Silicon Valley Bank are like icebergs calving off from the Antarctic glacier. The financial analogy to the global warming causing this collapse of supporting shelving is the rising temperature of interest rates, which spiked last Thursday and Friday to close at 4.60 percent for the U.S. Treasury's two-year bonds. Bank depositors meanwhile were still being paid only 0.2 percent on their deposits. That has led to a steady withdrawal of funds from banks – and a corresponding decline in commercial bank balances with the Federal Reserve.

Most media reports reflect a prayer that the bank runs will be localized, as if there is no context or environmental cause. There is general embarrassment to explain how the breakup of banks that is

Any bank has a problem of keeping its asset valuations higher than its deposit liabilities

now gaining momentum is the result of the way that the Obama Administration bailed out the banks in 2008 with fifteen years of Quantitative Easing to re-inflate prices for packaged bank mortgages – and with them, housing prices, along with stock and bond prices.

The Fed's \$9 trillion of QE (not counted as part of the budget deficit) fueled an asset-price inflation that made trillions of dollars for holders of financial assets – the One Percent with a generous spillover effect for the remaining members of the top Ten Percent. The cost of home ownership soared by capitalizing

mortgages at falling interest rates into more highly debt-leveraged property. The U.S. economy experienced the largest bond-market boom in history as interest rates fell below 1 percent. The economy polarized between the creditor positive-net-worth class and the rest of the economy – whose analogy to environmental pollution and global warming was debt pollution.

But in serving the banks and the financial ownership class, the Fed painted itself into a corner: What would happen if and when interest rates finally rose?

In *Killing the Host* I wrote about what seemed obvious

enough. Rising interest rates causes the prices of bonds already issued to fall – along with real estate and stock prices. That is what has been happening under the Fed's fight against “inflation,” its euphemism for opposing rising employment and wage levels. Prices are plunging for bonds, and also for the capitalized value of packaged mortgages and other securities in which banks hold their assets on their balance sheet to back their deposits.

The result threatens to push down bank assets below their deposit liabilities, wiping out their net worth – their stockholder equity. This is what was threatened in 2008. It is what occurred in a more extreme way with S&Ls and savings banks in the 1980s, leading to their demise. These “financial intermediaries” did not create credit as commercial banks can do, but lent deposits out in the form of long-term mortgages at fixed interest rates, often for 30 years. But in the wake of the Volcker spike in interest rates that inaugurated the 1980s, the overall level of interest rates remained higher than the interest rates that S&Ls and savings banks were receiving. Depositors began to withdraw their money to get higher returns elsewhere, because S&Ls and savings banks could not pay their depositors higher rates out of



the revenue coming in from their mortgages fixed at lower rates. So even without fraud Keating-style, the mismatch between short-term liabilities and long-term interest rates ended their business plan.

The S&Ls owed money to depositors short-term, but were locked into long-term assets at falling prices. Of course, S&L mortgages were much longer-term than was the case for commercial banks. But the effect of rising interest rates has the same effect on bank assets that it has on all financial assets. Just as the QE interest-rate decline aimed to bolster the banks, its reversal today must have the opposite effect. And if banks have made bad derivatives

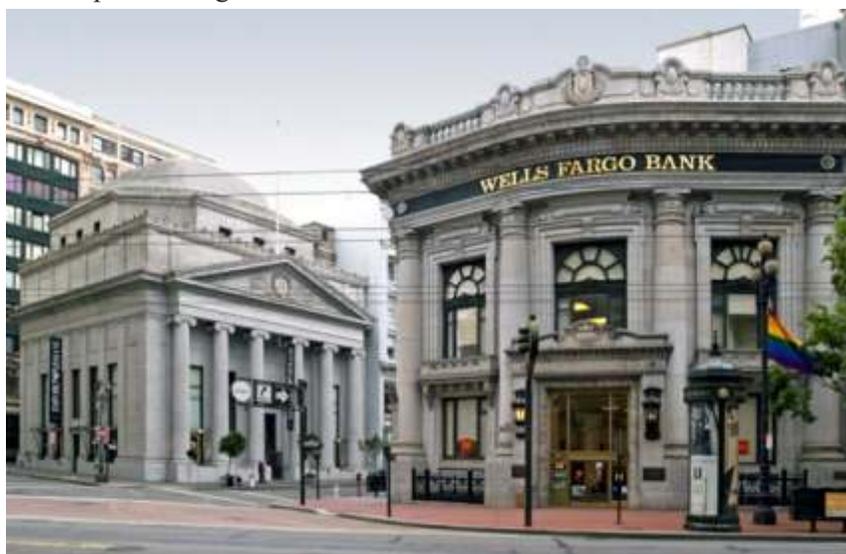
trades, they're in trouble.

Any bank has a problem of keeping its asset valuations higher than its deposit liabilities. When the Fed raises interest rates sharply enough to crash bond prices, the banking system's asset structure weakens. That is the corner into which the Fed has painted the economy by QE.

The Fed recognizes this inherent problem, of course. That is why it avoided raising interest rates for so long – until the wage-earning bottom 99 Percent began to benefit by the recovery in employment. When wages began to recover, the Fed could not resist fighting the usual class war against labor. But in doing so, its policy has turned into a war against the banking system as well.

Silvertgate was the first to go, but it was a special case. It had sought to ride the cryptocurrency wave by serving as a bank for various currencies. After SBF's vast fraud was exposed, there was a run on cryptocurrencies. Investor/gamblers jumped ship. The crypto-managers had to pay by drawing down the deposits they had at Silvertgate. It went under.

Silvertgate's failure destroyed the great illusion of cryptocurrency deposits. The popular impression was that





crypto provided an alternative to commercial banks and “fiat currency.” But what could crypto funds invest in to back their coin purchases, if not bank deposits and government securities or private stocks and bonds? What is crypto, ultimately, if not simply a mutual fund with secrecy of ownership to protect money launderers?

Silicon Valley Bank also is in many ways a special case, given its specialized lending to IT startups. New Republic bank also has suffered a run, and it too is specialized, lending to wealthy depositors in the San Francisco and northern California area. But a bank run was being talked up last week, and financial markets were shaken up as bond prices declined when Fed Chairman Jerome Powell announced that he actually planned to raise interest rates even more than he earlier had targeted, in view of the rising employment making wage earners more uppity in their demands to at least keep up with the inflation caused by the U.S. sanctions against Russian energy and food and the actions by monopolies to raise prices “to anticipate the coming inflation.” Wages have not kept pace with the resulting high inflation rates.

It looks like Silicon Valley Bank will have to liquidate its

securities at a loss. Probably it will be taken over by a larger bank, but the entire financial system is being squeezed. Reuters reported on Friday that bank reserves at the Fed were plunging. That hardly is surprising, as banks are paying about 0.2 percent on deposits, while depositors can withdraw their money to buy two-year U.S. Treasury notes yielding 3.8 or almost 4 percent. No wonder well-to-do investors are running from the banks.

The obvious question is why the Fed doesn't simply bail out banks in SVB's position. The answer is that the lower prices for financial assets looks like the New Normal. For banks with negative equity, how can solvency be resolved without sharply reducing interest rates to restore the 15-year Zero Interest-Rate Policy (ZIRP)?

There is an even larger elephant in the room: derivatives. Volatility increased last Thursday and Friday. The turmoil has reached vast magnitudes beyond what characterized the 2008 crash of AIG and other speculators. Today, JP Morgan Chase and other New York banks have tens of trillions of dollar valuations of derivatives – casino bets on which way interest rates, bond prices, stock prices and other measures

will change.

For every winning guess, there is a loser. When trillions of dollars are bet on, some bank trader is bound to wind up with a loss that can easily wipe out the bank's entire net equity.

There is now a flight to “cash,” to a safe haven – something even better than cash: U.S. Treasury securities. Despite the talk of Republicans refusing to raise the debt ceiling, the Treasury can always print the money to pay its bondholders. It looks like the Treasury will become the new depository of choice for those who have the financial resources. Bank deposits will fall. And with them, bank holdings of reserves at the Fed.

So far, the stock market has resisted following the plunge in bond prices. My guess is that we will now see the Great Unwinding of the great Fictitious Capital boom of 2008-2015. So the chickens are coming home to roost – with the “chicken” being, perhaps, the elephantine overhang of derivatives fueled by the post-2008 loosening of financial regulation and risk analysis. ●

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PROUT NEWS REPORT

According to the results of new research on natural disasters, these days the trend of increasing non-vegetarian food is responsible for earthquakes and floods (Einstein pen waves). The number of animals killed daily is increasing day by day due to man's desire for taste, especially due to the habit of non-vegetarian food. Three physics scientists from India read a research paper at a conference on landslides and natural disasters held in Suzdal (Russia) recently. Apart from Dr. Madan Mohan Bajaj, Dr. Ibrahim and Dr. Vijayrajsingh, it was said on the basis of the research paper prepared by more than 23 scientists from all over the world that Einstein pan waves (EPW) or noription waves have been a major factor in large earthquakes.

These waves have been explained that when animals are slaughtered in the slaughterhouses, their unmanifest moans, fury, yearning remain in the atmosphere until the flesh, blood and skin of that creature is completely destroyed. The moaning of that creature creates fear, disease and anger in the whole environment, from those who eat it. In other words, nature is distracted by the suffering of its children. It has been told in the study that when nature is more upset, then humans also start fighting with each other. They get irritated and riots start happening in different countries and regions. Killing of innocent animals just for taste is the reason for such riots and sometimes even suicides.

In most of the cases, natural calamities like unknown diseases, heart attacks, heavy rains, droughts, floods, earthquakes, eruptions of volcanoes occur. According to this study, a slaughterhouse where on an average 50 animals are killed generates an EPW that emits 1040 MW of energy.

In about 5 million small and big slaughterhouses of the world, mourning waves or EPIWW are generated every day with firepower of 50 lakh crore megawatts. In the conference of more than 700 scientists of the world including many doctors, it was believed that nature does not come out with a stick to punish the guilty people of these waves. Even a cold breath of his is enough to send shivers to the inhabitants of the earth.

When animals are slaughtered in slaughterhouses, it is done with a lot of brutality, a lot of violence, a lot of torture. The screams that come out of animals while they are being slaughtered, the stress hormones that come out of their bodies and the mourning that comes out of them makes the whole world vibrate. Similar gruesome atrocities on animals take place in the laboratory during testing. When animals are slaughtered, they are kept hungry for many days and become weak, then 80 degree centigrade hot water is poured over them, the body starts to swell, then the cow, buffalo, and goat start crying and crying. In the living condition, their skin is removed and the blood is also collected. Then slowly the neck is cut, each organ is taken out separately.

Today's modern science has proved that at the time of death, whether it is an animal or a human being, if he is killed brutally or before the completion of his life, then the negative waves that come out in the vibration of his body, can affect the whole environment. This has a negative effect on all human beings, especially the maximum effect of such an organism is on those humans. Eating meat and these side effects last for at least 18 months after eating once. The big thing is that the relatives of the eaters become more stressed, unhappy and suffer from terrible diseases. Due to this, the tendency of stubbornness, abusing, stealing, usurping other's wealth, extreme anger and violence increases in humans, which is increasing tyranny and sin in the whole world.

Two professors from Africa, two from Germany, two from America, one Indian Madan Mohan and four German scientists with their heads Mark Feisten, David Thomas, Joonas Abraham and Krioibond Philipp have done research on this topic for twenty years and their research says this that the more animals are slaughtered the more people are killed by violence, the more earthquakes, water-burns, natural calamities will occur in the world, the more the balance in the world will deteriorate and people will be sad, stressed and suffering from heart attacks. Various types of new diseases mental and physical will be attracted from all over the Universe. Suffering will rise in all areas of humanity and all beings, plants and all creatures. ●

“As long as man continues to be the ruthless destroyer of lower living beings, he will never know health or peace, for as long as men massacre animals, they will kill each other”.

- Einstein quotes

In 1965 I was posted in Rajasthan for propagating Prout. Rajasthan was a very tough field and I was not able to do any work and due to this I was in a depressed mood. Once I went to Chittorgarh and there one morning I had a long discussion with some Arya Samajis and RSS members who convinced me that Prout was a utopian theory and it was useless to preach such a theory. I got totally depressed and planned to leave the Mission. I thought of catching the evening bus to Jaipur, Delhi and then back home.

Thinking thus I sat in a park hungry since morning. Then I heard the incessant barking of dogs and I found a fakir followed by some teasing children and barking dogs. Now and then he tried to ward off the children and dogs and started to walk in my direction. Thinking that the unwelcome person was only adding to my headache and depression and eager to avoid his disturbing my loneliness, I shouted at him, "Hey don't you find another bench in the park. Don't come here and disturb my peace." For one last time he drove away all the remaining children and dogs and said, "This is my time for lunch and I don't eat without feeding anyone." Saying this he sat beside me. He brought out from his shoulder bag a steel pot containing some Puri and another with Halwa and first offered me. "Since morning you don't seem to have eaten any food. Come on, take it." he said with a gentle persuasion.

Though I was having aversion to him, I could not resist the food as I was very hungry and accepted it with some visible hesitation. Then he brought some water for me to drink. While eating he said, "Don't be depressed, it sometime happens. Many people don't understand what you say. Don't be



The Fakir of Chittorgarh

■ Dada Ramakrsnananda

You have taken up this life for preaching a great Ideology. You should not get distracted by what a few shallow minded dogmatic persons say

worried. You have taken up this life for preaching a great Ideology. And you should not get distracted by what a few shallow minded and dogmatic persons say". Then he directed me to go to a town a few km away and said that I will find some Dharmik minded people. He purchased for me 1 kg of Peda (sweet made by condensing milk). Then he took me to the bus stand and purchased the ticket for that destination and the bus was about to start. He said. "That is your bus. So rush immediately". Without waiting or wasting even a moment I ran and caught the bus. All this while, I was just following him like a person completely under his spell. When the bus just started I suddenly remembered that I had not asked his name and address nor did I express my thanks to him.

I found very good response in the town that he directed me to. My spirits were high once again. From there I reached Jaipur. There I received news that Baba was coming to Jaipur in a few days for holding DMC

We were at the airport to receive Him. He stayed in the house of Major Daulat Singh. Soon after He arrived at that place, information came saying Baba wanted to see all the WTs immediately. I had a slight fear that Baba would be angry with me as my mind has been through a lot of negative things recently. When I got up after prostrating, He indicated me to come close. Then with a sweet smile he asked how was Halwa & Puri of the fakir?

Tears were pouring out of my eyes. Later when I went back to Chittorgarh, I enquired about the Fakir in several areas but nobody seemed to know him. ●

Timeless Great Mind

Prabhakar

Great visionaries tend to be viewed as “larger than life” characters. Their profound ideas affect others deeply. Many, who are fortunate enough to come in their contact, regain long lost hope and pick up essential life work. Others may become their hateful enemies due to the fresh challenges presented by them. Theirs become a meeting of the new and the old, progress and regress. Controversial to some and loved by many, men and women of true greatness make a difference to such an extent that history wastes no time in turning them into fairy tale like, mythical figures.

This type of transformation took place immediately when I first met Shrii Prabhakar Ranjan Sarkar. But first a little background. In my home place far, far away on another continent, I had a friend whom I regarded as an awakened person. He was an activist and a most inspirational figure who always used to greet me with a broad playful smile and a particular gleam in the eyes which I had seen in no other, not even among my family members, friends, teachers, etc. I thought of him as an actually spiritual person. He had in fact moved me to do something worthwhile in life, after which I had travelled to India to see Shrii Sarkar. And there I was along with two or three office workers, standing by the door of



After having met him on several occasions decades ago, and having studied his magnificent vision, down to earth approach, my enduring feeling is that many, many more people will be aided by his legacy in the future.

his tiny office chamber at one end of the upstairs hall of the unassuming head office of his global organization in Jodhpur Park, Kolkata, waiting for him to come up the stairs.

When he finally came towards me across the floor, it wasn't as if he walked normally by any human standard. He seemed to bounce with every step. I thought it most unusual; this most energetic and obviously very fit person had recently emerged from years of hard suffering, poor health and

long fasting under dismal conditions in jail. It was then I was really taken by surprise. He greeted me with exactly the same mischievous smile and that particular gleam in the eye of my friend – only topping it a thousand times over!

For the rest of the day I was greatly overwhelmed with the powerful impact of having met Shrii Sarkar in person. The idea kept buzzing in my head that here was someone who indeed was at both ends of the joke, setting it up

and delivering it, as it was. I was in no two minds about who was in charge “in this office” and who it was who kept inspiring even my friend at home.

I am a trained psychological counsellor and know that “recognition by projection” can be explained in simple terms. But such an idea was nonsense to me. Instead, the idea that “Shrii Sarkar’s world is also my inner and outer world was instantly established as a basic truth and tradition of my life. I now knew this to be true, just as I knew the number of fingers on my hands, my mother and father, the way to my childhood school, etc. With the smoothest of humour and charm, Shrii Sarkar had outshone my previous notion of greatness and inspiration as well as of their source, much like the sun outshines a firefly.

Not only that, the very experience of meeting him had been most emphatic, thunderous, light as a feather, undeniable, bound by no limitation, other worldly like no other before ... Explain that! Electricity in the brain!? Then produce it to me!

Not only was I stunned. After having gone through a number of aftershocks that followed upon seeing Shrii Sarkar, I concluded that I must have had what the American humanist psychologist Abraham Maslow termed as “peak experience”, one of those rare moments of spiritual significance that people secretly treasure as precious high points of their life.

Only, in the days and months that followed in that Kolkata office floor they kept coming, and in great and most surprising variety. My time of volunteering in Shrii Sarkar’s office took the form of a very long freight train of baffling peak experiences. Every weekday he turned up for “office work”, and with that arrived, the extraordinary just as would the daily mail delivery at home.



As far as psychological analysis is concerned, it is a fact that an amazingly powerful mind may easily influence other minds, just as a large container may hold smaller ones. Therefore, there is no need to go into arguments over whether Shrii Sarkar actually knew about my admiration for my local friend or not, via some form of telepathy or otherwise, whether Shrii Sarkar was omniscient, etc. It is enough to determine that his being was indeed very vast, a fact that has been richly documented by numerous disciples and devotees from all over the world.

My personal plug is that the truly great, by force of the irrefutable, irresistible magnitude of their being, essentially help humanity to move forward. The published works and statements by numerous disciples prove that Shrii Sarkar during his lifetime motivated scores of people

throughout the world to take to the path of rectitude and spiritual progress.

After having met him on several occasions decades ago, and having studied his magnificent vision, down to earth approach, as well as the unfathomable theoretical scope of his works, my enduring feeling is that many, many more people will be aided by his legacy in the future.

It is our good fortune that we experienced him directly. It is our misfortune that we are so far behind in applying most of his ideas. I am confident in stating that decades and centuries from now, upright people everywhere will continue to experience feelings of recognition similar to mine whenever they practice Shrii Sarkar’s teachings. And they will, like we all do, deem themselves blessed for having that opportunity. ●

Happy Birthday Baba

Where can You ever go from my heart
Even when flesh separates from the bone
When the distant sun kisses clouds adieu
For the envious night to be left all alone.

Love thine can be no secret for me
Open its anywhere and everywhere
Beneath the shadow of thy bright smile
Night is never alone You're always there.

Verses lost among the waves
Of the sea that beckons yet
Crashing on rocks lulling on beach
Among those rants and raves.

Moonlit whispers in the night
Amidst sounds of silence
Magical creation mine and thine
Of darkness and the light.

The sun in misty woods to follow
For those seasons of verse and rhyme
Among many a wave high or low
Whispers of silence in the binds of time.

Those that came from far and wide
Across the bounds of eternal space
All with that one and only guide
From windows among clouds of grace.

There's none else for me to find
Though dark be the lingering night
Beyond worlds swirling in the mind
The light is bright eternally white.

As night ends with birds in spring
Be that as it may all that I feel and see
This dawn of universal awakening
Maybe a heartbeat away from thee.

- Arun Prakash

He is Beyond the Arena of this Universe

- Shrii Shrii Ánandamúrti



ishvasya sraśtáramanekarúpam. Now, “the creator of this universe is manifesting Himself in innumerable forms, innumerable colours.” That is why a mystic of Bengal once exclaimed:

*Tomár rúpe mugdha ámi mugdha Tomár guñe
Parghááte base áchi Tomár nám shuñe.*

This means, “Your beauty has delighted me beyond words, Your qualities have also delighted me beyond words. I am sitting on the other side of the river after hearing of Your impending arrival.” All we human beings are sitting on the other side of the river.

The creator of this universe has too many forms for us to count, has too many qualities for us to count. He is endless in qualities, unfathomable in beauty. These little green worms or flies that fly about in autumn, the little red worms or insects, these long and continued seasons, these vast oceans, these roaring streams of clouds – all these are He, in endless forms. These rumblings of clouds, these flashes of lightning – all [of] existence are veritable expressions of Your numerous forms. You have not a few but many forms. There is no end to Your forms, and human beings do not have the capacity to see all Your forms.

You are beginning-less, You are endless. You have firmly established yourself by Your omnipresence, by Your special and supreme divine power, which human beings neither have the [inherent] capacity to think of nor have been given the power to think of. If at all they start thinking about that divine power of Yours, they simply lose their individual identities.

None of the created beings have the power to deny Your existence, to challenge Your power, Your qualities and greatness. All the created beings are Your partial manifestations. They can never measure You. They can never fathom You. If at all they try to measure You that will be a sheer waste of time and energy for them.

He is not only manifesting Himself in this universe in various forms, He is also pariveśítáram, and that is, He is “beyond the arena of this universe itself and beyond the scope of human comprehension”.

You are circumscribing even the vast universe, You are! You are my own, You who are hidden in each and every one. You are immanent in each and every one of this universe, that immanent You who is conversant with each and every inner psychic vibration of mind, who knows the innermost secret thoughts of my mind even before I know, who is my own. When one knows that immanent You, that Shivam, one attains lasting peace, eternal bliss. You are Shiva, You are Shánta; knowing You, one can attain bliss. ●



Silent Procession On 30 April Dadhichi Divas: Seeking Justice for Victims of CPM Attack



Kolkata : Thousands of devotees from various districts of West Bengal, Orissa, and Bihar joined Ananda Marga Pracaraka Samgha (AMPS) in a silent procession on 30 April to mark the 41st anniversary of a tragic event that shook humanity on April 30, 1982, when CPM goons committed a heinous crime of massacring 17 monks, nuns, and grihi margiis. The procession, led by AMPS members, began at Deshapriya Park and concluded at Bijon Setu.

The solemn event commenced with devotional Prabhata Samgiita and 'Baba Nam Kevalam' Kiirtan, followed by collective meditation. Central Secretaries of AMPS then offered garlands to the photos of the 17 victims, who lost their lives in a brutal attack orchestrated by CPM goons and plotted by CPM leaders on Bijon Setu. This silent protest has been an annual tradition for Ananda Marga, as they seek justice for the past four decades.

During the gathering, prominent speakers including Acarya Mantrasiddhananda Avadhuta, Acarya Prasunnananda Avadhuta, Avadhutika Anvesha Acarya, and Dr. Biswajit Bhowmik addressed the attendees. Acarya Mantrasiddhananda Avadhuta provided a historical overview of the barbaric incident, emphasizing how the CPM thwarted all attempts for justice. He highlighted that only after the fall of the communist regime in Bengal did the Justice Amitabh Lala Commission investigate this atrocity, with its report filed in 2019. However, to this day, the West Bengal government has not released the report, leading to a delay in justice. He urged the government to promptly release the report and take appropriate action based on its recommendations.

Acarya Prasunnananda Avadhuta delved into the root cause of the tragedy, attributing it to the then government's opposition to the revolutionary ideology of PROUT. He contrasted the state capitalism of the communists with PROUT's vision of economic empowerment for all communities. Avadhutika Anvesha Acarya expressed the transformative impact of the horrific public murder of Didi Ananda Praceta, a humble and dedicated school teacher, on the country's culture. Sri Vibhanshu Maity eloquently narrated the history of the tragedy, emphasizing its enduring relevance to the present political situation in West Bengal and India as a whole. He stressed that a radical change in the morality, psychology, and culture of West Bengal is necessary to prevent this history from fading into oblivion. Tapomay shed light on the CPM's atrocities against Ananda Marga and concluded the meeting.

Prior to the procession, leading newspapers such as Sanbad Pratidin and Jugsankh featured articles on the April 30th massacre, with front-page coverage and an editorial, respectively. The news was also published in The Times of India, Dainik Statesman, Statesman, Morning India, Juygsankh, Bartman, Ei Samay, Pratidin, Prabhat Khabhar from Kolkata, Navbharat Times from Delhi, Hindustan from Jamshedpur, and Prabhat Khabhar.

National Seminar on Neo-humanist Vision of Shrii P.R. Sarkar Held at Tripura University

Tripura University (Central) witnessed the inauguration of a one-day national seminar on the theme "Contemporary and Future World: Neo-humanist Vision of Shrii P.R. Sarkar" on May 8, 2023. The seminar was organized by Dr. Sindhu Poudyal, Assistant Professor in the Department of Philosophy, Tripura University, in collaboration with Renaissance Universal (RU) and Renaissance Artists and Writers Association (RAWA).

The Chief Guest of the event was Prof. Ganga Prasad Prasain, Vice-Chancellor of Tripura University, who emphasized the importance of revitalizing the contemporary philosophical tradition in a new light. He acknowledged that such seminars and discussions would greatly enrich India's knowledge tradition, which has a long-standing history.

Acharya Divyachetananda Avadhuta shed light on the fundamental principles of Neo-humanism by Shrii P.R. Sarkar. He explained how Sarkar's philosophy integrates various approaches to understanding the essence of human beings and humanity as a whole.

Dr. Deepak Sharma, the Guest of Honour and Registrar of Tripura University, highlighted the significance of contemporary Indian philosophies and the contributions made by philosophers like Sri Aurobindo, M N Roy etc in the realm of humanism. He compared the understanding of human existence among contemporary Indian and Western philosophers, emphasizing the need to include the thoughts of philosophers like Shrii P.R. Sarkar in the university curriculum for the betterment of society.

The inaugural session was chaired by Prof. Aditya Kumar Mohanty, a Senior Professor in the Department of Philosophy at Tripura University. He summarized the diverse aspects of Shrii P.R. Sarkar's philosophy and stressed the importance of approaching his work without bias. Prof. Mohanty encouraged further exploration and intellectual deliberation on Sarkar's philosophy, emphasizing the need for open-mindedness.

Dr. A.J. Sarma, Head of the Department of Philosophy at Tripura University, delivered the welcome speech, while Dr. Sindhu Poudyal, the convener of the national seminar, presented the concept note. The event also featured cultural performances, including the singing of Prabhat Samgiita by Kanika Debnath and her team, as well as a dance performance on Prabhat Sangiita by Susmita Debnath and students from Ananda Marga School, Bishalgarh, Tripura.

The one-day national seminar aimed to explore and promote the neo-humanist vision of P.R. Sarkar, contributing to the development of philosophical discourse in contemporary society.





Ananda Purnima Celebrated Across the Globe

In commemoration of the 102nd holy birth anniversary of the revered spiritual leader and propounder of PROUT Shrii Shrii Anandamurtijii, Ananda Marga Pracharak Samgha observed a day of devotional activities and cultural festivities at various locations, including VIP Nagar, Tiljala, Kolkata, Patna, Delhi, Bombay, Ananda Nagar and other places.

The event, held in Kolkata on May 5th, was attended by devoted followers from different parts of the country. The program commenced with the uplifting recitation of Prabhat Samgiita and 12-hour-long 'Baba Nama Kevalam' akhand kirtan, followed by collective meditation. Adding to the spiritual atmosphere, the Ananda Vanii was read aloud in 25 different languages, emphasizing its universal significance. Acharya Nityasatyananda Avadhuta eloquently elucidated the essence of the Ananda Vanii, shedding light on its profound teachings and guidance.

As a gesture of goodwill, prasad, a blessed offering, was distributed among 1100 attendees, while saris were graciously provided to underprivileged women, extending support and care to those in need.

On this occasion, the intellectual and cultural wings of Ananda Marga Pracharak Samgha, namely Renaissance Universal (RU) and Renaissance Artists & Writers Association (RAWA), organized a national symposium to honour Shrii Shrii Anandamurtijii's immense contributions to humanity. The symposium also featured a lively cultural program inspired by the melodious tunes of Prabhat Samgiita.

Under the chairmanship of Acharya Bhaveshanananda Avadhuta, General Secretary of Ananda Marga Pracharak Samgha, the symposium welcomed distinguished speakers who shed light on the profound impact of Shrii Shrii Anandamurtijii's teachings. Among the notable speakers were Prof. Gopal Mishra from the Department of Sanskrit at Ravindra University and Prof. Tripti Dhar from the Department of Philosophy at Raiganj University.

Prof. Gopal Mishra expressed his admiration for Shrii Shrii Anandamurtijii, lauding him as a great intellectual. He remarked that understanding the depth of Shrii Shrii Anandamurtijii's contributions is akin to exploring an ocean of knowledge, requiring a comprehensive study of his extensive literature. Prof. Mishra focused on the scientific interpretation of 'dharma' and 'religion' as espoused by Shrii Shrii Anandamurtijii. He highlighted that dharma unifies humanity, whereas religion tends to divide people into analytical groups.

Continuing the scholarly discourse, Prof. Tripti Dhar elucidated Shrii Shrii Anandamurtijii's philosophical concepts, particularly emphasizing spirituality as a form of universalism. Prof. Dhar also drew parallels between Shrii Shrii Anandamurtijii's scientific understanding of the mind and the ancient Shankya Philosophy. She further commended Shrii Shrii Anandamurtijii's novel explanation of the concept of Brahma, which diverges from other philosophical perspectives.

Adding a melodic touch to the proceedings, Avadhutika Ananda Abhisha Acharya enraptured the audience with two devotional renditions of Prabhat Samgiita. Additionally, the Ananda Marga Children Home in Narendrapur, Kolkata, showcased their talent through a captivating group dance performance inspired by Prabhat Samgiita.

The daylong event concluded with a sense of spiritual rejuvenation and cultural enrichment, leaving the attendees inspired by the profound teachings of Shrii Shrii Anandamurtijii and the vibrant celebration of his 102nd Holy Birth anniversary.

The event was given comprehensive coverage by prominent newspapers, including The Times of India, Ei Samay, Pratidin, Dainik Statesman, Sanmarg, Hindi Bartaman Patrika from Kolkata, Dainik Bhaskar, Prabhat Khabar, and Dainik Jagran from Bokaro, as well as Sambad Pratidin from Purulia. Furthermore, Prabhat Khabar, Dainik Jagran, and Dainik Bhaskar from Patna shared the news of the program in their publications on May 6th.



Ananda Purnima Celebrated Across the Globe



A grand celebration was held on 5th May at Prout Bhawan in Malviya Nagar, New Delhi, to commemorate the 102nd birthday of the propounder of PROUT, Shri Prabhat Ranjan Sarkar, popularly known as Sadguru Shri Shri Anandmurtiji. The event witnessed a joyous gathering of more than 300 devotees from different localities of Delhi, Faridabad, Gaziabad, Gurgaon, Noida, Greater Noida etc.

The day commenced with great enthusiasm as the melodious sound of eight-lettered mantra 'Baba Nama Kevalam' reverberated through the air at 5 am, signaling the beginning of the momentous occasion. At 6:07 am, the birth anniversary celebrations kicked off with the blowing of conch shells, the lighting of candles, and the release of colorful balloons, symbolizing the jubilation of the event.

The program continued with an uninterrupted Akhand Kirtan from 8 am to 2 pm. The atmosphere was filled with divine melodies and sweet devotion as participants immersed themselves in the blissful ambiance.

As the morning progressed, attendees were treated to delectable snacks at 9 am, providing nourishment and refreshment for the long and spiritually uplifting celebration. The kiirtan was followed by Dharma Chakra, Swadhyaya, and a captivating video presentation of Shri Shri Anandamurtiji's discourse.

At 2:30 pm, a grand lunch was organized, offering a sumptuous feast to all the attendees. Besides, a mass-feeding program was also organized outside Prout Bhawan, which served nutritious and tasty food to about 700 people from the neighbouring areas.

The event continued with various cultural performances, including mesmerizing Tandav, soul-stirring Kaushiki, and melodious Prabhat Samgiita competitions. Participants displayed their talents and showcased their dedication to spirituality through these performances, evoking applause and admiration from the audience.

As the evening unfolded, the devotees gathered for the Katha Kiirtan, followed by another session of Dharma Chakra. A delicious dinner was served afterwards, providing an opportunity for everyone to share a meal and bond over their mutual love and respect for their Master.

The celebration reached its crescendo with Avart Kiirtan, symbolizing the conclusion of the event.

Shri Prabhat Ranjan Sarkar's 102nd birthday celebration was a true testament to the immense impact and reverence he holds among his followers. The event showcased the power of spirituality, unity, and the unwavering faith that permeates the hearts of his disciples, who express their deep gratitude to him for his profound guidance and spiritual wisdom.

As the celebration concluded around 9 pm, participants left with hearts filled with joy and a renewed sense of devotion, carrying it into their daily lives.

The entire program was organized under the guidance of PROUT magazine's editor and senior WT Acharya Santosananda Avadhuta, who, on this occasion, addressed the attendees, inspiring and motivating them to reaffirm their spiritual commitment to work for "the liberation of the self, and well-being of the world." ●



Shri Prabhat Ranjan Sarkar

A SWAN JUST ARRIVED

TUMI JAKHAN ESE CHILE
TAKHAN PÚRNIMÁ CHILO
LUKOCURI CÁNDER SAUNGE
MEGHER CAL CHILO

When You came it was
It was the full moon
Clouds were moving
Playing hide and seek
With the moon.

DÚR ÁKÁSHER NIIHÁRIKÁ
CANDANETE CHILO ÁNKÁ
NAVÁGATA EK BALÁKÁ
PATH BHÚLE CHILO

Nebulae in distant skies
Were lined with sandalwood paste.
A swan just arrived
Having lost its way.

KATA JYOTSNÁ ELO GELO
HIYÁR ÁSAN SHUŃYA CHILO
TOMÁR PADA DHVANI HOLO
HIYÁ SUDHÁY BHARE GELO
SEI BALÁKÁ ÁBÁR ELO
PATH CINE NILO

How much moonlight came and went,
Empty was the seat of honour in the heart
Your footfalls sounded,
The heart filled with nectar.
That swan came yet again
And found its way.





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