



# PRROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



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## Proutist Bloc India (P.B.I.)

### The Political Alternative India Needs Today

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# Fundamental Principles of PROUT

Giving help and shelter to the helpless and shelterless is indeed the mark of real greatness of the really great.

– 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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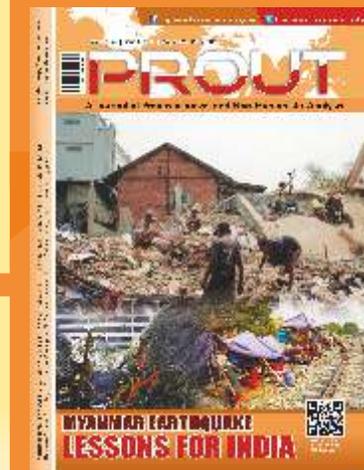
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## Mindless Acts of Violence

**T**he April 22 attack near the picturesque picnic spot in Baisaran valley Pahalgam, Kashmir in which twenty six tourists were killed has shocked the world's conscience. It is a stark reminder of the devastating impact on human society by the mindless violence of modern day extremism. Beyond the profound loss of lives fear lit the fires of uncertainty among the residents of the Kashmir valley and made potential visitors fearful of what to expect. Nothing whatsoever can justify targeting innocent unarmed civilians by armed vested interests.



This is not a crime against society; it is a moral catastrophe mocking at the very essence of humanity, in which twenty six innocent lives were brutally extinguished in the most barbaric fashion that defies comprehension. What made it worse because it invoked religion as a justification, that words simply cannot describe them adequately. Such perpetrators cloaked in cowardice desecrated the sanctity of faith for conducting such a heinous act against all tenets of civilized human society. They are animals in human form and have forfeited the right to be called humans.

Ideally speaking the state is supposed to guarantee security, stability and freedom from exploitation. Terrorism by non state actors is a forbidden act, whichever way one looks at it. It is a crime from any humane perspective and is against all human cardinal values, one that encompasses multiple grave violations, loss of precious lives, economic destruction, social upheaval, heightened social tensions and trampling of human rights. One of the biggest acts of terrorism in recent memories was the killing of thousands and thousands of innocent unarmed women and children and men all civilians by the atom bombs dropped on Hiroshima and Nagasaki, Japan towards the end of the Second World War.

The need of the hour is to promote peace, understanding, tolerance and solidarity, which are effective ways to counter extremism and mindless violence. Proper education as is well known aids in intellectual development, it plays a crucial role in building resilient societies by crushing extremist ideologies. The Pahalgam incident is a tragic reminder why humans must reject every form of extremism and provide a strong foundation for the society of the future.

Renowned philosopher and also Prout's founder whose birth — Anand Purnima was celebrated by his followers on May 12, said that religion each with its own scriptures is unlike dharma and has a narrow outlook, which has caused maximum damage to humanity and that in the past in its name of most human conflicts occurred. Now the time has come to put an end to the conflict over religion forever.

Prout would like to wish all its readers a very happy Anand Purnima and this issue is so dedicated. ●



## Law and Justice

What a fine discourse by Prout's founder. A penal code based on Neohumanism must be enacted and practised at the earliest by the highest authorities in the country.

- *Meenakshi Sundaram, Hyderabad*

## Lessons from Myanmar Earthquake

India should learn lessons from Myanmar earthquake. The reasons have been amplified and explained in a simple language by the author who is an expert on disaster management. If we take these steps and stay prepared in advance, damages to property and loss of lives can be minimised.

- *George D'costa, Meerut*

## Carbon Taxes

The author has very clearly exposed those who actually benefit from this tax. Thank you Prout for publishing such an eye opener of an article.

- *Dileep Sain, Jaipur*

## What Can I, We Do

A wonderful way to describe the issues involved. The author has done a most thorough job on the subject that helps educate the readers.

- *Veena, Mudholkar, Goa*

## The Choices We Make

An interesting and thought provoking article that explains many things that are little known to the general public. These are economic issues and Prout's founder had given pointers in this regard in his discourses.

- *Nandan Malaya, Bengaluru*

## Sudden Cardiac Arrest

It is true that heart attack is the world's foremost killer. An interesting and well written piece that should be useful for the people to take care of heart related issues.

- *Manjit Kaur, Gorakhpur*

## Delhi's Yamuna Floodplains

This is a serious problem. The Yamuna must be cleaned and brought back to life as it is the lifeblood of many towns and cities on her banks. The authorities must be environmentally conscious to be able to ensure this.

- *Rajan Kumar, New Delhi*

## India's Call Centres

These are indeed India's overworked sweat shops. Young people jump to it because of the

pay, but gradually get tired of this unnatural life and leave the job. Efforts must be made to improve their working conditions.

- *Jitendra Sharma, Dehra Dun*

## Flight Attendants' Hard Life

What looks so glamorous on the outside is actually a lot of hard work for the flight attendants. An excellent article, which might inspire young women to take up this service oriented profession.

- *Krishna Chatterjee, Kolkata*

## India's Malnutrition Crisis

It is sad that India which is aspiring to become the world's third largest economy by 2029 faces malnutrition crisis which affects mostly the children.

- *Sarabjit Gewal, Ludhiana*

## Ananda Nagar Reforestation Plan

An excellent plan with eyes on the future. All should fully support this noble endeavour.

- *Rathi Semwal, Dehra Dun*

## Kalki Avatar

So far Shiva, Shrikrishna and Shrii Shrii Anandamurtiji are concerned, Baba's clear mandate is "Tula va upama Shivasya or Krishnasya nasty". He --Shrii Shrii Anandamurtiji--- is incomparable, without any simile to be attributed to Him. He is *ashesgunam*-- His attributes are endless. Even if any comparison is required, He can be positively compared only to Shiva and Shrikrishna, and none else. He is "sambhavami yuge yuge". However His philosophy and thoughts can be compared with any other philosophical treatise or views. ●

- *Editors*

## KEEP WORKING AND DOING SADHANA

A few months after Baba came out of jail there was a Dharma Maha Cakra (DMC). A few of the Dada's were called into His room and Dada Shamitananda was among them. Baba talked of many things while getting ready for the DMC. He told Dada to bring His shirt, which he did and after Baba put it on, to Dada's horror he saw a big stain on the shirt.



Dada brought this to Baba's notice and requested Him to change it and that he would get another shirt. Baba however refused saying that there was no time. But Dada insisted saying it would look bad and that everyone would see. Still not convince, Baba called for a mirror and said, "You are right but I have no time to change".

Dada repeated what he had said before, then Baba stood up and in a serious tone recited one of Buddha's shlokas; "I have no attraction for those who praise me, and no revulsion for those who insult me. I am beyond all these". Everyone was stunned into silence and the whole atmosphere in the room changed. Finally He looked at everyone in the room with a beatific smile.

A little while later Dada Shamitananda asked, "Baba how can I be like you?"

Baba took both his hands in His and told him, "You are all mini – Babas. Just keep working and doing sadhana". ●

*Adapted from "Baba 101 Stories"  
by Acarya Shamitananda Avadhuta*



As in the societies of most other species, in human society also females are physically weaker than males. Because their nervous systems are weaker, their minds are also slightly weak. Nevertheless women have no less value in human society than men. Selfish men, however, have disregarded the value of women; they have taken full advantage, and are continuing to take full advantage, of their weakness. Although men have publicly declared that women should be respected as the mothers of society, they have actually relegated them to the status of domestic cattle and sheep.

In every sphere of life men have either substantially limited the rights of women, or made the ability of women to exercise their rights subject to the whims and caprices of men. Such an attitude never existed among the primitive human beings who lived at the dawn of human history. Nor had primitive men conceived of the deceitful practice of establishing their supremacy by keeping women in bondage in the name of social purity. Even today among primitive races we do not find significant lack of magnanimity concerning the freedom of women.

By nature human beings are

# THE STATUS OF Women

Shrii Prabhat Ranjan Sarkar



*Bliss as experienced by the neurons in the brain*

not wicked; rather most people are peace-loving and thus inclined towards personal purity. This inclination of the individual keeps the collective mind pure. Although women enjoy freedom in so-called underdeveloped races, we can observe that there is not even one

per cent of the social purity in so-called developed races that there is among those races. When freedom is forcibly curbed a hostile reaction is produced in the mind, and purity rapidly disappears as a result. This is one of the causes of the lack of social purity in the so-called



developed societies of today. To try to camouflage this impurity with high-sounding rhetoric or ostentatious religious rituals cannot do any real good for society. Those who want to keep women subservient to men by holding out false hopes or the illusory prospect of heavenly enjoyment in the afterlife, fail to understand that although such false hopes or the lure of heaven may be sufficient to keep women passive or in servitude, no real good can ever come to human society from this. The reason is that if, due to dogma and superstition, half of society is bogged down in a state of inertia, the other half will undoubtedly find progress difficult carrying a heavy, inert burden. In individual life purity is equally necessary for both men and women, and to make this possible real spiritual vision is essential. As long as injustices against either sex exist, purity is impossible.

Everyone should realize that to construct or preserve anything, there must be close cooperative action among the constituent parts. Human beings are not lifeless matter, so not only should all of their collective structures be based on cooperation, but that cooperation must be of a special type. It should not be based on the relation of master and servant, but on mutual cordiality. It should be a coordinated cooperation and not a subordinated one.

What sort of treatment have women received so far? It is very true that women have gradually lost their rights or freedom in certain cases due to lack of competence. There are those who think that, because of this, special abilities are the only criteria for having rights. Such people, however, actually want women to be wageless slaves under the strict supervision of men. But is it merely due to their lack of competence that women have lost their rights? Have not the overflowing sentiments of their hearts also been partly responsible? Have not women, swayed by their emotions, ignored their own petty interests and gradually given everything – even the high social status that fascinates them – to their husbands, sons and brothers? Is it not reasonable to expect human beings (certainly human beings are not animals) to pay proper respect to such humility and large-heartedness? If a guest arrives unexpectedly, who volunteers to forgo a meal to feed the guest? Who deprives herself first when a delicious dish is prepared? Who leaves home to keep house for others, giving up her paternal property rights (regardless of what the law says)? Are not these observations applicable throughout most of the world? I do not say that men are ordinary human beings and that women are angels; I have only focused on women as human beings and mentioned their special qualities. Does a husband,



when his wife is ill, nurse her with as much care as she nurses him when he is ill?

If men wish to prevent helpless widows from remarrying by taking advantage of their sentimental female hearts, they convince those widows that they will be reunited with their late husbands after their deaths – so how can they consider remarrying? Shame on such men! Perhaps such tales may make women, already sentimental, even more so. The prospect of being reunited with the spirit of their deceased husband after their death may induce helpless widows to undertake rigorous lifelong penance, and to fast on every ekādashii [the eleventh day after each new moon and full moon]. Are not those who want to keep women slaves to dogmatic ideas guilty of acting against the dictates of their consciences?

The very idea of heaven and hell is sheer nonsense anyway. Such stupid ideas thrived in the minds of those who popularized ancient myths, but they have no capacity to find a foundation in the solid ground of rationality. If, however, in order to humour such fools, I accept the existence of heaven and hell, I might ask, “If the spirit of a wicked husband goes to hell and grazes in the fields as a bull, should his virtuous wife also go to hell after her death, become a cow and start grazing beside him?”

Let us end this digression. The main point of the discussion is this: those who take advantage of people’s simplicity or ignorance are veritable demons in human form, and those who deceive people by exploiting their sentiments of sacrifice are even worse than demons.

Freedom is attained through struggle. No one offers it on a platter, because freedom is not a gift; it is one’s birthright. But as far as the rights which women have lost today, at least so it seems in most countries of the world, a proper socio-psycho-analysis shows, I should say, that women have not really lost their freedom; rather, they have trustingly placed their destiny in the hands of men. This is the plain truth. That is why I cannot but laugh when I see a certain type of snobbish lady, who pretends to be learned, entrust her children to the care of a maidservant or nurse, travel about in a car purchased by her husband, attend meetings, and make lengthy speeches on the freedom of women.

Actually, when there is no question of women’s rights having been snatched away, there is no need for a movement styled on the trade-union movement. Whatever responsibility there may be in this regard, it is entirely that of men. If at all a movement is required, it must be implemented by men themselves. Today men should consider the needs of



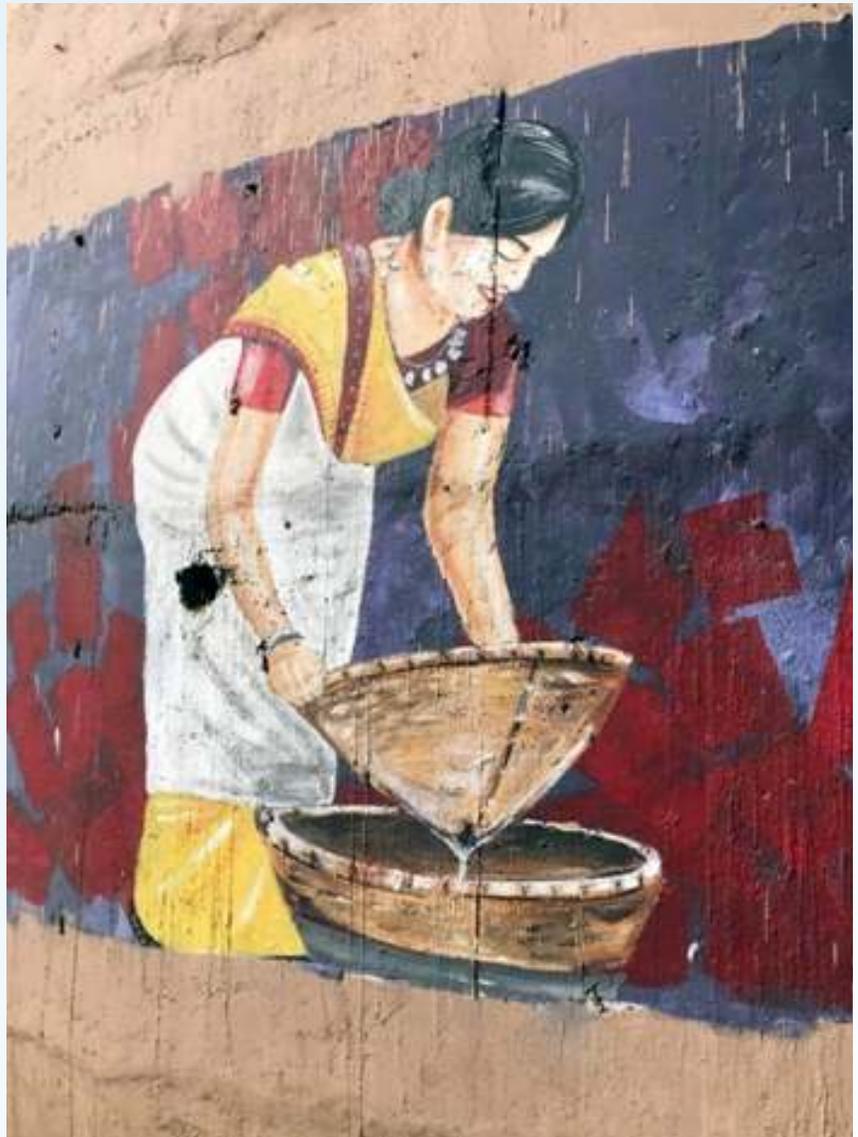
women and gradually restore to women the rights which women once entrusted to men out of feelings of helplessness or in response to their heartfelt sentiments.

It must always be remembered that freedom, or liberty, and license are not the same thing. The concept of women’s freedom is good, but license should not be encouraged in the name of liberty. Giving

license to either men or women could destroy the social structure in a short time. Hence those who are the most vocal in proposing the freedom of women must carefully consider the form this proposed freedom shall take.

When we pay recognition to any simple truth, we should not be carried away by sentimentality. Only rationality based on humanism is acceptable. As children of nature, women should have the same access as men to light, air, earth and water. In fact, it is not a matter of granting rights to women, but rather a case of recognizing their rights. If, however, the recognition of women's rights is treated sentimentally,(1) it may result in great social disaster.

The law of inheritance: For example, take the right of inheritance. There are diverse views on the subject among different sections of society around the world. Some people favour women having the sole right of inheritance to the complete exclusion of men; others favour equal distribution between men and women; still others give women only some tiny leftovers



and in reality keep everything in men's hands. Behind all these systems there is clearly an attempt to maintain the influence and supremacy of one gender or the other, rather than to demonstrate rational judgement and humanitarian concern.

In fact, a final decision on this issue should be based on the fundamental principle that we will not deprive anyone; we will give equal opportunities to both men and women concerning the right of inheritance. At the same time we will enact laws to ensure the orderly administration and preservation of property in order to reduce the possibility of a breach of domestic peace. ●

# Happy Birthday Baba

Departure thine in smoke and tears  
Casts many a shadow upon the soul  
All that I thought was never mine  
Became my one and only goal.

Few melodies astray words amiss  
Returned to haunt thy lasting presence  
In those realms of forgotten bliss  
Beyond what's left of transcendence.

\*\*\*\*\*

Life and lives of aeons pass and pass  
A struggle stretched for this form thine  
Cast in that mould for the first time  
To hope at last for some sunshine.

In this fog of gloom and doom  
Baby steps to take as best to see  
With pain of awakening deliverance awaits  
Ending when thee I know only as me.

\*\*\*\*\*

When galaxies swirl to weave  
A lotus of love for only thee  
Gentle breeze of an early spring  
Casts a spell over tiny me.

So what may one do pray  
For all to become as one  
On harp-strings of melodies sweet  
Day's not far when me is done.

\*\*\*\*\*

Upon shadowy nebula's pathways  
O strange friend forever mine  
May see thee just for once  
Singing songs always thine.

Rivers of joy deserts of sorrow  
Have come and gone for good  
Who may see the dawn next  
Where thy light in silence stood.

\*\*\*\*\*

- Arun Prakash



# SINDOOR

## Strikes Terror

■ Bhopendra Singh

With the onset of summer tourist season in Kashmir, with normalcy restored the state was looking forward to another tourist season better than last year, so that its people could earn livelihood. However, on April 22 Pakistan and its proxies struck a terrible blow in Pahalgam killing in cold blood 26 male tourists in front of their wives and children. At that time the Prime Minister Modi was out of the country. He however immediately returned and on 23rd chaired the Cabinet Committee on Security (CCS) and took the immediate decision of putting the Indus Waters Treaty in abeyance and closing the Attari check post, among others.

For the past 36 years in J&K there have been several attacks by sponsored proxy conflict, but the recent one was more venomous than usual. When 165 innocents were gunned down in Mumbai on 26/11 the terrorists did not distinguish people by the faith they followed. In Pahalgam the terrorists deliberately targeted Hindu male tourists, their sponsors hoped that this single act could set India's communal peace aflame, creating a turbulence they would love to see. That did not happen though it shocked the nation's conscience and the world's.

Pakistan sponsored terror groups had in the past targeted soldiers and policemen, even those not on duty but never innocent tourists in Kashmir. It is obvious that these state sponsored actors

*It was the strike at the fortified Chaklala air base next door to Pakistan's GHQ (General Headquarters) that made them sue for peace.*

want to put arrest the nation's march to greater economic progress. By attacking tourists they wanted to put fear into visitors in the future as otherwise a successful tourist season would bind the Kashmiri people more closely with India and keep diluting Pakistan's relevance. Pakistan's primary aim is to tell the world that India doesn't have control over Kashmir.

After the 2008 terrorist attack in Mumbai IAF offered govt. options for an immediate air power

*Idyllic Pahalgam*

led response against terror infrastructure in Pakistan Occupied Jammu & Kashmir. That wasn't approved by the Manohan Singh government. Indian Army's cross border strikes in 2016 and Balakot air strike of 2019 were at best baby steps compared to what was unleashed six years later by Operation Sindoor, a name aptly chose to avenge the widows whose sindoor was snatched away by the terrorists.

In the military domain naming an operation is as important as the operation itself. In this Dharmayudh operation Sindoor bears the symbolism of response to the anger that spread all over the country from the day of the Pahalgam terrorist attack. However this would be the beginning of a near season of confrontation. Between 1 and 1.30 on the night of May 7, IAF Rafale jets launched their missiles against nine terrorist camps and their infrastructure across the international border deep inside Pakistan in the state of Punjab heartland where it would hurt them the most.

Prior to these actual strikes India built pressure through diplomacy and non military actions. India's armed forces took its proper time to launch an effective by restrained operation qualified by good intelligence. Operation Sindoor was an integrated joint operation involving the Army, Air Force and the Navy. These were precision strikes with modern weapons. This was a joint operation in which munitions from all the three services launched from standoff positions without crossing the international border. The final assessment of damage caused to the Pakistani targets would be known later

The nine targets selected were a mix of mix of those in PO J&K and in Pakistan's Punjab. They were terror holding and training

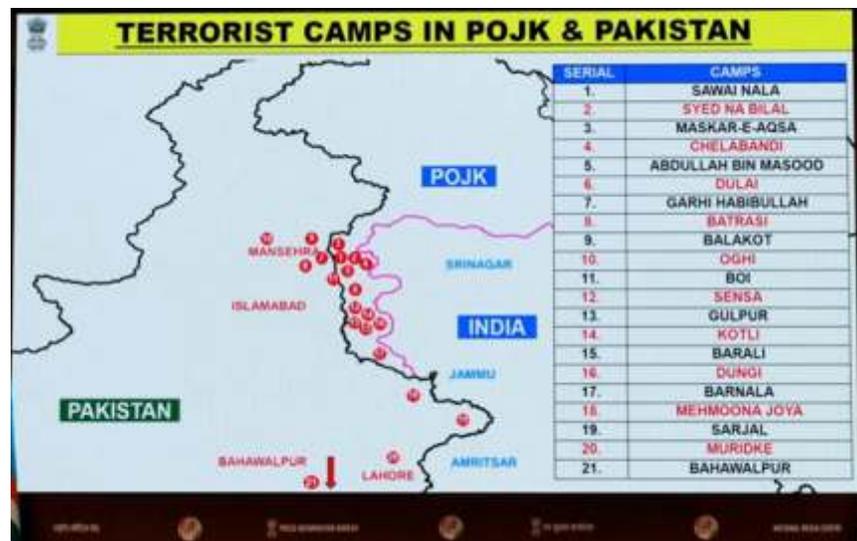
facilities camps and launch pads. The selections were apt because they included headquarters various terrorist outfits. Here it is important to highlight that terrorist camps in Muridke, Sialkot and Bahawalpur are close to prominent Pak army headquarters. These strikes signify that India now has the capability to target even those should the need arise. These strikes were akin to Israeli capabilities acquired over time. And this introduces a new dimension in the fight against terror.

Given the enormous pressure on the Pakistan Military show to their domestic audience, they carried out a series of multiple drone strikes, across the border in Kashmir, Punjab and Rajasthan which were effectively dealt by Indian air defence system. The entire border areas are in an emergency mode and under extended blackouts and curfews at night. They also fired missiles which were shot down. India retaliated with strikes that destroyed Lahore's HQ-9 surface to air missile and Chinese radar systems. Other locations targeted in Pakistan included Rawalpindi, Gujranwala, Khenju (Sindh), Attock, Miano, Bahawalpur and an area near Karachi. At the same time Pakistan carried out indiscriminate shelling across the Line of Control (LOC) targeting

civilian homes and killing women and children. These were amply displayed on television channels. As usual Pakistan's mastery of spreading fake news via social media has tried to manipulate opinions in their country as also in India; these should be ignored.

But two things were required to be considered. First is how Pakistan's deep state would respond. It appears unlikely in the conventional warfare front. Pakistan despite its irrationality does not have in it to match India. Its in the sub conventional domain that India needs to look at. This cannot be restricted by any of the effects of Op Sindoor. Already the LOC as explained above has become hot with the ceasefire of 2021 no longer valid. Indian civilians living there especially in Poonch have suffered much with casualties both dead and injured. Besides casualties many have been moved to safer locations like Gulmarg. This is Pakistan's frustration at play.

The army was meant to ensure that it uses its weapons and other technical superiority to neutralise all Pak assets in cross LOC firing which they seem to be appear to be doing. In J&K terrain there are several areas where India has a dominant position, this must be exploited. We also at the same time need to safeguard our internal



security and ensure that annual events like Amarnath Yatra etc are conducted safely because Pakistan has no remorse about targets it chooses for their terrorists.

India's plans were clinical and precision oriented to strike back hard at Pakistan sponsored terror. First they knocked out the terror bases in Pakistan occupied J & K on the night of 7/8 May. Second on the night of 8/9 Pakistan air defence and radar systems were knocked off and many air bases struck including the one at Sargodha which had planes that could carry nuclear weapons. This made them open and vulnerable to missile/ air strikes. Finally on the night of 9th /10th May the death blow was struck. India used its Brahmastra the indigenously made BRAHMOS missiles by striking at Pakistan's air bases in Punjab and in Pakistan occupied J & K, completely making them non operational and unusable. Few pictures are below:

In a briefing on the 7th Indian Foreign Secretary Vikram Misri insisted that the missile strikes "focused on dismantling the terrorist infrastructure and disabling terrorists likely to be sent across to India". This is for the first time that a senior officer of





Secretary's rank himself briefed the press. He was accompanied by Colonel Sofiya Qureshi and Wing Commander Vyomika Singh detailed the operation, who

represented the Ministry of Defence. Choosing these two lady officers was very symbolic and sent a clear message to the world about India's intent.

It was the strike at the fortified Chaklala air base next door to Pakistan military headquarters, the GHQ (General Headquarters) that that they sued for peace. The background to this is that it so rattled them so much that once they realised India's demonstrated military capability to strike at will and that their next target would be Pakistan's nuclear command and control facility at Kahuta, not far away. In panic mode they went to the Americans and prayed for their intervention to restrain India from further such attacks. The Americans told the Pakistanis to talk to India directly on the hotline.

So Pakistan's Director General Military Operations (DGMO) called the Indian DGMO and requested for ceasefire talks. India made it clear that talks were out of the question. It was then that back channel diplomatic parleys started and it was Pakistan that literally begged for a cessation of hostilities. And at 5 pm India announced cessation of hostilities till noon May 12. But Pakistan as is their wont violated the ceasefire that very evening with multiple drone and missile strikes and heavy artillery shelling.



At the time of writing this piece on the evening of the 11th the Director Generals of the Military, Air and Naval Operations in an evening's press conference elaborated details about these four days of intense hostilities and showed satellite images of the damages caused to Pakistan by a series of satellite images and issued a stern warning to them against any further misadventure. ●

# PBI

*There are more than 2,800 registered political parties in India today, but they have failed to provide a solution to the ills of the country.*

— Ravindra Singh

## The Political Alternative India Needs Today



India shattered the shackles of colonial rule on August 15, 1947 to embrace a new era of “hope and liberty.” Yet, nearly eight decades later, the dream of true freedom remains elusive for many. With a large portion of India's population still struggling to meet basic needs—food, clothing, shelter, education, and healthcare—the

promised light of liberty flickers dimly amid persistent inequality and systemic failures.

### A Dream Deferred

India's freedom fighters envisioned a nation where every citizen would enjoy dignity and access to life's essentials, governed by a system accountable to the people's aspirations. The Indian Constitution, a beacon of hope, outlined clear roles for the

legislative, executive, and judiciary to realize this vision. However, despite remarkable advancements in science and technology, India grapples with degeneration and chaos across multiple spheres.

Economic disparities have soared. As of 2024, the wealthiest 1% of Indians own nearly 40% of the nation's wealth, while the bottom 50% hold just 3% (Oxfam India, 2024). The capitalistic





economic model has fueled lopsided development, with metropolitan hubs thriving at the expense of rural and remote regions. Law and order have faltered, with the powerful evading justice while the marginalized languish for minor or no offenses. Education, devoid of moral or spiritual grounding, produces graduates with degrees but no assurance of meaningful employment. Politics, marred by corruption and opportunism, has devolved into what many call a “mobocracy.” Corruption scandals since independence are estimated to exceed \$25 trillion in economic impact, siphoning resources from the public good (Transparency International, 2024).

**Many Parties, No Solution**

There are more than 2,800 registered political parties in India today, but they have failed to provide a solution to the ills of the country. A cursory reading of the principles and policies of most political parties is enough to reveal that they serve only capitalist interests, despite their varied rhetoric.

Most Indian parties exploit religious, caste, or community divisions to garner votes. While their leaders amass wealth and influence, their divisive tactics deepen social fractures.

Major parties like Bharatiya Janata Party (BJP) and the Indian National Congress have historically relied on dynasty politics, charismatic leaders, communal sentiments to grab



power. Yet, decades of Congress and BJP governance have failed to address systemic poverty, with more than 65% of Indians still reliant on government subsidies (World Bank, 2024).

Besides, there are communist and regional parties, which often arise and gain popularity on the wave of people's reaction to exploitation, such as capitalism's excesses or regional neglect. While they channel public anger, their lack of foresight—evident in the collapse of communist regimes or regional parties' limited impact—hampers lasting change.

Amid this gloom, Proutist Bloc, India (PBI) emerges as a beacon of hope, offering a radical yet practical alternative to India's entrenched political landscape.

**PBI : A Moral and Practical Revolution**

Founded on December 6, 1968, by Congress MP from Muzaffarpur constituency Sashi Ranjan Sahu, under the guidance of Shrii

Prabhat Ranjan Sarkar, PBI quickly entered national politics, contesting elections across states like Bihar, UP, Odisha, Maharashtra, Gujrat, Himachal Pradesh, Karnataka, Punjab, West Bengal, Madhya Pradesh etc.

PBI stands apart with its commitment to universalism, morality, and socio-economic justice. PBI's uniqueness lies in its holistic approach, reforming both individuals and the system.

PBI aims to establish integrity and discipline in individual and social life based on universal moral principles, while its core philosophy, PROUT, provides a socio-economic framework to ensure maximum production and equitable distribution. Unlike parties chasing populist gains, PBI educates the public about systemic issues and their solutions, avoiding mudslinging or divisive tactics.

**PBI National Convention, 2025: Reiteration of Commitment**

To reiterate its commitment to the





establishment of the rule of moralists and economic democracy, Proutist Bloc, India (PBI) held its annual national convention at Ambedkar Bhavan, Rani Jhansi Road, New Delhi on 19-20 April, 2025. About 300 PBI cadres and office-bearers from Odisha, Bihar, Maharashtra, Karnataka, Delhi, Punjab, Chhatisgarh, Rajasthan and Haryana participated in the programme.

The two-day long convention was inaugurated by party Chairman AK Bhaskar, National Convener Acharya Santoshananda Avadhuta and other senior officials by garlanding the photograph of Shrii Prabhat Ranjan Sarkar, the founder of PBI and propounder of PROUT philosophy. It was followed by a Proutist invocation song and thereafter, the guests and the office-bearers of the party addressed the audience.

In his inaugural speech national convener of the party,

Acharya Santoshananda Avadhuta, said that the problems that are afflicting the country can only be solved by moralist leaders. He said that the country is moving rapidly towards a morally decadent politics, and therefore, PBI's sole objective is to give rise to moralist leadership in the country, and establish morality as a mandatory qualification for one to enter politics.

Party Chairman AK Bhaskar said that with its elaborate and practical programmes, PBI is determined to rectify the utter distortion of values in the individual and the system. He added that the party will play a vital role in the politics of the country in the coming years. He also talked about how PBI can play a constructive role in the existing geopolitical situation of the world.

Party spokesperson Prof. Mahendra Pratap Singh said PBI is a political party with a difference because it values moral principles

and is determined to implement a system based on these principles. Talking about the ills of the system, he said the path to success for moralists is problem-ridden, but if the party continues to follow the teachings of Shrii Prabhat Ranjan Sarkar in letter and spirit, it will become a boon for the country.

In his address, chief guest proutist writer Mahesh Prasad said that PBI is based on a sublime yet pragmatic philosophy, which holds solutions to literally all the problems of the world. He talked about the practical problems that moralists face in today's politics. He said that by launching anti-exploitation movements people can be made socially, politically and economically conscious, which will lead to PBI's victory in elections. He emphasized the need of regular training programmes to prepare enlightened cadres for working in the field. He appreciated the efforts made by party leaders and cadres

Senior proutist leader Kedar Nath Sahu talked about various movements and activities that he is leading in his home state Odisha. He outlined various strategies that can rally people together against the exploiters. He said PROUT is for all round development of society, but its application is possible only when we are able to unite people against every type of exploitation.

The first day programme of the convention was concluded with vibrant PROUT-based songs by Shrii Ram Prasad Nirala.

The second day saw some





fiery speeches by a number of proutists from different states. Referring to his personal experiences, Dr. Rajiv Nagar, the chairman of PBI (Rajasthan), talked about the exploitation in education and healthcare sectors. He said the majority of Indians are living an animalistic life in the absence of basic facilities. Vice-president Prof. Ashutosh Kumar Sinha exhorted the party workers to speed up the progress of the party in their areas. He said that the struggle for the economic freedom should gain momentum on the holy land of Bihar, where not only democracy but also PROUT was born. He said Bihar should lead the country with the establishment of a proutistic government in the state.

Talking about his experience of electoral politics, young Proutist Aditya Pradhan from Odisha said, "We need to sacrifice our personal interests for the greater good." Women cadres from Odisha reiterated their resolution to fight against the exploitation of Odia people. Women Wing's Head Rajshree Biswal said they are fighting for people's rights in different districts of Odisha. And that no movement can be successful without the participation of women, hence they are trying to bring them to the frontline, she added.

Speaking on this occasion Media Secretary Dharmendra Sinha called upon all the moralists to get united and fight against economic,

cultural and social exploitation. He said that only PBI, through the application of PROUT, can solve all the burning problems of the country such as poverty, unemployment, economic depression, inflation, corruption, terrorism, communalism, casteism etc. He said that the established political parties follow the policy of 'divide and rule' to grab power and strengthen the capitalistic economy.

Proutist Singer Ram Prasad Nirala, Sundaram Chaudhary and poet Kesar Kalprbrix kept everybody in high spirits with their revolutionary songs and poems.

Later in the evening, the cadres and officials of PBI





unanimously passed the following resolutions:

**Polarization of moral and immoral forces :** PBI is determined to bring about polarization between moral and immoral forces in the society, and believes that only such polarization can create a favourable environment for the moralists to rise and grab the power.

**Implementation of Ameerika Rekha:** PBI firmly believes that no real good of the masses is possible without putting a ceiling on wealth. Ameerika Rekha is the basis of the solutions to all the major problems of the country. Therefore, the party will fight tooth and nail till its implementation.

**Right to employment should be made a fundamental right :** PBI

strongly believes that the Right To Employment should be declared a fundamental right in the constitution.

**Industrial status to agriculture:** Agriculture will be reorganised by giving it the status of industry, so that it becomes profitable for the farmers.

PBI believes that farmers can get freedom from all their





problems only if agriculture is recognized as an industry and has all the facilities enjoyed by the industry today.

**Drug-free society:** PBI will fight for the production and distribution of all types of drugs to be brought under strict state control.

In his concluding speech Acharya Santosananda Avadhuta said, “PROUT is a perfect philosophy, but its implementation will remain a dream and humanity will continue to suffer unabated unless there is a proutist government in the country. A do-or-die mentality is required to establish this socio-economic philosophy.No exploitative rule can withstand the united force of the public.” The lack of resources will not halt the forward march of the party, provided every party worker works with sincerity and revolutionary zeal, he added.

Making the formal announcement of the closing of the convention, the party President said, “Only by rising against the immoral forces can we make politics clean.” He expressed hope that PBI will soon snatch power from the immoralists and usher in a new era of value-based politics and economic freedom.

The convention concluded amidst an atmosphere charged with an inspiring proutist song and resounding slogans: Shrii Prabhat Ranjan Sarkar Logn Live! PBI zindabad ! ●



# PROUT

*One of the most pressing concerns surrounding UBI is its financial feasibility*

## The Downside of Universal Basic Income (UBI)

 Ganga Grace

Universal Basic Income (UBI) is often seen as a revolutionary policy to combat poverty and provide financial security to individuals. The idea of providing a fixed income to all citizens, regardless of their employment status, has gained traction globally. However, despite its potential benefits, UBI comes with significant challenges and drawbacks that must be carefully considered before implementation.

### The Financial Burden

One of the most pressing concerns surrounding UBI is its financial feasibility. Providing a regular income to all citizens can place an immense strain on government budgets. In a country like the United States, even a modest UBI of \$1,000 per month per citizen would amount to over \$3 trillion annually. This raises critical questions about how such a program would be funded—whether through increased taxes, budget cuts in other essential services, or deficit spending.

Critics argue that such a financial burden could result in higher taxes on businesses and the middle class, potentially negating the benefits of UBI. Additionally, some governments may resort to borrowing, leading to rising national debt and economic instability. The long-term sustainability of UBI requires



careful consideration of fiscal policies to avoid unintended financial crises.

### Inflation and Economic Impact

Another major concern is the potential for inflation. When a large influx of cash enters the economy, the prices of essential goods and services may rise. Housing, food, and healthcare costs could escalate as landlords and businesses adjust their prices in response to the increased spending power of the population.

Furthermore, if demand for goods and services surpasses supply, inflation could spiral out of

control, undermining the purchasing power of UBI recipients and leading to economic instability. A poorly implemented UBI system could trigger inflationary pressures that disproportionately harm low-income populations who rely on price stability.

### Work Disincentives and Labor Shortages

Critics argue that UBI may reduce incentives for people to work, particularly in low-paying or physically demanding jobs. If individuals can meet their basic needs without employment, some

may choose to leave the workforce altogether. This could result in labor shortages in essential sectors such as agriculture, healthcare, and public services, potentially disrupting economic productivity and growth.

Moreover, societies where work is closely tied to personal identity and social contribution might experience a cultural shift. The traditional motivation to seek employment and contribute to society could diminish, leading to feelings of disengagement and purposelessness. Some argue that a sense of purpose derived from work is essential for mental well-being and social cohesion.

### **Impact on Existing Social Programs**

To fund UBI, governments may opt to consolidate or eliminate existing welfare programs such as unemployment benefits, disability support, and housing assistance. While UBI provides a universal benefit, it may not adequately address the specific needs of vulnerable populations, such as

those with disabilities or chronic illnesses.

Critics argue that a "one-size-fits-all" approach could leave some individuals worse off than they were under targeted welfare programs. Without targeted support systems, UBI might overlook the unique challenges faced by marginalized groups, exacerbating social inequalities.

### **Potential for Corporate Exploitation**

Another risk associated with UBI is the potential for corporate exploitation. With a guaranteed income in place, businesses may feel justified in offering lower wages, knowing that workers have a financial safety net. This could ultimately benefit corporations more than individuals, as companies reduce labor costs while maintaining profitability.

Furthermore, UBI alone does not address structural economic inequalities such as monopolistic practices or wealth concentration. Large corporations might leverage UBI to justify automation and

workforce reductions, further contributing to economic inequality and job displacement.

### **Dependency on Government and Political Risks**

A reliance on government-provided income may increase dependency, leaving individuals vulnerable if the policy is reduced or withdrawn in the future. Political instability and changing leadership could result in UBI being scaled back or eliminated, creating financial uncertainty for recipients.

Additionally, governments might impose conditions or restrictions on UBI eligibility, potentially using it as a tool of social control rather than economic empowerment. This raises concerns about personal freedom and autonomy, as well as the potential for misuse of power by authoritarian governments.

### **Social Perceptions and Stigma**

Despite its intention to provide financial security, UBI may create social stigma and resentment. Some individuals may perceive it as "free money" that discourages productivity and hard work. This perception could deepen social divisions and foster resentment among taxpayers who feel they are unfairly funding the program.

In polarized societies, UBI could become a contentious issue, with debates over fairness and contribution leading to further societal fractures.

### **Challenges in Implementation**

**Risk of Poor Implementation:** Governments might face challenges in setting the right UBI amount, balancing economic conditions, and preventing administrative inefficiencies. Overcomplicated bureaucratic processes could delay or hinder the effectiveness of UBI initiatives.

**Uneven Impact Across Regions:** A flat UBI might disproportionately benefit individuals in low-cost



areas while failing to cover basic needs in high-cost urban centers. Regional disparities in the cost of living must be taken into account to ensure fair distribution of benefits.

### Overgeneralization of Needs

UBI assumes that a fixed payment meets everyone's needs. However, individuals with unique challenges — such as disabilities, medical needs, or large families—may require additional support that UBI alone cannot provide. Without targeted interventions, these populations could fall through the cracks.

### Political and Economic Manipulation

**Control and Conditionality:** Governments might use UBI as a tool to influence public behavior, policies, and even elections. A government in power could manipulate the distribution of UBI to gain political advantage.

**Risk of Cancellation:** A future administration may reduce or eliminate the program, leaving recipients in financial uncertainty. Long-term political commitment is essential to ensure the sustainability of UBI initiatives.

### Environmental and Social Consequences

**Encouraging Consumerism:** A guaranteed income could lead to higher consumption and resource use, potentially exacerbating environmental degradation. Without sustainability measures, UBI could contribute to overconsumption and waste.

**Loss of Volunteerism:** People engaged in unpaid community service might withdraw, feeling their time is no longer valued compared to a guaranteed income. The social fabric of volunteer-driven initiatives could weaken over time.

The Progressive Utilization Theory (PROUT) opposes Universal Basic Income (UBI) for several key reasons rooted in its fundamental principles of economic decentralization, cooperative ownership, and ensuring productive engagement for all individuals. Below are the primary reasons why PROUT is critical of UBI:

**1. Encouragement of Dependency over Self-Reliance:** PROUT emphasizes the dignity of labor and productive engagement as essential for both personal

fulfillment and social progress. UBI, by providing an unconditional cash handout, could foster a culture of dependency rather than encouraging individuals to contribute actively to society. PROUT argues that rather than giving people money without requiring work, they should be provided with opportunities for meaningful employment that align with their skills and interests.

**2. Failure to Address Structural Economic Inequalities :** UBI does not tackle the root causes of economic disparity such as wealth concentration, corporate monopolization, and uneven resource distribution. PROUT promotes decentralized economic planning, cooperative enterprises, and equitable distribution of resources to ensure economic self-sufficiency at local levels. Providing cash without addressing systemic economic inequalities might only serve as a temporary relief rather than a sustainable solution.

**3. Risk of Inflation and Resource Misallocation:** According to PROUT, injecting large sums of money into the economy without corresponding increases in production and productivity can



lead to inflation, benefiting corporations rather than consumers. Essential goods and services such as housing, healthcare, and food may become more expensive, offsetting any gains from UBI. Instead, PROUT advocates for direct measures such as price controls, cooperative resource management, and production-driven economic growth.

**4. Erosion of Societal Values and Incentives for Service:** PROUT stresses that economic policies should foster social cohesion and a sense of collective responsibility. UBI, by removing the necessity for active participation in productive roles, could weaken the societal fabric by reducing incentives for people to engage in service-oriented or community-based roles. It views work as a vital means of personal development and societal progress, which UBI might undermine.

**5. Corporate Exploitation and Wage Suppression:** PROUT warns that UBI could be exploited by corporations to justify lower wages and fewer worker benefits, as companies might argue that their employees already have a guaranteed income from the government. This could result in stagnation or even regression in labor rights and economic justice.

**6. Short-Term Fix vs. Long-Term Sustainability :** While UBI provides immediate financial relief, it does not ensure long-term economic sustainability. PROUT emphasizes the need for a well-planned economic structure based on self-sufficiency and local production to create lasting solutions to poverty and unemployment. UBI might divert resources from essential investments in education, healthcare, and infrastructure that are critical for long-term development.

**7. Moral and Ethical Considerations :** PROUT holds the view that the collective good of



society is achieved through contribution and participation rather than passive entitlement. Encouraging selfless service and the spirit of collective welfare is central to its philosophy, while UBI might encourage a more individualistic and materialistic mindset.

**The PROUT Alternative to UBI**

Instead of unconditional cash transfers, PROUT advocates for:

- **Full Employment Opportunities:** Creating work opportunities through cooperative industries and localized economic planning.
- **Guaranteed Minimum Needs:** Providing basic necessities such as food, shelter, healthcare, and education directly, ensuring that people have what they need without relying on cash handouts.

- **Economic Decentralization:** Empowering local communities to manage their own resources and create sustainable economic models that benefit everyone.

- **Skill Development Programs:** Encouraging education and vocational training to equip individuals with the skills needed for productive engagement.

In conclusion, PROUT envisions a society where economic policies empower individuals to contribute meaningfully to the collective good, rather than relying on passive income schemes like UBI. While acknowledging the need for economic security, it stresses sustainable, participatory, and equitable economic solutions over simplistic financial handouts. ●

# Plight of Women Prisoners

*Worldwide around 19,000 children are living with their mothers in prison*

 Karunakshim Vatsalam

governmental organisation (INGO), Penal Reform International.

In India the highest number of female inmates were confined in the jails of Uttar Pradesh (4,809) followed by Bihar (2,938) and Madhya Pradesh (1,911). Some women prisoners have children born in prison, and many women prisoners already have children living in the same jail with them. While there are some provisions for these children, there are also significant challenges in ensuring their well-being and development within the prison environment.

There were 1,537 women prisoners with 1,764 children as on 31st December, 2022. A large



There are almost 741,000 female prisoners all over the world, this represents a small minority of the total prison population, typically ranging from 2-9%. The female prison population has been increasing, with a 17% rise since 2010. Women and girls make up 6.8% of the global prison

population. In 2019, there were roughly 10.9 million male prisoners and 0.8 million female prisoners worldwide. And across the globe, an estimated 19,000 children are living with their primary caregivers (usually mothers) in prison, according to the Global Prison Trends, 2020 report by the international non-

number of women prisoners have children with them, with some reports indicating an average of 1,586 women inmates with children over a decade leading up to 2019. Many of these mothers are under-trial and haven't been convicted.

The prison environment can be detrimental to children's



development. They are confined with their mothers, often in a negative and custodial setting. Children may experience social isolation, limited educational opportunities, and a lack of normal family experiences. While children born in prison are not as numerous as the children living with their mothers, there have been reports of babies being born in prisons, particularly in West Bengal.

Government has taken few initiatives and some prisons have creches or nurseries for children, offering pre-primary education and care until they reach the age of six. NGOs and even other inmates are sometimes involved in providing education and care to these children. Prison authorities are also supposedly cater to the nutritional and health needs of these children, providing vaccinations and healthcare.

Regarding legal and social issues, there are concerns about the potential negative impacts of birth in a prison environment, including social stigma. Birth certificates

should not mention the prison as the place of birth to protect children from stigma. Some legal scholars argue for the rights of mothers to have their children stay with them for a longer period, potentially until the age of 12, to ensure their well-being.

The National Human Rights Commission (NHRC) has taken note of the challenges faced by women prisoners and their children and has issued notices to state governments to submit reports on the issue. The NHRC has also raised concerns about the lack of education and healthcare facilities for these children, as well as the need for better legal aid and rehabilitation programs.

However Mothers in jail often struggle to get food appropriate for their children, who can stay with them in jail till they turn six, if a suitable arrangement cannot be made for them outside. While a central jail like Delhi's Tihar is described as a model prison and has a separate jail for women, India's women inmates are often housed in just a separate enclosure

within the same jail as male prisoners. Prisons have been largely designed from the perspective of managing issues of male prisoners. As a result, their children seldom have access to learning, and often lack social skills, having lived in a closed jail environment. After turning six, children are separated from their mothers and housed in state-run institutions until their mothers are released, or they are capable of earning a livelihood.

The home ministry's Model Prison Manual (MPM) of 2016 for all procedures in prisons and the United Nations' Bangkok Rules protocol of 2011 also prescribe procedures for the welfare of women inmates with children. These and the SC judgment have all had a positive impact on their welfare, but there always remains a gap between implementation and policy. Supreme Court guidelines for children of prisoners are clear viz.:

(1) A jail must have adequate facilities for prenatal and postnatal care for female prisoners as well as

their children. (2) Gynaecological examination of female prisoners shall be performed in the District Government Hospital. Proper prenatal and post-natal care shall be provided to the prisoner as per medical advice. (3) Where possible and feasible, temporary release/parole arrangements (or suspension of sentence in case of minor/casual offender) should be made to enable an expectant prisoner to have her delivery outside the prison. This can be denied only in exceptional cases (high security risk, etc). (4) Pregnant women in jails should be able to give birth outside the prison (except in extreme cases). (5) The fact that the child has been born in prison shall not be recorded in the birth certificate. Only the address of the locality shall be mentioned.

(6) Within the prisons, children should be able to have access to food, shelter, medical assistance when required, education and a recreational space. (7) Children shall be regularly examined by a lady Medical

Officer to monitor their physical growth and ensure timely vaccination, while maintaining vaccination records. (8) Extra clothing, diet, etc. may be provided per Medical Officer's recommendation. (9) Children can remain with women prisoners until age six. Then they should be handed over to welfare institutions run by the Social Welfare Department, preferably in the same city/town. The child can remain in such an institution until the mother is released or the child is capable of earning a livelihood. (10) Children kept under protective custody in care homes shall be allowed to meet their mother at least once a week. The Director, Social Welfare Department, shall ensure this. (11) The State Legal Services Authorities shall take necessary measures to periodically inspect jails to monitor compliance with the directions regarding children and mothers.

In India, over a decade up to 2019, an average 1,586 or 9% of all

women inmates had children with them, and three in four of these mothers were undertrials, according to an analysis of NCRB data. In 2019, 1,543 women prisoners had children with them. There are 31 jails for women in 15 Indian states and union territories, while 21 states/ UTs have no separate jails for women. Of all women undertrials in 2019, about one in 10 were with children. The challenges faced by women inmates are because prisons have traditionally been designed to suit the needs of men as per Anju Anna John, project officer of the prison reforms programme at the Delhi office of INGO Commonwealth Human Rights Initiative (CHRI).

The implementation of the provisions for welfare of women prisoners is found to be largely lacking and women face a variety of problems while living in prison, this is as per the Women in Prisons India report of 2018 of the Ministry of Women and Child Development (WCD). It also said that prison administrations should





ensure that “facilities are tailored towards children living under their care, and these children should not be made to feel like offenders. Since women prisoners receive minimal investment usually due to their low numbers, it makes it economically unviable to create separate infrastructure for them, according to Vijay Raghavan, professor at the Centre for Criminology and Justice at the Tata Institute of Social Sciences (TISS), Mumbai. It is the same with children in jail, because their numbers are low. Life in custody surrounded by women prisoners can never be normal for any child of six years and below.

There is no special diet suited to children given to them for dinner. They are fed the same food served to the adult prisoners, even though MPM 2016 prescribes a diet for pregnant and lactating mothers for infants, and for children between three and six years, in addition to the regular diet prescribed for all prisoners. One of the female prisoners engaged in

tasks such as jail duties her daughter would be placed in Tihar’s daytime crèche from 7.30 a.m. to 4.30 p.m. for children above the age of six months. Younger infants would stay with their mothers even as they worked.

Tihar inmates would get a fixed amount of food for breakfast. “For lunch and dinner, we could ask for any amount of food we wanted, but only in one serving,” said the same female prisoner. Infants were given milk twice a day, but not those who went to the creche. Extra milk for them was provided only on special request if the mother was not lactating enough, she added, “I would sometimes have to request the jail authorities to give me some milk as my daughter used to feel hungry at night since I was not lactating enough. But I was given just half a glass of milk.

The prison administration must be the sole authority responsible for all related work and must be provided adequate staff and funds instead of the

multiple departments covering different aspects of women and children’s welfare as it is now. The implementation of guidelines depends a lot on the prison authorities. Also, the needs of women and children in jail must be uniformly applied in different states, as prison is a state subject and policies should differ accordingly.

The government needs to create a separate structure for women in prisons and one way of achieving this is to have combined facilities for women housed in Nari Niketans [women help centres], rescue homes and women prisoners in a single complex in each district. They can have common facilities for vocational training and counseling to address economic viability. Also prisons should have a facility so that female prisoners can buy to buy food items for children inside the jail as they now can earn inside the jail premises and afford to buy food for their children. ●

# WORLD REVOLUTION

■ Taraka

**A**midst the endless, Arctic darkness of our Global Economic Depression, we are searching, searching how to survive. The matches of our dreams are blown away in blizzards of government repression. All the while, gleaming, hungry eyes of corporate wolves watch us throughout the night as we struggle to stay awake, isolating us, one by one, to feast on the flesh of the weakest. And now more and more of us are awaking to the mission for survival. It is a mission to ignite a flame to build a fire, a fire of revolt to keep us from becoming frozen solid and to help keep the corporations at bay.

In history wherever and whenever any individual or group defied the tyranny of a tribe, city-state, country or empire the vision of genuine humanity shone forth in history. The defiance of the cruelty of the state is the crucible in which humanity is born. Out of these rudimental freedom struggles is born the dream and prophecy of a unified humanity, of a blissful family of all species, of a Cosmic Society. These dreams give us the hope and determination to ignite the fires of freedom.

After the terrorist strikes on World Trade Centres of 9/11, the UN Security Council passed Security Council Resolution 1373. This global conclave of warlords forcibly imposed this resolution on all member states without even bothering to discuss it in the General Assembly. These global aristocrats allegedly only met for three minutes to discuss this



***In 1959, Shrii Prabhat Ranjan Sarkar revealed the primary principles of PROUT for socio-economic liberation***

draconian order and in fact no record of this meeting exists in records. This ukase ordered all nations to adjust their national laws to assist the US government in fighting terrorism. Since terrorism was not defined this gave

governments the excuse to revoke political freedoms in general and even target non-violent protestors. America led the way by including non-violent peace organizations on its first list of suspected terrorist organizations. Since that time, each nation has passed anti-terrorism laws that are used to repress the freedom, kill and rape indigenous peoples and ethnic minorities resisting the exploitation of exploiters from wealthy regions of the country (eg. western India).

The result has been what Professor Kim Lane Scheppele has called “The International State of Emergency” wherein in each

nation, political freedoms are rolled back in the name of fighting terrorism, thus paving the way for an all-out corporate and mafia land-grabbing, illegal mining and other activities. It means the installation of State of Emergency laws as part of the day-to-day legal order. Above all it has meant the revival of colonial tyrannical laws such as the law of sedition in India against Dalit (untouchable) activists and against those like Binayak Sen who criticize the crimes of government paramilitaries and also point out that by not providing readily available food the poorest, the Indian government is guilty of genocide. The primary signs identified by Sheppelle of such metastasis of tyranny in the body politic are:

1) The dominance of the

executive branch of government and the marginalization of other branches

- 2) Militarization of the use of executive power
- 3) Procedural shortcuts that violate freedoms and safeguards against the abuse of power
- 4) Putting people in their places by regimes of preventive detention (i.e. arresting a person to prevent them from committing a crime) and putting restrictions and banning any expressions of genuine protest.
- 5) Intimidating freedom of speech.
- 6) Reversal of transparency of governmental officials by demanding that citizens become transparent with the

use of endless surveillance.

7) Anticipatory violence against leaders who are arousing the people.

One example is Section 124 A of the Indian Penal Code penalizes “disaffection” or “disloyalty” to the Indian corporate controlled government. Under this law a person can be imprisoned for life for expressing contempt or hatred of the government by speaking, writing and even signs. In addition to acts legalizing national armies to commit crimes with impunity, various provinces or states pass their own anti-terrorism laws to repress their citizens. Targeted persons are without protection from any national or international human rights, thus allowing them to be routinely imprisoned, bombed or murdered without trial. Countless nations are following the 21<sup>st</sup> century global assault on international and national human rights laws led by America. It has also meant that governments have used the internet and other electronic devices to maintain full-time surveillance on their systems even as the leading capitalist carnivore (the American Empire) spies, robs and bombs the entire planet. Countries with awakened citizens have resisted such attempts but in such countries like India, the citizens have unthinkingly accepted biometric ID cards (Aadhar) which will enable the government to track them wherever they go.

Further programs are aimed at mind-control as new technology such as installing microchips in the brain. The National Research Council in America has also outlined research on neurophysiological methods of detecting and measuring psychological states, the creation of drugs to change mental states as well as electromagnetic weapons that target the brain and induce seizures, chemical weapons that blur thinking and undermine a

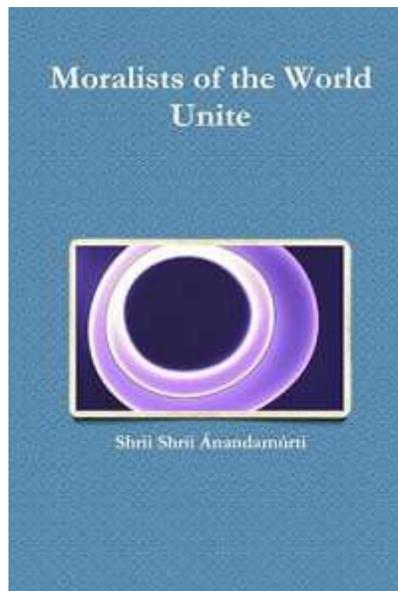


Binayak Sen

person's willpower. Scientists are exploring ways to remove distrust and hostility in people as well as change their beliefs such as in being against a particular war. Furthermore new microwave technology is enabling governments to actually catch words in people's thoughts. This sinister, malevolent intellect is as Shrii Sarkar has said the root cause of all problems in the world.

Who is Shrii Prabhat Ranjan Sarkar? This is a question more and more people will be asking as our Global collapse spirals out of control. As the foremost preceptor of the revolutionary Tantra Yoga, Shrii Sarkar created a meditation revolution in the state of Bihar while at the same time launching programs to end casteism (Indian apartheid). In 1959, He revealed the primary principles of the PROUT programme for socio-economic liberation and began the movements to liberate culturally and economically exploited ecocultural regions in Bihar.

During his lifetime, Shrii Sarkar created a moral revolution. While other spiritual leaders welcomed exploitative industrialists, Shrii Sarkar had his followers launch protests against them in Chhattisgarh and other areas. He demanded absolute moral strictness and used his boundless intuitional powers not to become a fortune teller but to maintain the moral integrity of his followers. He used to publicly expose and thrash those followers who took bribes or violated basic moral norms. It generated strong, moral fervour in his disciples, who then themselves demanded morality in their workplaces. It led to Shrii Sarkar quickly attracting many enemies. Idealistic police officers in Bihar, disgusted with the all-pervasive corruption and lawlessness of Indian society, joined Shrii Sarkar's movements in large numbers. In response, the Indian Central Government



banned all civil servants from becoming followers of these movements. It was the attraction of the moral power (*shakti*) of Shrii Sarkar that led the Indian government to file countless fraudulent cases and launch a media campaign against Shrii Sarkar.

In December, 1971, persecution of Shrii Sarkar intensified after being arrested. He was falsely accused of various crimes and imprisoned for nearly seven years. However, imprisonment could not break him. As one of the central jail officials said, "Even Napoleon was tamed by jail, but this living tiger cannot be tamed."

On February 12, 1973, he was seriously poisoned by the prison doctor, after which he went on a protest fast, challenging the Authorities who were not responding to his repeated calls for a judicial inquiry into his poisoning. The poisoning left him in a weak and bedridden condition for the remaining five years of his imprisonment. Throughout this period he survived on a cup of salted whey twice a day.

Throughout his stay in prison Lord Anandamurtiji condemned the corruption of jail officials and the government, despite their further attempts to assassinate

him. As he said, 'I can scold a million people at a time. That is the reason the immoralists cannot stand before me.'

On August 3, 1978, Baba was released from jail after having been found innocent of all charges. Once released, he expanded the scope of PROUT by evolving the idea of master units or ecovillages and laid the foundation for a large garden-city in Purulia, West Bengal in one of the poorest states in India.

In contrast to other thinkers, Shrii Sarkar devoted the maximum time towards creating a spiritual and cultural. The zeitgeist of Neohumanism which uses the expanded intellect achieved by yoga and the sentimental power of mystical love (*bhakti, ishq-e-haqiqi*) to defeat narrow geographical and social (ethnic, racial, religious) sentiments as well as speciesmism or the doctrine and practice of human supremacy over all created being which is destroying our planet. Finally Shrii Sarkar launched the mission for economic democracy to give every community, sovereignty over its local economy. In addition socio-economic movements were launched to create a cultural renaissance and fight exploitation in samajas (eco-cultural bioregions). The realm of politics was less important for Shrii Sarkar. A clear analysis reveals that all political systems fail due to moral turpitude of the leaders. As Shrii Sarkar has said

The government, be it fascist, imperialist, republican, dictatorial, bureaucratic or democratic, is sure to become tyrannical if there is no moral force to check the capricious activities of the leaders or of the party in power. Immoral activities from the side of the government give rise to mass upsurge. (Discourses on PROUT) ●

*To be concluded*

This is the second article in a series of seven. In this article we extend our exploration that Shrii Sarkar was not speaking metaphorically in his September 13, 1987 discourse regarding bullion. Perhaps he meant exactly what he said. We take the novel approach that it was a warning.

As addressed last month the traditional definition of bullion – gold, silver, is a profoundly poor choice for money in the modern era. Indeed, a reinterpretation of bullion is an equally deficient mechanism to manage inflationary and deflationary forces in an economy. The stability that people believe bullion brings to an economy is not inherent in an inorganic metal. Nor is it inherent in other resources. Those attributes are found in the *choices* made by people, by women and men as guided by their ethical framework and expressed in their social and economic institutions. That is, how they use their money “thing”. *Bullion as a monetary token is*

# THE CHOICES We Make

Michael Zimmerman

## What shape would our global civilization take in the wake of a planetary extinction level crisis?

*neither a necessary nor sufficient condition for a society based on moral and ethical principles.* When we understand how deficient bullion money “things” are, Shrii Sarkar's September 13, 1987 discourse is a warning to our global civilization to make better choices.

The archaeologist Joseph Tainter (2017) in his extensive study of civilization collapse, asserts a collapse is not the same thing as a slow disintegration. Nor

is collapse a change of political organizing principles, of regime change. Between states that interact via trade, that share movements of people, that share cultural roots, when collapse happens it affects all states equally; when malicious states become trapped in militarily competitive spirals, each are compelled to make ever greater investments in military and organizational complexity. Organizational complexity and specialization is a



hallmark of our modern advanced civilization.

A query: would the formation of nation states through attributes shared between groups in time of social upheaval, when traditional social hierarchies based on power, wealth, prestige, race, ethnicity, and religion are in dispute, allow societies to carry on much as they had earlier (Stinchcombe, 1965; Carr, 1939/1981; Anderson, 2006)? In the event of a slow disintegration or change of regime, or perhaps even revolution, the answer may be 'yes'. However, with respect to a sudden rapid collapse, the answer is 'no' as *modern societies carry on much more of their life in special-purpose organizations than do "traditional" societies* (Stinchcombe, 1965).

Societies can be categorized into "modern" and "traditional" in numerous ways. Yet, the results are essentially the same: wealthier societies, more literate societies, more urban societies, societies using more energy per capita, all carry on more of their life in *special-purpose organizations* while poor, or illiterate, or rural, or technically backward societies use

more *functionally diffuse social structures* (Stinchcombe, 1965). A collapse is an involuntary shedding of much of a civilization's complexity (Tainter, 2017).

What shape would our global civilization take in the wake of a planetary extinction level crisis? That is unknown. However, in the wake of such a crisis, people and institutions will be less specialized and more generalist in nature. This brings us back to money "things". There is no monetary system that can dampen the effects of an Anthropocene, poly-crises extinction level event once they have reached their tipping points; not a macroeconomic price anchor of bullion defined as precious metal – gold, silver, platinum, palladium, uranium (Gavin, 2004). Not bullion defined as natural resources or employed people. Not a carbon currency system. Not money defined as a debit, and assets. Not chartalism. Not crypto currency – which may actually hasten a climate crisis given the immense waste heat generated in mining digital currencies.

Depending on the extent of a rapid and significant decline in global population, it is much more

likely that pockets of humanity clinging to survival in challenging conditions would utilize a monetary token with which they are already familiar. As observed by Graeber (2014), this has happened before within the context of civilization collapse:

During the reign of the actual Henry II (1154-1189), just about everyone in Western Europe was still keeping their accounts using the monetary system established by Charlemagne *some 250 years earlier* [emphasis added] – that is, using pounds, shillings, and pence – despite the fact that some of these coins has never existed...[this]. . . case of Charlemagne's currency is particularly dramatic because his actual empire dissolved quite quickly, but the monetary system he created continued to be used for keeping accounts within his former territories *for more than 800 years* [emphasis added]. It was referred to, in the sixteenth century, quite explicitly as "imaginary money," and deniers and livres were only completely abandoned as units of account around the time of the French Revolution (pp. 47–8).



Looking to the past to perceive the future is fraught with risks. Sometimes one can gloss over important nuisances in the narratives. However, the above reference is notable in two respects. First, it frames money as an abstract subtle idea that comports with Shrii Sarkar's second fundamental principle of Prout: money is a social technology, a social relation, a legal institution. The second important observation is, these perceptions are the basis of all local money or complementary currencies (*Assets in Common*, 2024): an element of Samaja movements and economic democracy. As observed by Graeber (2014), in the 16<sup>th</sup> century English shopkeepers and poor widows created their own money "things". Centuries later in the 1930s U. S. states issued their own money called "script" to pay State liabilities. These are all examples of money as an idea.

A money "thing" that works for the local people also implies as asserted by Shrii Sarkar (June 1986) that "... the outflow of local capital must be stopped by strictly preventing outsiders. . . from participating in any type of economic activity in the local area." This is unlike traditional capital controls as understood within standard economic theory in which cross border capital flows are permitted but controlled. Their effect on the economy restricted, dampened or sterilized. To implement a strict capital control is a *choice*. A *choice* with profound consequences regarding trade: money "things" are a subtle idea and what a society does with it is a *choice*.

There are limits to money: inflation, deflation, and environmental constraints. What is important is how we *choose* to use the money "thing". The economic stability that people believe bullion provides is not inherent, is



not embodied within bullion. It is a *choice* made by people, by women and men, guided by their ethical system, as expressed by Shrii Sarkar, in his fundamental principles of Prout.

This leads to the question of interest: the price of time or making money on money. In the Western world, between the 15<sup>th</sup> – 17<sup>th</sup> centuries, religious and secular authorities – the Church and the nascent protestant denominations including the notable figures Martin Luther and John Calvin, (Graeber 2014) engaged in fierce debates for and against interest or usury. These debates revolved around moral rivalry. Hundreds of thousands of people were

slaughtered and tortured. This was a critical period in the 800 year transition of feudal European society organized around tradition, command, and authority into something we would recognize as a capitalist society.

Today, in the Anthropocene age, the question of making money on money is different from the European 15<sup>th</sup> - 17<sup>th</sup> century arguments based simply on morality. Today we know interest paid by central banks to maintain the overnight interest rate paid by banks – in the United States the Federal Funds Rate (i.e. FFR) – at the target rate to manage inflationary expectations creates additional claims on real assets.

Again, money is not a real resource. Money “things” or more appropriately credit, is not a real resource. It is synthetic wealth. *Money is simply a way of organizing and marshalling real resources. Money is a social architecture through which a society or community expresses itself.* Interest paid between private citizens or the shadow banking system (the author, *The Prout Journal*, July 2023) has a similar effect. They too are claims on real resources.

In the 15<sup>th</sup> – 17<sup>th</sup> centuries interest or usury had become a moral imperative unto itself. The similarity between today and that transitional feudal period is that money was then, and is today, a political instrument, a tool of empire (Mehrling, 2022; Graeber, 2014). War plunder was resources, plunder as people (i.e. slaves). Victors compensate their military and creditors from plunder. Centuries later the form has changed but not the substance. As asserted by Hobson & Mummy in their 1902 classic *Imperialism* and extended by Hudson (1972/2003), to create markets for the product of industrial excess capacity, capitalism inherently requires foreign commercial conquest. And, if necessary, military conquest. And, what of population expansion?

Our global civilization

avoided the worst of the Malthusian paradox by increasing crop yields and secondly by slowly decreasing the rate of increase in global population. However, there was another component traditionally not acknowledged – the expansion of global credit.

Our global civilization avoided the Malthusian paradox by increasing our use of both renewable and non-renewable resources. One of the most significant channels through which this was accomplished was by leveraging credit/money creation. In its simplest form money is created by the state by debiting an account called “reserve balances” and crediting a household’s or firm’s checking account. Commercial banks then leverage the reserve balance account to make new loans: that is “bank money”. However, a commercial bank’s ability to make loans is not limited to having a positive balance in its reserve balance account. It can make the loan and then find the reserve balances later: from other banks, the money markets, or central bank. Standard neoclassical economic theory denied this for generations

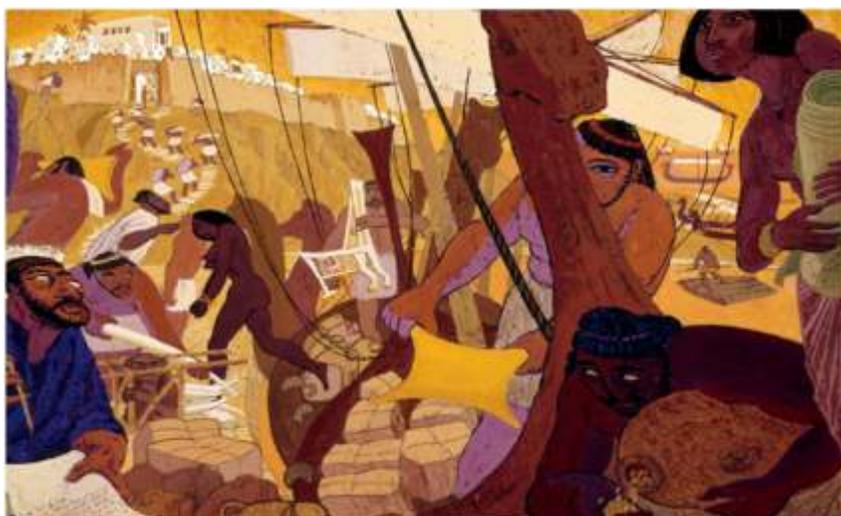
This expansion of global credit financed, in part, the increased consumption of real resources. Particularly resources that contribute to climate changing

greenhouse gases (GHG) such as carbon dioxide and methane. Again, money is not real wealth. Yet, its impact on the planet is masked, is obscured within standard economic theory: it does not acknowledge material waste nor waste energy in its basic production functions (the author, *Prout Journal*, May 2023). The implications are profound.

In a world in which the *vrttistrśńá* (yearning for acquisition) and *lolatá* (avarice/cupidity) are predominant, is easy to understand why our planetary civilization persists in engaging in geo-sentiment and sociosentiment, pushing us towards social, economic and ecological tragedy. In the event of civilization collapse the remaining people may very well resort to metal bullion for its money token, its money “thing”. Not due to its ability to act as a well-functioning macroeconomic price anchor that can pull inflation out of the domestic economy. Not because it is a flawless mechanism for settling international accounts between trading partners. The reasons may simply be that bullion is familiar. And secondly, the complex special-purpose systems and institutions available to a modern society’s monetary authorities – the domestic government’s ministries of finance, and central banks – are no longer available. In a world with scattered pockets of people clinging to survival, familiarity may be something people can grasp and hold on to. Perhaps, even over more logical alternatives.

Next month we address the foundations of orthodox economics, marginalism and utility theory and how working class households function much like indigenous people under colonialism. ●

*The author is a board member of the Prout Research Institute, Asheville, North Carolina, USA.*



# WITHOUT A VISION

## The People Perish



■ Ronald Logan

**M**ose Mosely, a longtime acquaintance, is a writer — a story-teller really — who recently published his first book (*Journeys with Orvis*). For a book reading to promote his book, I was asked to introduce him. To end my introduction I quoted Ken Kesey (a literary icon where I live) “To hell with facts! We need stories!”

Regenerate Cascadia, a bioregional movement I'm peripherally involved with, is big on telling stories. Here's how this gets expressed on their website:

When people come together to share their stories, it's not uncommon for them to feel an a live crackle of potential and we get a taste of what might be possible together.

An initiative that's been

proposed within Regenerate Cascadia is to gather “stories of place” as a preliminary to formulating a bioregional action agenda.

### Need for a New Social Vision

For Jason Schreiner, President of the PROUT Institute, what's most needed now is not to gather stories of place but to create a new story. The new story Jason speaks of is a response to the question posed by David Korten in 2022 in *Yes* magazine: “What would a truly civilized, life-centered civilization look like?” That is, the story now required of us is a new social vision.

Proverbs 29:18 says, “Where there is no vision, the people perish.” I'd offer as a corollary, “Where there is a flawed vision, the people perish.” We live within a flawed collective story that

***All people should enjoy equitable opportunities and resources to develop***

privileges profits over people and planet. What has this brought us? Runaway climate change, unrelenting concentration of wealth, toxification of the environment, deteriorating ecosystems, unsustainable use of resources, erosion of community and family bonds, rising rates of depression, alienation and addictions, and a growing drift toward plutocracy, autocracy and oligarchy.

I've previously reported on this metacrisis in greater detail. I mention it here to remind us how essential it is that humanity finds a new story, a new social vision.



Without a new story of a life-centered civilization, suffering will deepen, and humanity will soon face what some call continuing cascading crises.

### A New Social Premise

As an inevitable response to the existential threats of the metacrisis, there's already new stories emerging. How can we discern from among these competing stories the new social vision that would best serve us? This will require us to be clear about what is needed. The gravity will be toward the story that best speaks to what is needed for humanity and the earth to survive — and thrive.

The Crisis and Transition Substack has a social vision to offer. It's one that emerges from the following social premise:

All people should enjoy equitable opportunities and resources to develop and express their physical, mental, and spiritual potentials, and for this development to be balanced between individual and collective realms of life while maintaining harmony with the natural world.

### Cardinal Human Values

This social premise itself rests on a value premise, one that proposes two “cardinal human values.” (The meaning space of “cardinal”, for those not familiar, incorporates elements of central, essential, of greatest importance, fundamental, vital, and so important as to be indispensable.)

*What are these cardinal human values?*

First, that there must be respect for all people — for all life, actually. (This doesn't mean that we must respect all actions or beliefs or not protect ourselves from harm.)

Second, there must be a universal outlook in which the welfare of living beings is given a higher priority than personal desires.

If these two cardinal values are adopted within a society, then that society will naturally establish policies and programs — structural approaches — that reflect the depth and fullness of the human experience.

### Gaian Paradigm

These cardinal human values, themselves, rest on something deeper. They rest on what we can

call the “cardinal base”. This is to say, they rest on the story that clarifies the place and purpose of our existence. They rest on our worldview of the ground of our existence.

A new story that redefines the ground of our existence is emerging. Ross Jackson, in his book, *Occupy World Street*, reports that there's been a movement away from a “Cartesian/Newtonian” worldview towards a new story grounded in holism and interdependency. He calls this the “Gaian paradigm”, and it is based on the Gaia Hypothesis which sees the Earth as a sort of living entity — making humanity a part of the living tissue of the planet. Just as the 10,000 species of the human microbiome comprise the human organism, so the millions of earth's species together comprise the Gaian organism.

Jackson's Gaian paradigm conveys an organic sense of planetary wholeness and unity. It's a story that can still fit within materialist thinking. Others claim what's needed is a more spiritually framed story. ●

*Courtesy Crisis and Transition*



# Caring for Refugees

Acarya Dhanjoo Ghista



There are so many critical happenings in the world today. The Migrant and Refugee crisis is verily the most impacting and unsolvable. Wars, human rights violations, underdevelopment, and persecutions have been causing more people to leave their homes than at any time in history. More than 60 million people – and half of them children -- have fled violence or persecution and are now refugees and internally displaced persons. An additional 225 million are migrants who have left their countries in search of better opportunities or simply for survival.

**But this is not a crisis of numbers, it is a crisis of solidarity.** Almost 90 per cent of the world's refugees are hosted in developing countries, meaning that the burden of providing for refugees is disproportionately borne by countries that are themselves facing significant economic and social challenges. This places a strain on the resources of these host countries and can exacerbate existing vulnerabilities. Eight countries host more than half the world's refugees.

- ❖ **Iran:** Hosts a large number of Afghan refugees and some Iraqis.
- ❖ **Turkey:** Hosts a significant number of Syrian refugees, making it the largest refugee-hosting country worldwide.
- ❖ **Germany:** A major destination for refugees from various countries.
- ❖ **Uganda:** Hosts a substantial number of

refugees, particularly from neighboring countries.

- ❖ **Pakistan:** Hosts a large number of Afghan refugees, particularly those fleeing conflict.
- ❖ **Bangladesh:** Primarily hosts Rohingya refugees fleeing persecution in Myanmar.
- ❖ **Ethiopia:** Hosts refugees from neighboring countries, including Eritrea, Somalia, and South Sudan.
- ❖ **Sudan:** Hosts refugees from various countries, including South Sudan, Eritrea, and Chad.

Just ten countries provide 75 per cent of the UN's budget to ease and resolve the plight of refugees and migrants. With equitable responsibility sharing, there would be no crisis for host countries. We can afford to help, and we know what we need to do to handle large movements of refugees and migrants. Yet too often, First-world countries let non-caring and racism get in the way. Human needs end up overshadowed, and xenophobia speaks louder than reason. The countries where migrants and refugees have fled to need to have compassion, and welcome them, and enable them to be integrated into their communities.

Caring for refugees and migrants is a cry of suffering humanity and is a core principle of Prout. ●

*A feature article titled "Refugees and Statelessness a Worldwide Phenomena" was published in the May 2013 issue. --- Eds*

**O**n the intervening night of 8<sup>th</sup> and 9<sup>th</sup> May 2025, Pakistan Armed Forces launched multiple attacks using drones and other munitions along the entire Western Border as an act of revenge against Indian strikes on terror camps under Operation Sindoor. While Indian strikes targeted terror camps in Pakistan and PoK, the Pakistani Army resorted to ceasefire violations along the Line of Control in Jammu and Kashmir and targeted civilian areas.

In response to Pakistani strikes, Indian armed forces activated the indigenously made Akashteer Air Defence System to intercept and destroy a wave of Pakistani missiles and drones. The Indian Armed Forces unleashed India's very own "Iron Dome" Akashteer Air Defence System (ADS) along with S-400 Sudarshan Chakra ADS to foil Pakistani plans of targeting Indian civilians. The made in India Akashteer ADS is a command-and-control air defence platform.

Pakistani forces launched a coordinated drone strike on around 15 locations across northern and western India, including Srinagar, Jammu, Amritsar, Bathinda, and

# India's Astonishing Air Defence

*What makes Akashteer the best — because it is 100% indigenous.*

■ ■ Nand Varma

Chandigarh. These areas are strategically significant given their proximity to crucial defence infrastructure. However, India promptly activated its multi-layered air defence network, with Akashteer playing a pivotal role in coordinating and executing India's strong response.

The Akashteer system was deployed on the western front to form an advanced shield over the International Border (IB) and LoC. This air defence system integrates inputs from radar sources like early-warning systems and ground-based radars to render a live web of real-time data to precisely track aerial threats. With the Akashteer system's help, Indian forces intercepted and neutralised each and every missile

launched by Pakistan towards India.

Each Akashteer drone carries 5–10 kg payload (explosives, jammers, surveillance kits) and flies low with radar-absorption tech. It can also self-navigate based on real-time mission changes and is invisible to traditional radar systems used by Pakistan and even China. These are not mass-market drones. These are combat-specialists, each an intelligent kamikaze unit that can enter, observe, and annihilate without warning. Akashteer's combat cloud uses edge-AI to process satellite data, enemy radar signals, ground movement and weather and terrain constraints. Within seconds, it can reassign missions,





## India's Sudarshan Chakra: S-400 Missile System

select targets, and reprogram drone paths. This zero-human-delay loop is a massive leap over the human-reliant commands used by NATO or PLA systems.

This has stunned the world. The USA is shocked; Pentagon analysts were taken aback when Akashteer drones bypassed all Pakistani and Chinese radar shields, hinting that US-grade stealth capabilities had been matched or even outclassed by India. This has triggered internal reviews of how the US misjudged India's indigenous tech rise. China's top drone and satellite systems (CASC and BeiDou) are now being recalibrated to counter Indian algorithms, but analysts admit they did not anticipate India's combat satellite + AI fusion. Beijing's military spokesmen have gone unusually silent, a signal of true strategic surprise.

Turkey, proud of its Bayraktar TB2 drones which they supplied en-masse to Pakistan and which were used during these strikes in hundreds on Indian territories, realized that Akashteer drones are lighter, faster, stealthier, and more autonomous. Ankara is now

desperately seeking software upgrades. And Pakistan was completely side-blinded; their radar and air command centers failed to detect the entry of Akashteer drones near sensitive zones. Their response systems froze because no known signature or frequency was picked up. This has crippled confidence in US-supplied AWACS and anti-drone radars.

In March 2023, the Defence Ministry concluded a contract worth Rs 1,982 crore with Bharat Electronics Limited (BEL) for Project Akashteer under the Atmanirbhar Bharat program. Akashteer's demonstration of operational efficiency and situational awareness reflects the advancement of India's defence manufacturing and technology. Akashteer system had undoubtedly equipped the Indian armed forces to tackle modern airspace challenges even more effectively.

With its phased induction in the Indian Army beginning in 2024, the Akashteer system is an advanced Air Defence Control and Reporting System (ADCRS) developed by Bharat Electronics

Limited (BEL) for the Indian Army. In forward combat zones, it is intended to oversee ground-based air defence weaponry and oversee low-level airspace monitoring. It serves as India's air defence network's digital nerve centre, gathering data from various radars and sensors, such as AWACS and AEW&C platforms, and combining it into a unified operational picture. This allows for automated, real-time engagement decisions.

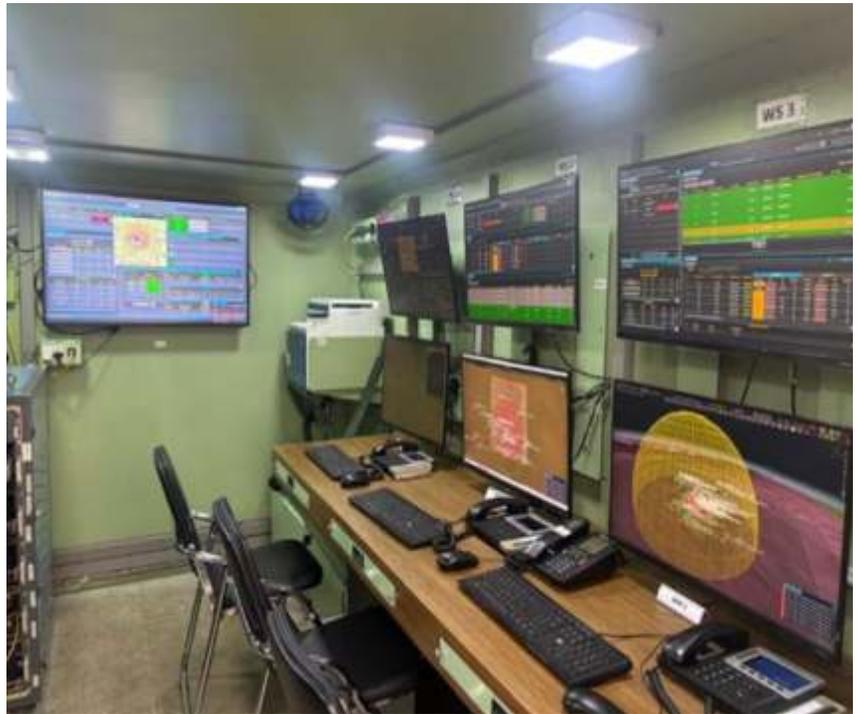
Akashteer ADS has a ground-up blend of all air defence sensors, integrating land-based sensors from both the Army Air Defence (AAD) and the Indian Air Force (IAF). This ensures a seamless and unified air picture that is accessible to the lowest operational units of Army AD, enhancing coordination and situational awareness across the force.

Replacing the previous manual data entry method, with Akashteer's automation, and no human input required, the system operates at maximum efficiency, allowing timely responses to fast-moving aerial threats. To illustrate, an aircraft

at supersonic speeds can travel up to 18 kilometres in a single minute—Akashteer ensures that not a moment is lost in defence readiness. Akashteer empowers front-line troops by decentralising the authority to engage hostile aircraft, allowing for quick engagement decisions while maintaining controlled freedom to avoid friendly-fire accidents. This decentralisation is especially important for units stationed in the Northern and Eastern Commands, which are already equipped with Akashteer systems.

Akashteer also has an in-built communication redundancy and scalability. The system is designed with robust communication redundancy, ensuring connectivity even under adverse conditions. Additionally, Akashteer offers both software and hardware upgrade capabilities, making it a future-proof platform able to adapt to evolving technological and operational needs.

This was India's astonishing leap that has shaken global military hierarchies, India's DRDO and Bharat Electronics Limited (BEL), in deep integration with ISRO, unveiled Akashteer—a next-generation real-time targeting and interception system that has redefined autonomous warfare. The man behind this was former DRDO scientist Dr. Prahalada Rama Rao. Leveraging ISRO's satellite grid, NAVIC-powered precision guidance, and autonomous stealth drones, Akashteer is not just an innovation—it's a sovereign shockwave that has blindsided strategic commands in Washington, Beijing, Ankara,



and Rawalpindi. It was in fact for the first time in modern warfare history that a non-Western, non-NATO country has demonstrated a fully indigenous, AI-coordinated, satellite-linked, autonomous battle swarm, changing the very nature of combat response and airspace control.

The Akashteer system consolidates live data from various sources, including 3D Tactical Radars, Low-Level Lightweight Radars, and the Akash Weapon System, providing a multi-dimensional view of the airspace. This integrated picture is invaluable for both strategic planning and immediate threat response, giving Indian forces an edge in defending India's skies.

This advanced Air Defence Control and Reporting System's phased induction is ongoing, out of total 455 systems required, 107 have been delivered by BEL till November 2024. All the remaining units will be delivered by March 2027.

Its strategic implications are many. Akashteer is not just a product it's a paradigm shift and represents sovereign military independence for India. What makes it the best—because it is 100% indigenous. There are no imported chips, processors, or guidance systems. ISRO-BEL-DRDO Synchronization, a rare multiple agency interface was perfect. And thus there is no dependence on NATO and India did not rely on US satellites, chips, or GPS this is freedom in defense. It has stealth, speed and swarm control; presently no other system combines all three at the same time in combat-ready format. It can be operated from a laptop-size mobile command center even in a moving jeep.

For the world, it signals the arrival of a new military superpower. For the enemy it brings fear, confusion, and helplessness and makes them think many times before embarking on any military misadventures. ●

# THE CREATOR OF THE UNIVERSE

- Shrii Shrii Anandamurti

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 beginningless, 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 has 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 [pariveśitāram], that is, He is “beyond the arena of this universe itself, is 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 everyone 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 Shānta; knowing You, one can attain bliss.

Shiva means “Supreme Consciousness”: so, “He who is controlling everything, is manifesting a balance in everything, who has restored order in everything”.

How will He restore order? How will He do so? By dint of His own prowess, own valour, own dignity and authority. One can attain peace by knowing Him alone. But how to restore peace? By fighting all the forces which are a detriment to peace. Now the one who can restore peace is Shamkara. One who is putting everyone on the right path, by chastisement and punishment, is Shamkara. He is Shiva. Human beings can hope to attain everlasting peace by knowing You who are everyone's own, who are the most favourable to one and all. Now lasting peace, that is, ātyantikii śānti,(2) is that permanent peace which does not vanish after two or three days. Peace which is everlasting, which leads to eternal well-being, is ātyantikii śānti. Only by knowing that Parama Purusa, that Shiva Shamkara, can one attain eternal peace. There is no alternative. ●



# ACTIVITY



## AMURT Provides Relief to Violence-affected



On April 25, Ananda Marga Universal Relief Team (AMURT) distributed over 250 saris, lungis, shirts, pants, frocks, and salwar suits among violence-affected women and children in Murshidabad district, West Bengal. Volunteers also distributed milk, beaten-rice, Gur, and other essentials to the people.

The Central Industrial Security Force personnel assisted the team in this relief work. Various volunteers, including Acharya Vrajmohananda Avadhuta, Acharya Parajiananda Avadhuta, Bidhan Singh Mura, Brishaketu Das, and Arindam Bhattacharya, were actively involved in the relief efforts.



## PBI Celebrates Birth Anniversary of Shrii Prabhat Ranjan Sarkar



Proutist Bloc, India (PBI) organized a grand celebration of the birth anniversary of Shrii Prabhat Ranjan Sarkar, the propounder of PROUT on May 12, 2025, at Jaystambh Chowk, Ghatanji, in Yavatamal district of Maharashtra.

Speaking on this occasion, PBI's Vidarbha Convener Madhukar Nistane said, "Shrii Prabhat Ranjan Sarkar has given us everything that we need to form 'one human society' free from casteism, communalism, racism, poverty, unemployment, inflation, pollution etc.

Thousands of monks and nuns worldwide have dedicated their lives to spiritual and social service in his name. On his birthday today, we should take an oath to materialize his vision at the earliest."

The celebration included a massive distribution of Mahaprasad at Jaystambh Chowk. Notable speakers and attendees included Home Devji Kinake, Moreshwar Bhau Watil, Adv. Sandeep Mate, Prof. Bhagwan Dhole, Ramesh Rathod, Nilgirwar Sahib, Sanjay Dhoone, Akash Kowase, Prof. Rahul Wankhede, renowned singer Sandeep Bijewar, Sarvaiyya Sir, Pandurang Bhau Kiranpure, Santosh Golher, and Santosh Wankhede.

On this occasion, participants also paid tribute to Lord Budhha, who shares his birth anniversary with Shri Sarkar.





## PBI Stages Sit-In, Demands Revolutionary Reforms



Hundreds of activists of Proutist Bloc, India (PBI) gathered at Jantar Mantar, New Delhi for a mass sit-in on 21 April 2025, a day after their National Convention held on 19-20 April at Ambedkar Bhavan, New Delhi. The demonstration pressed for sweeping socio-economic reforms to address inequality, exploitation, and systemic injustices across India.

The sit-in drew participants from multiple states, united in their call for a fairer, value-driven society. PBI's National Convener, Acharya

Santosananda Avadhuta, lambasted the capitalist system for perpetuating stark inequality, demanding that the right to employment be enshrined as a Fundamental Right in the Constitution. "The current system concentrates wealth in the hands of a few while millions struggle for basic needs," he said. "This must change."

National Chairman Prof. A.K. Bhaskar reiterated PBI's vision of an exploitation-free society rooted in ethical governance. "We seek a system where values, not greed, guide progress," he stated. Other speakers, including Amitabh Verma, Tarani Prasad Singh, Mahendra Pratap Singh, and Aditya Pradhan, echoed the need for ethical politics, economic equity, and greater youth involvement in shaping India's future.

Rajshri Biswal, head of PBI's Women's Wing, highlighted the urgency of stronger laws to protect women's safety and dignity, calling for increased police patrols, stricter enforcement, and public awareness campaigns. Kedarnath Sahu demanded justice for Odisha, condemning the exploitation of its natural resources and advocating for reinvestment in local communities. He also pushed for a Wealth Ceiling to cap excessive accumulation and supported statehood for Vidarbha to ensure focused regional development.

A memorandum submitted to the Prime Minister outlined PBI's key demands:



# ACTIVITY

- ❖ Ethical Politics: Enact laws to restrict public office to morally upright individuals, barring unethical leaders.
- ❖ Wealth Ceiling (Amiirii Rekha): Limit wealth accumulation, ensuring the gap between minimum and maximum wealth does not exceed tenfold, addressing the fact that 10% of Indians own 80% of the nation's wealth.
- ❖ Right to Employment: Guarantee dignified, fair-paying jobs as a constitutional right for all citizens.
- ❖ Industry Status for Agriculture: Grant agriculture the same rights and benefits as industrial sectors, including price-setting powers for farmers.
- ❖ Workers as Shareholders: Make laborers co-owners in industries to promote equity and boost productivity.
- ❖ Women's Safety: Implement comprehensive measures, including stricter laws and awareness campaigns, to protect women.
- ❖ Ban on Alcohol: Enforce a nationwide prohibition to curb addiction and protect families.
- ❖ Statehood for Vidarbha: Grant Vidarbha separate state status for localized governance.
- ❖ Justice for Odisha: Halt resource exploitation and redirect profits to Odisha's local economy.



The memorandum emphasized the need for immediate action. On wealth disparity, it noted that 50% of Indians hold just 3% of the nation's wealth, underscoring the urgency of a Wealth Ceiling. On agriculture, PBI argued that modernizing the sector would end its status as a loss-making venture. The call for workers' ownership aims to foster equitable wealth distribution and enhance productivity.

PBI's demand for a total alcohol ban stems from its view that liquor undermines physical, mental, and spiritual well-being, devastating communities. The push for Vidarbha's statehood and Odisha's economic justice reflects a broader demand for decentralized governance and regional empowerment.

The sit-in concluded with the submission of the memorandum, signaling PBI's resolve to press for these reforms. "We will not rest until justice and equity define our nation," Prof. Bhaskar declared. The event underscored PBI's growing influence as a voice for systemic change, with participants vowing to continue their campaign until their demands are met. ●



Shri Prabhat Ranjan Sarkar

## Bringing Life to the Lifeless

PÚRNIMÁ RÁTE NIIRAVE NIBHRITE  
 MOR PHÚLVANE ESECHILE  
 TUMI MOR PHÚLVANE ESECHILE  
 ALAKÁRI SUDHÁ MITÁYE DILO KŚUDHÁ  
 SÁJILO VASUDHÁ PHÚLE PHALE  
 TUMI, SÁJILO VASUDHÁ PHÚLE PHALE

PRÁÑER PARASH CHARAYE DIYECHO  
 NIRJIIVE JIVAN DÁNIYÁCHO  
 HIYÁR SURABHI PARÁGE PARÁGE  
 SABÁR KORAKE DHELE CHILE

LO JHARÁYECHO RENÚTE RENÚTE  
 PARAMÁÑU THEKE TRYASARENÚTE  
 CITTÁÑU MÁJHE SPANDAN ENE  
 SUR SAPTAKE GEYECHILE  
 TUMI, SUR SAPTAKE GEYECHILE

*In a moonlit night  
 In secluded silence you came  
 Into my flowery arbour  
 Thirst for nectar  
 Of luminescence ended  
 You dressed the earth  
 In bridal finery  
 Of flowers and fruits.*

*Touch of thy soul  
 You scattered  
 Bringing life to the lifeless  
 Wafting fragrance of thy heart  
 Among buds and  
 Among countless pollen.*

*Cascading light upon all blossoms  
 From nucleus of atoms to  
 Electrons and other sub atomic particles  
 Causing vibrations in the mind  
 Singing in seven melodies  
 You sang in seven melodies.*



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