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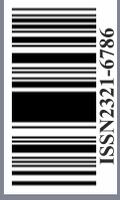


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PRROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



INDIA CHINA CIVILIZATIONAL CONFRONTATION



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Fundamental Principles of PROUT

As long as a magnificent, healthy and universalistic human society is not well established, humanity's entire culture and civilization, its sacrifice, service and spiritual endeavour (sádhaná) will not be of any worth whatsoever.

– 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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Homelessness-Humanity's Shame

An estimated 150 million people are absolutely homeless around the world and as per UN-Habitat 1.6 billion people live in inadequate housing conditions, like we see in Delhi, the capital of India, which is poised to become the world's third largest economy, we see people living under flyovers, across busy pavements and near markets. They are Delhi's homeless in hundreds walking barefoot, faces streaked with dust, hair matted, squatting on the hard ground under torn tarpaulins or selling wares at traffic lights. What is most disheartening is to see many children among them either begging or performing to earn a few rupees.

Among those who end up like these are those who leave their homes and come to Delhi seeking better life. While people talk about them, there are some organisations that do things to make their lot better. There are night shelters for the homeless to protect them during the rainy season and cold winters, still thousands sleep on the roadside. During a survey carried out in August 2024, 1, 56,369 people were counted as sleeping on Delhi's roads between 11 pm and 5.30 am.

The estimated population of Delhi's homeless is over 3 lakhs, these include women, some who are pregnant, children, elderly, the disabled, the mentally ill and those recovering from addiction or illnesses, and they are the most vulnerable. For the homeless, boundary grills are used to dry washed clothes, footpaths become kitchens and spaces under flyovers open bedrooms. These involve safety, sanitation and aesthetics of the cityscape.

Though Delhi has more shelters than many cities in the world, these are not enough, it is in fact deficient by 87%. The National Urban Livelihood Mission Shelter for Urban Homeless (SUH) scheme launched in 2013 was meant to solve this but even after 10 years it is still a challenge. Its impact on the city's landscape is visible. The solution lies in building more shelters, creating job opportunities and ensuring effective implementation of Govt. rehabilitation programmes.

The Supreme Court hearing a case on urban homelessness in February this year questioned whether offering jobs would be better than providing free meals and other freebies. While it acknowledged the need for shelters it stressed that there should be a balance of both. Experts say the root of the problem lies deeper – gaps in housing policies, long term support systems and lack of inclusion. If poverty schemes worked, homelessness wouldn't be there.

While looking at cityscape may be important but urgently addressing homelessness on a holistic basis is also crucial. Homeless would have to be brought into the mainstream. If poverty could be removed and jobs were available everywhere homelessness would disappear. Only Prout economic principles can ensure that.. ●





The Status of Women

A wonderful discourse by Prout's founder about the status of women. It is men who have snatched the rights of women over millennia and reduced them to second class citizens. But women are fighting back and excelling in all fields and in many doing better than men. The future is bright for women in an elevated human society. Better men themselves restore women's rights.

- *Shalini Singh, Jaipur*

Baba's Birthday Poems

Very beautiful and very sentimental expressions of devotion.

- *Shekhar Sridharan, Bengaluru*

Sindoor Strikes Terror

An excellent feature article on the recent four day war with Pakistan, which the latter started. Despite Pakistan's lies of claiming to have won the war and its propaganda by misinformation and disinformation, the results are all there for the world to see. Pakistan should desist from harboring terrorists in their country and carrying out attacks in India. It's a pity that the USA chooses to turn a blind eye to this and is in fact helping a terrorist state like Pakistan with money and arms to make up its losses. However they should beware that

the next time it does consequences would be far more severe.

- *Subedar Jarnail Singh (Retd), Kapurthala*

PBI: the Political Alternative

It was good to hear about the successful conclusion of the annual PBI convention in Delhi from 19-20 April. The takeaways predict a bright future for the nascent PBI in the years to come. After all who wouldn't want a government of moralists who care for the people. Today it may seem difficult to overcome money power in the electoral field, but efforts are on, and needs to be continued without pause.

- *Rakhee Chatterjee, Kolkata*

Universal Basic Income

A very well written article fully researched. The only way Universal Basic Income can be adopted is by overthrowing the for-profit Capitalistic economic system and introducing Proutistic economic system. Once the profit motive loses its current supremacy, it won't be so difficult to pay reasonable living wage to the workers. In fact when that happens, another important offshoot is increase in employment. Simply halving the working hours would double the employment. This will also give people time to pursue activities for their all round development.

- *Tracy Holdford, UK*

Plight of Women Prisoners

It's a sad reflection of today's society that worldwide 19000 children live with their mothers in prison. The efforts by NGO's to ameliorate their hardship are laudable. But government must do more than what they are doing now.

World Revolution

A good article that throws some light on the future. Today the Capitalistic system is fully entrenched. Only a social revolution that would awaken the sleeping masses to their rights would cause a stir sufficiently strong to establish a just human society..

- *Charulata Sengupta, Indore*

Choices We Make

The second installment is as interesting as the first. Kudos to the author for such futuristic ideas on economics.

- *Jonathan Price, Geneva, Switzerland*

Without Vision

People Perish

Without a vision how can there be future? Today the world is in crisis and only the correct vision will help pull it out.

- *Narayan Reddy, Hyderabad*

India's Astonishing

Air Defence

A very well written article on the air defence system that was used in the short four day war. This is an excellent example of India's self reliance.

- *Mohini Utthappa, Coorg*

General Overview

Thank you very much for the June Ananda Purnima issue, and for publishing my article: Caring for Refugees. With all the tumultuous happenings in the world, there is a big need for change for: Prout democratic governance system and the World Government confederation of all the federated states of the world. The big issue is about planning to bring this about. ●

- *Acarya Dhanjoo Ghista, USA*

The Humane Train

Over 13,000 trains run daily across India, carrying more than 2 crore passengers. But only one train quietly stands out. Not because of speed, luxury, or technology, but for something humane. This train, known as the Sachkhand Express, is the only train in India where passengers are served free breakfast, lunch, and dinner throughout a journey that lasts nearly 35 hours from Maharashtra to Punjab.

Sachkhand Express (12715) operates between Nanded in Maharashtra and Amritsar in Punjab, covering around 2,000 kilometers and connecting two of the holiest Sikh shrines in the country. If you travel in this train, you'll be served a fresh home-style meal, without anyone asking for money. You might get kadhi-chawal, sabzi, and fresh rotis, served with a warm smile.

These meals aren't cooked in a railway kitchen; instead they're prepared at nearby Gurudwaras and brought on board by volunteers. It's all part of the Sikh tradition of langar, where anyone, rich or poor, local or stranger, is offered food with respect and free of cost. This beautiful act of service has been going on since 1995, and passengers have been receiving free meals for nearly 30 years now.

The food is not served at just one place, it is offered at several stations along the journey. While there is no official list, many passengers have received meals at stops like Aurangabad, Bhopal, Jhansi, Gwalior, Delhi, and Ludhiana. And, since the meals are not from the railway's pantry, you need to carry your own plate or tiffin box to receive the food. Volunteers usually walk along the platform or get into the coaches with containers full of fresh meals, offering them to whoever is willing to accept.

At a time when everything is about give and take, this train reminds you that kindness can travel thousands of kilometers too. What began as a humble offering by the Sikh community has become a part of this train's identity. So next time you hear someone talk about Indian Railways, tell them there's one train which offers more than a journey. It's a moving example of generosity, faith, and shared humanity. ●



Sadvipra Boards

Shrii Prabhat Ranjan Sarkar

Rule of Sadvipras is the ideal form of leadership



On several occasions I have said that Sadvipras are those who follow the principles of Yama and Niyama – the principles of spiritual morality – and are devoted to the Supreme Consciousness. People will recognize Sadvipras by their exemplary conduct, selfless service, dutifulness and moral integrity. Only Sadvipras can serve all human beings selflessly and lead others along the path of all-round advancement. These Sadvipras – those who follow a correct philosophy of life and practice a correct system of sádhana or spiritual practices –

will be the leaders of the society in the future.

Today democracy is the most preferred system of government throughout the world, but democracy is not an ideal system because it is full of loopholes. Intelligent people have already started working to overcome these short-comings. In the present world PROUT supports restricted democracy, because in the future a better system of government will be evolved.

What is that better system of government? According to PROUT, the rule of Sadvipras is the ideal form of leadership. The establishment of Sadvipra

leadership will require the systematic and rational application of PROUT by the collective effort of many highly intelligent people. Sadvipra rule cannot be established by blind physical force or idle intellectual extravaganza.

Sadvipras will fight ceaselessly against all corruption and exploitation – they will wage a never-ending struggle against immorality and fissiparous tendencies. The fullest possibilities for the establishment of peace and human progress lie only in the collective endeavours of the Sadvipras.

Democracy can not solve human problems because in a

democracy one particular class gets the scope to dominate the society while the other classes are deprived of their freedom. To ensure the all-round welfare of the society, the benevolent dictatorship of Sadvipras is an absolute necessity. Sadvipras alone can represent the genuine aspirations of the people.

What form will the benevolent dictatorship of the Sadvipras take? PROUT supports centralization of political power and decentralization of economic power, but centralization of political power does not mean centralization in one person or one institution. Sadvipras shall elect and form several boards consisting of persons who are conversant and experienced in the various branches of administration. These boards will include the following:

1) **The Supreme Board of Sadvipras** : The Supreme Board of Sadvipras shall be an elected body of Sadvipras. It shall be the supreme body for framing policy and

supervising the functions of different other boards in society.

2) **The Legislative Board of Sadvipras** : The Legislative Board of Sadvipras shall consist of those Sadvipras who are experienced in the work of legislation. It shall frame laws according to the principles of PROUT and the policies laid down by the Supreme Board of Sadvipras.

3) **The Executive Board of Sadvipras**: The Executive Board of Sadvipras shall consist of those Sadvipras who are experienced in the work of administration. It shall be responsible for getting the policies and laws framed by the Legislative Board of Sadvipras materialized. It shall supervise the work of selecting and nominating the personnel who shall be employed in the bureaucracy. It shall also supervise the work of the various sub-

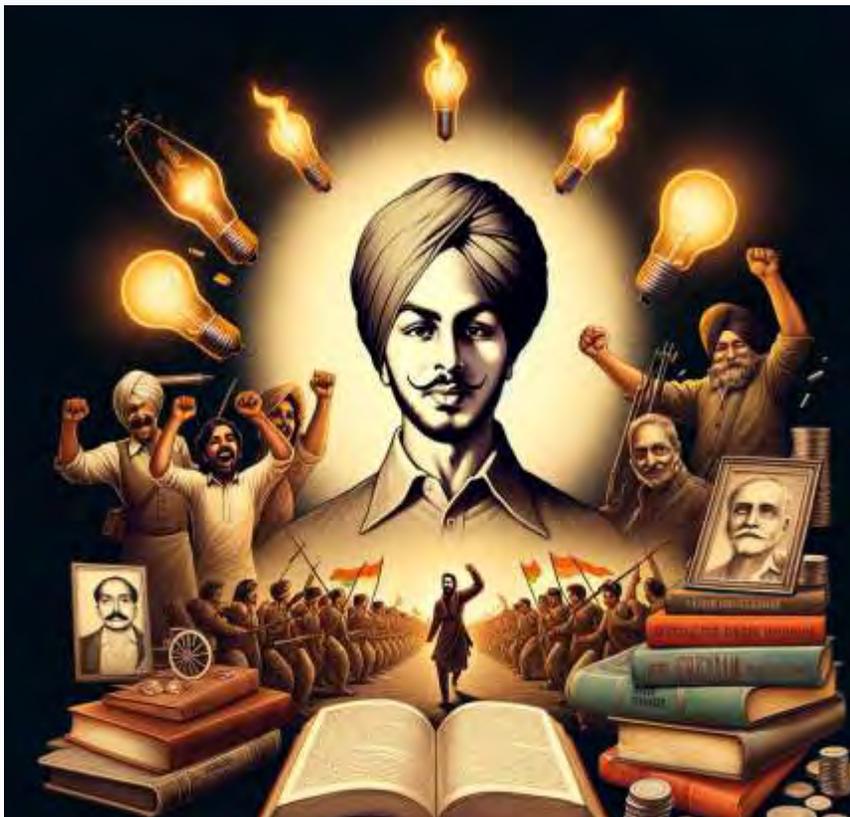
boards established for different branches of the administration.

4) **The Judicial Board of Sadvipras** : The Judicial Board of Sadvipras shall be elected by Sadvipras and consist of those Sadvipras who are experienced in the work of the judiciary. It shall frame the rules and procedures for the appointment of judges and different personnel of the judiciary.

5) **Sub-boards of Sadvipras for various branches of the administration** : Sub-boards of Sadvipras shall be appointed by Sadvipras and shall consist of those Sadvipras who are experts in the respective branch of the administration. The lists of names for the representatives of the sub-boards shall be prepared by the Executive Board of Sadvipras and forwarded to the Legislative Board of Sadvipras. The Legislative Board of Sadvipras shall recommend the list, after amendments if necessary, to the Supreme Board of Sadvipras. The Supreme Board of Sadvipras shall finally approve this list.

However, if the Supreme Board of Sadvipras does not approve the list, it will send the list back to the Legislative Board of Sadvipras with amendments if necessary. In this case, the Legislative Board of Sadvipras shall either send the list back to the Supreme Board of Sadvipras after accepting the amendments, or send their own opinion again to the Supreme Board of Sadvipras.

The Supreme Board of Sadvipras shall be the final authority, so it will make the final decision concerning the appointment of the members of the sub-boards. ●



INDIA CHINA

CIVILIZATIONAL CONFRONTATION

Arjun Prakash

With geographical areas of 9,596,960 km² and 3,287,590 km², two of the greatest human civilizations yet produced those of China and India, lie side by side on the Asian continent. Their people numbering 1.42 billion and 1.46 billion are both justly proud of their histories and achievements, and are determined that their nations will play a major role in the modern world.

These two ancient nations emerged from long periods of foreign domination and established new states at about the same time – independent India in 1947, which became the federal democratic Republic of India in 1950 and the other a totalitarian communistic regime the People's Republic of China in 1949.



A 15th century Chinese painting warrior princess

Weeks before the Chinese 1962 invasion Shrii Prabhat Ranjan Sarkar had warned his close aides in Jamalpur about the impending attack and that the Chinese can never be trusted.



7th century mural in Ajanta caves

India came into contact with China around 2,200 years ago. This happened because the Chinese emperor was looking westwards, towards Central Asia, for fabulous horses. These horse-breeders of Central Asia loved Chinese silk. This enabled the creation of the Silk Road.

Central Asia became the common link between India and China. From here came the horses for both ancient civilisations.

From India went cotton, sugarcane and Buddhism.

Around the 6th century, Buddhism was seen as a refreshing new idea that shook up the old Chinese way. Chinese monks came to India to learn from original Buddhist texts. But then, Buddhism took a very Chinese form.

Giant images of the Buddha appeared in China, as imperious as the emperor. By the 10th century, the Chinese stopped seeing

Buddha as originating from India. They had adapted Buddhism to suit their needs. The texts spoke of different Buddhas and different Buddha realms. And some belonged exclusively to China. Eventually the gates were closed, and dependence was replaced by independence, even domination, an important idea for them. In China juniors bow to the seniors, women to the men, the students to the teacher, the young to the old, the children to the parents. There is no room for ambiguity. It is the language of the alpha. It was the Confucian way.

But to prevent exploitation, there was always a counterforce. This was the Daoist idea of yin-yang. Any idea taken to an extreme would create natural opposition, expressed visually by Taiji diagrams.

If balance and harmony was not maintained the 'Mandate of Heaven' would be taken away from the emperor and given to another, maybe even foreigners. Foreign rule happened twice, once during Mongol times (Yuan dynasty century around 1300 AD) and then the Manchus (post 1600 AD). These foreign dynasties integrated Buddhist Tibet and Muslim Uyghurs into the Chinese landscape.

As ancient civilizations, China and India coexisted in peace and harmony for millennia. Historically and culturally India never played second fiddle to China. Therein lies the root cause of volatile and strained relationship. For the next six decades these two powerful states struggled to reach a mutually acceptable settlement, a process marked by many difficulties.

This was a difficult process, producing one limited but intense war, a half-dozen militarized confrontations, dozens of instances of sharp political-diplomatic struggle, chronic conflict over national policy, and

layer upon layer of mutual suspicion. This analyzes the protracted conflict between the foreign policies of India and China in the vast arc of land and water lying between and alongside those two great nations and the probable reasons about that conflict flaring into another major war through an entirely different Indian frontier.

Deliberate efforts by the Governments of China and India to apply their states' capabilities to effect developments in the South Asian region frequently had mutually exclusive objectives. This conflict occasionally caused the application of military force, and on only one occasion, in 1962 did the conflict end in war.

In the last two decades there has only once been a direct military confrontation in 1986-1987. There have also been several occasions when military force was used to suppress internal challenges, which was linked to the conflicting policy objectives of the Chinese and Indian states. Far more

common and significant than military conflict has been political conflict – that is, disagreements over diplomatic policies and differing objectives pursued through the application of other non-military, forms of national power.

The thinking of both sides seems to have been subtly but profoundly influenced by the possibility that the other side might be tempted to use military force. Across the Indian Ocean and South Asian region, India watches warily as China expands its military and political roles, fearing that it is sliding into a state of "strategic encirclement" by China. Fundamental uncertainty is introduced into the Sino-Indian relationship by an unresolved territorial dispute, with China claiming virtually an entire Indian state and India claiming a strategic important Western route into Tibet. That territorial dispute triggered a month long intense war in 1962 in which powerful Chinese



Chinese Yin Yang depicting interplay of light and darkness



A young Xi listens to villagers in north China's Zhengding County in 1983. He was then secretary of the Zhengding County Committee.

forces defeated ill-prepared Indian forces, advancing to the Northern fringes of the Assam plain before halting and pulling back. Since 1962 the territorial dispute has slid several times into tense confrontation. The resolution of the territorial dispute also touches on the security of India's North-Eastern states and that of China's Tibet.

While it is historically true that the ancient civilizations of India and China were always at peace, it was simply because they shared no border. Problems began only after China occupied Tibet an independent state, traditionally a buffer. The Chinese have been militarily expansionist, on the other hand India increased her

influence by peaceful means to distant shores of the world; the spread of Buddhism is a classic example.

India and China are age old yet contrasting civilizations. Ancient Chinese emperors had a seal whose imprint said, 'Tremble and Obey'. This imperial mindset still prevails today among leaders



Xi, as the Communist Party secretary of Ningde, China, participates in farm work in 1988.

of the Communist Party led by Xi Xing Ping, which has a strangle hold on power in the People's Republic of China.

Like its medieval Great Wall was meant to keep out nomads, it still has a firewall to filter out foreign ideas. China was always centralised with the Dragon throne in Forbidden City seeking tributes from the rest of the world. The Chinese have always been suspicious of radically different ideas. The Han way, a relatively homogenous cultural concept that evolved around 2,000 years ago, was the ideal way to keep people together. This involved common logographic script, common Confucian court culture, common Taoist metaphysics in matters of food and design, and alignment to dynastic chronology. Even Mongol and Manchu elites are now part of the Han fold. Even though not genetic Mongol and Manchu elites are now part of the Han fold.

India, by contrast, is based on the Mandala Model, first described by Chanakya, a set of intersecting spheres of power that are endlessly pulsating, contracting and expanding over time. There was little or no centralisation. China

was very different from the caste-based model of India, where access is blocked not by a physical wall but by creating a relationship wall: by prohibiting marriage with outsiders.

China, like India, was hit hard by industrialisation. The Europeans conquered India realising that the Indian way (even after 600 years of Muslim rulers) involved endless negotiation and not compliance. Conquering China was tougher. They had walls to keep out foreigners. So the British flooded the markets with Indian-grown opium and took away their vast stocks of silver. China has never forgiven the world for the resulting 'century of shame'. It re-imagined itself with Communism, then with Capitalism, determined to get the world to tremble and obey once more.

The idea of domination is alien to the dharmic way, the arguments about Brahmanism notwithstanding made by generations of Marxist and westernised academicians. They miss the point. The Dharmic way is about collaborating with different communities in different ecosystems, keeping Brahmins on

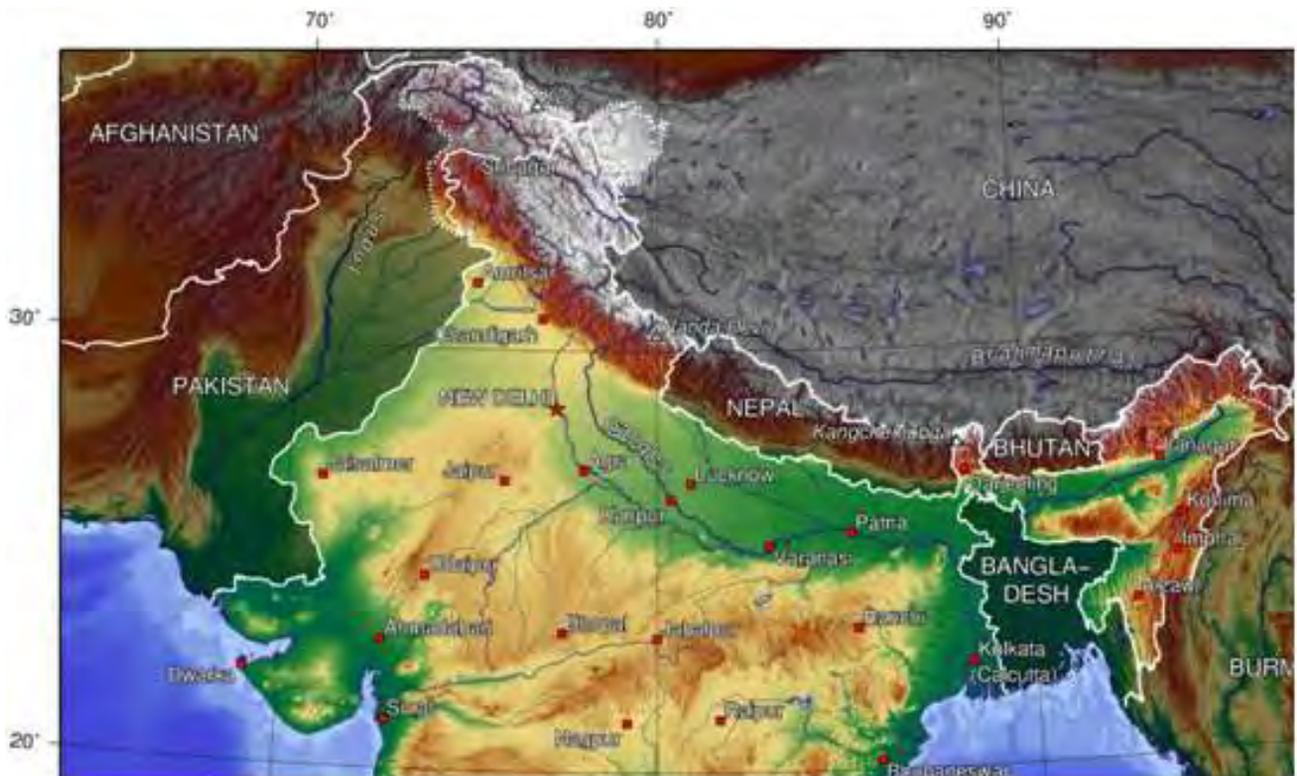
top. It is what led to creation of circular Mandala states in the river valleys from South Asia to Southeast Asia. These states were eternally fragmented and competitive and collaborative, bound by a common story of solar and lunar kings. When Islam came it introduced a new way of thinking based on one god, and one king. But it soon succumbed to the Mandala model with multiple sultanates constantly negotiating with power.

Centralisation was never an Indian idea. Mauryas never controlled the river basins of Godavari or Kaveri. Mughals controlled only North India. Half of British India was made up of princely states. Any attempt to standardise and centralise India was akin to eating on a thali not with hands but with chopsticks.

The traditional Chinese concept of international relations was based on concentric circles from the imperial capital outward through variously dependent states to the barbarians, the Great Wall was built to keep them away. With the Chinese mindset being what it is, with their ancient middle kingdom attitude, the desire to ever expand outwards;



An ancient Chinese military post



Topographical map of the Indian heartland and neighbouring countries

throughout history they have always used force to increase their areas of influence and suzerainty.

The apparent way for lasting peace with China would perhaps be for India to act as a junior partner, which can never happen. Besides, Chinese know very well that democratic India today is in position to challenge them as an emerging major power on the world stage and is a powerful threat to the established regime in China – the last bastion of a totalitarian Communist regime - a country that has vast undercurrents of democratic movement, suppressed till now by brute force. The Chinese leadership is mortally afraid of their great empire built up over thousands of years breaking up like the Russian empire after the fall of communism. This possibility that stares in the face would perhaps be sufficient justification for such an adventure as a last resort.

Few weeks before the Chinese invasion in 1962, Baba Shrii Prabhat Ranjan Sarkar had warned his close aides in Jamalpur about the impending Chinese attack and had in fact told them the

exact date. He also said, “The Chinese can never be trusted”. On June 15, 2008 ‘Sambad Pratidin’ of Kolkata ran a feature which reported his words about the inscrutable Chinese, “Like China occupied Tibet with ease, she would in the future select Nepal, the world’s only Hindu nation state. China will slowly and steadily try to ingress into Nepal. Once China succeeds in this effort, China’s future goal is North Bihar and North Bengal. If Indian leadership is weak and is unwise, China will occupy Indian territory up to Mokama in Bihar and Siliguri in Bengal”. Shrii Sarkar’s prediction may very well come

true. This time, the Chinese main strike will be through the weak points on the Bihar Nepal border. Therefore it is imperative that India’s defences along the Bihar - Uttar Pradesh and Nepal border are strengthened.

The Chinese attack and defeat in 1962 from the North and the North East set in motion the process whereby India became the preeminent power in South Asia. What would be the outcome of a probable Chinese attack through Nepal into the plains of Bihar south up to the River Ganges in the future? That only time will tell. Today both are taking centre stage influencing world affairs. ●



Indian Prime Minister Narendra Modi with Chinese President Xi Jinping

INDIA WILL NOT DIE

India will create new leaders in the future, and those future leaders will save India from destruction.

Bhupendra Singh

Post India's four day war (Operation Sindoor) with Pakistan from the night of 6/7 May till pause in hostilities on May 10, with both the US and China openly coming out in Pakistan's support it appears to the general public worldwide outside India that India stands isolated. And coupled to that is Bangladesh trying to needle India by inviting China to create a situation where the country's north east region gets cut off at the Siliguri corridor. With these seemingly unsettling portents a fear psychosis seems to have gripped a small percentage of Indians who believe that the threat of a two front war on India's

northern border looms.

They could take heart from what Shrii Prabhat Ranjan Sarkar said on New Year's Day 1960 in his Presidential address to the History Section of the Progressive Writers' Conference in Jamalpur: while concluding the same he reiterated: "I am an optimist. India will create new leaders in the future, and those future leaders will save India from destruction. India will not die.

The four days which involved precision air strikes by the Indian Air Force (IAF) on selected targets in Pakistan, which the Chief of the Defence Staff Gen Anil Chauhan described as a non contact multi domain conflict involving both

kinetic and non kinetic elements, exemplified the future of war. But there was flip side to this. As the General himself affirmed that 15% of the operational time was spent countering fake narratives and disinformation.

It is in this domain that the lies by the state of Pakistan apparently got the better of India which presented facts by way of satellite pictures and other such evidence of the hostilities' outcome. On such disinformation on a massive scale the CDS underlined the need for India to have a dedicated information warfare system in place. During actual conflict India's strategy laid stress on fact based communication.



Indian Prime Minister Narendra Modi with Chinese President Xi Jinping

Initially two lady officers briefed the press on behalf of the Ministry of Defence while the senior military leadership was engaged in operations; when there was a pause in the conflict from May 10, the Directors General of Army, Air and Naval Operations started briefing the media.

To add to this is the fact that more than 80% of the equipment procured by Pakistan over the last few years came from China and that some kind of support and maintenance from original equipment suppliers was provided during the conflict by the Chinese. India by contrast relied on equipment manufactured in India like Akash achieving success through effective system networking, integrating both Indian and overseas radars into cohesive defence structures.

After the pause in hostilities at home all opposition political parties kept pressurizing the Government to declare aircraft and equipment losses, without for a moment stopping to think that such a demand was playing into the hands of the enemy country Pakistan which was directly behind the dastardly terrorist attack in Pahalgam in April. Many TV channels openly came out against this and dubbed some of the political parties as agents of Pakistan willy-nilly supporting their cause and helping them to reaffirm their claim that they had actually won the war.

Let us have a brief look at military history which would help to clear the air. During World War II the Allies lost 91,015 aircraft and 18,587,000 soldiers while the Axis powers lost 70,569 aircraft and 5,930,000 soldiers. Everyone knows who won the war. In the 1965 Indo Pakistan conflict on August 5, Pakistan launched Operation Gibraltar to instigate Kashmiris to rise against India. This was followed by Operation Grand Slam on September 1;



whose aim was to take over the Akhnour Bridge in order to cut off the only road to Rajouri and Poonch. Pakistan tanks were advancing menacingly in the Chhamb area when the IAF was asked to launch fighter aircraft to support troops on the ground.

Three formations of vintage Vampire aircraft took off from Pathankot and struck Pakistani tanks on the fading twilight hours. Four Vampires were shot down and three pilots lost their lives, but the aim of blunting the Pakistani thrust by tanks was achieved. In the 22 days of conflict in 1965 IAF lost 59 aircraft and Pakistani Air Force lost 43. Indian army captured the vital Haji Pir pass and in the Punjab it had reached the gates of Lahore. Ultimately despite having modern sophisticated aircraft, tanks, guns and other equipment generously given by the Americans, Pakistan completely failed to achieve its aims of militarily wresting Kashmir from India.

In another example, eight years later in the Yom Kippur war the Israeli losses on both the Egyptian and Syrian war fronts were staggering. In the first twelve hours of the start of the fighting 30 A 4 Skyhawks, 6 F-4 Phantoms and 4 Super Mystere fighter jets were downed. On the whole Israel lost 102 aircraft and yet came out victorious, it had surrounded the Third Egyptian Army west of the

Suez Canal and had taken back the Golan Heights from the Syrians and had reached the outskirts of Damascus. These examples drive home the point that success or failure in war is not determined by military losses. And sadly the negative publicity by the international media which went to town against India, has to be viewed in this background.

Military leaders both Indian and Pakistanis fortunately went about their business professionally keeping away from screaming politicians spewing venom and rhetoric, especially those in Pakistan who knew they were badly hit, so badly hit that they produced a dossier about all the places hit by Indian forces deep inside Pakistan. This was of course meant for the benefit of international community to garner more financial aid for a nation already bankrupt, besides the bailout package granted by the International Monetary Fund and the World Bank.

Today despite sending a clear message that India will no more tolerate terrorist attacks on its soil from across the border there's a feeling of India standing alone and is in danger, we should remain vigilant and prepared and remember the words of Shrii Prabhat Ranjan Sarkar that "India will not die". ●

India's

Middle class that is the backbone of society it is not just good for growth but vital for democracy itself.

■ Srikant Sharma

Debt Ridden Middle Class

The 2021 pandemic caused households across India to face debts not experienced before. Rising medical expenses, crashing incomes, waning savings, higher rental costs and the increase in prices of basic retail consumer goods contributed to this trend and continue to do so. As a result there was a consumption slump in low and middle income groups in semi urban and urban India.

After pandemic lockdown restrictions were eased, India's

middle class consumers whose salaries were credited into their accounts but could not spend any of it on travel started spending more; this trend was touted as revenge or pent-up consumption giving an impression of an economic recovery. This short spurt of optimism did not last long due to deeper structural factors at play. What looked like a rebound was actually the beginning of a deeper and longer-lasting decline in the financial security of India's middle class individuals or households.

One of the biggest problems affecting middle-income groups is that their incomes have stopped growing at the rate at which their expenses are rising. There is no longer a correlation between productive work and income gains. The impact of technological disruption on the labour market and poor job creation have also contributed to stagnating wages. Adding to the difficulties of those seeking good employment opportunities is jobless growth in addition labour intensive





Source: Reserve Bank of India

employment opportunities continue to stagnate in urban areas, while unemployment of youth remains particularly high.

According to income tax data and other reports, the average income for middle-class earners has stayed around Rs 10.5 lakh per year for more than ten years now. Adjusted for inflation, the real value of their earnings has dropped sharply. Their consumer purchasing power has fallen by about one-third over the past decade. This means people can afford much less today than they could ten years ago, even though their salaries have stayed the same. As a result, many families are cutting down on essential expenses like healthcare, education and daily consumption just to balance their monthly budgets.

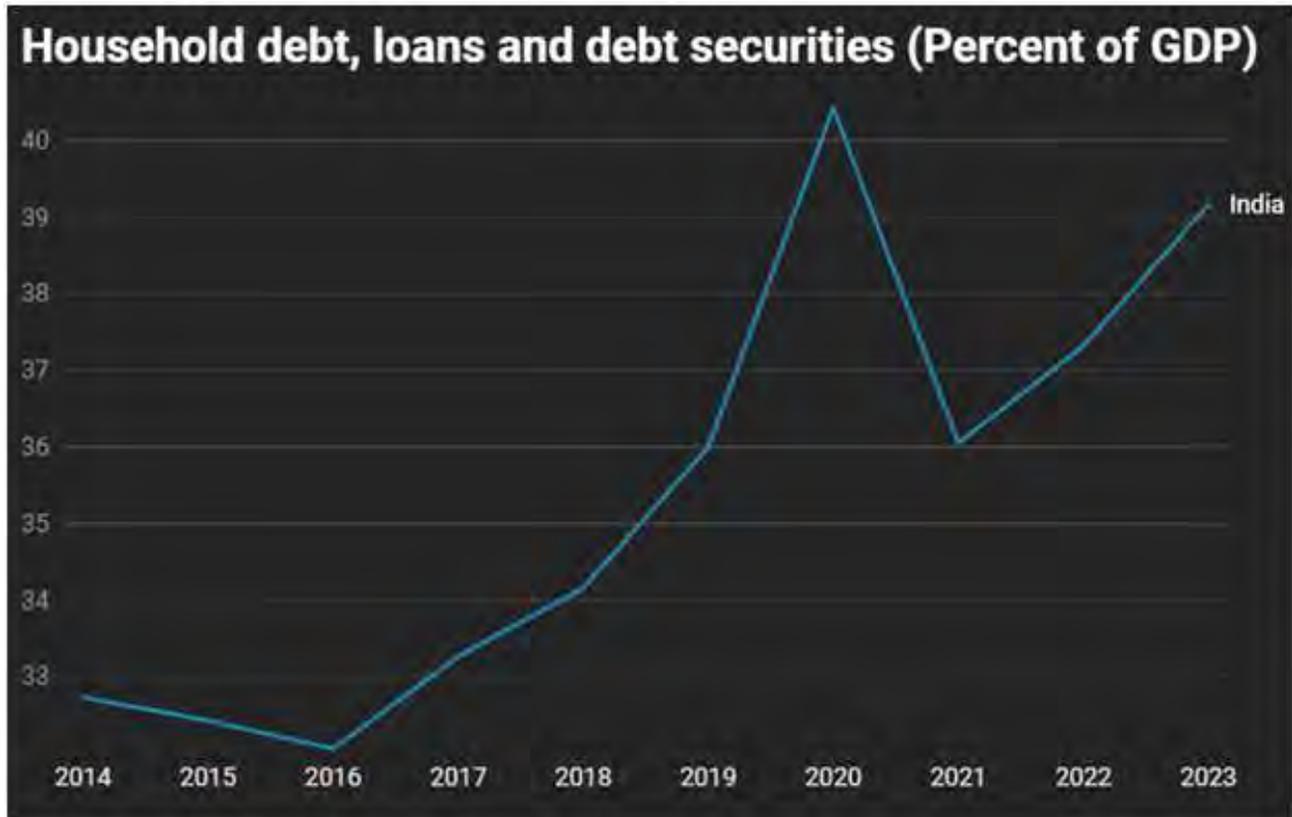
The cost of living has also risen significantly during this period. The prices of basic goods and services such as fuel, medical care, and school fees have risen

faster than wages. For a section of society that once believed in saving and gradually improving their lifestyle, just making ends meet has become a struggle. But this pressure is not just economic. The constant stress of trying to manage monthly expenses with limited income is taking a mental toll. Many middle-class families live with daily financial anxiety the worry of emergency expenses, the guilt of cutting corners and the fear of slipping further down the economic ladder. These burdens rarely appear in official statistics.

So far government fiscal policy's response has not been meaningful. The new tax regime in Budget 2025 raised the zero tax limit to Rs 12 lakh. While this sounds like major relief, it helps only those who do not claim exemptions and deductions. For most middle income earners who rely on housing loan deductions or savings-related exemptions, the benefit is small or even negative.

These data-trends show that an average middle class person is losing his economic strength and socio emotional stability. What was once recognised as an aspirational class known for planning, saving, and striving is now borrowing and struggling just to stay afloat, and this indicates a serious concern.

The hidden debt accumulation and its explosion currently gripping India's lower middle class households earning between Rs 1.25 lakh and Rs 5 lakh annually is an inevitable outcome of sustained policy neglect, weak financial regulation and the absence of a social safety net. Over the past few years, nearly every economic pillar that once provided stability to this group has either crumbled or turned hostile: these include real wage growth (income adjusted for inflation), schemes providing credit-backed guarantees offered by the government to small and medium



Source: International Monetary Fund

scale enterprises on which members of the lower income group are reliant for job creation.

This has resulted in a structural financial crisis playing out quietly in Tier-2 cities, salaried households and for smaller entrepreneurs, many of whose firms are on the verge of insolvency. According to Morgan Stanley early 2025 household debt in India stood at 23.9% of GDP, up from 23.1% the year before. This figure conceals a dangerous underlying trend: the bulk of new borrowing is concentrated in unsecured personal credit, especially among vulnerable lower income households. What is a greater cause for worry almost 33% of these loans are being used for essential consumption, groceries, medical expenses and school fees rather than to create productive assets.

At the same time, net financial savings remain at a historic low, having fallen to 5.3% of GDP – the lowest in around five decades. This suggests that

families are not only borrowing more, but also saving almost nothing, leaving them acutely exposed to even minor economic shocks.

This erosion of financial resilience has unfolded in full view of India's top economic institutions. The Reserve Bank of India, though responsible for overseeing credit health, acted only in late 2023, increasing risk weights on unsecured personal loans by 25%. While this was a clear signal of institutional concern, it was both belated and insufficient.

Credit card non performing assets (or credit card debt that cannot be recovered) surged by 28.4% every year- reaching Rs 6,742 crore by December 2024. Outstanding credit card debt has more than doubled, to Rs 2.92 lakh crore that year from Rs 1.4 lakh crore in 2020. The Ministry of Finance, too, has failed to meaningfully engage with this unfolding crisis. There is also very little the government is doing to

actually study this issue.

While Union Budget 2025 expanded the zero-tax threshold to Rs 12 lakh, this tax-base centered relief is only available to those who have chosen to be assessed under the new tax regime. This does not allow them to claim exemptions for housing loans, insurance premiums and education. In effect, this policy offers little or no real benefit to lower middle class families who depend on these deductions to stay afloat. Worse, borrowing taken by those more likely to default on their debt has surged, with 68% of subprime borrowers under financial distress, many of them borrowing afresh to repay previous loans.

Yet, there is no targeted financial literacy or credit regulation framework in place to stop this vicious cycle. Delinquency is now rising even among the smallest loan segments. Defaults on personal loans under Rs 10,000 rose 44% between December 2023 and mid-2024,

underlining just how fragile household balance sheets have become.

The root of the middle-class crisis lies not in laziness or lack of ambition but in the collapse of job creation and income mobility. As economist Arvind Subramanian notes, many Indians are not paying taxes simply because they do not have enough income to be taxed.

Budget 2025's increase of the zero tax threshold is practically irrelevant for millions who are either underemployed or entirely jobless. With graduate unemployment at over 40%, the age old middle class belief education provides economic security has broken. White-collar jobs too are being steadily eroded by automation, outsourcing and informalisation.

In the face of this vacuum, the middle class has turned to whatever short-term relief is available. From "buy now pay later" schemes to rolling credit card payments, financial survival now depends on fragile credit arrangements. A significant number have begun redirecting

capital from traditional savings into high risk investments like small cap stocks and futures and options trading, often using borrowed money. This shift reflects not confidence in markets but desperation and lack of better alternatives.

What makes this crisis more severe is that there is no real safety net for the middle class. The poor, at least on paper, receive welfare benefits, ration subsidies and direct cash transfers. The wealthy enjoy capital buffers, tax shields, and advisory networks. The middle class, however, is caught in-between too privileged to qualify for welfare yet financially too fragile to withstand economic shocks. There has been no structurally innovative policy that speaks to this segment.

Private healthcare is costly, unemployment insurance is non-existent and housing is increasingly unaffordable. Into this policy vacuum has emerged a different kind of coping mechanism, identity politics. A large section of the middle class, feeling economically powerless,

has gravitated toward religious nationalism, cultural pride and symbolic victories. The elections last year in Maharashtra and Haryana showed how economic anxiety can be overwhelmed by displays of faith, national pride and spectacle.

Governments have substituted structural reform with sentiment and this shift has found willing participants. This is not ideological allegiance but psychological refuge. It fills the emotional void left by economic failure. However, this decline is reversible. What the middle-class needs is strategic policy reforms that offer stable jobs, affordable healthcare, regulated credit access – and mental health support. A recalibrated economic vision that sees the average middle class not just as taxpayers or consumers but as citizens worth investing in remains more vital now than ever.

A middle class that is the backbone of society must regain confidence, security, and purpose. It is not just good for growth but vital for democracy itself. ●



India's Olympics Future

Since the start of the Olympics movement, India has won only 10 gold medals as compared to China's 303

 Nand Varma

comprehensive way China has done.

On 2024 Olympics India had a chance to win 95 medals from 69 events yet only six came home this year. It had the chance to reach the finals in as many as 42 disciplines, yet only featured in 16. The 1.4 billion Indian citizens had hopes pinned on some top class athletes for medals such as Neeraj Chopra, PV Sindhu, Mirabai Chanu, the Indian hockey team and definitely Vinesh Phogat.

One of the main problems is perhaps the lack of spending that you have to invest to get the return.



Isn't it a cause for wonder why the biggest economies in the world, USA and China, are always right on the top of the medal tally, but India aiming to become the third largest economy by 2029 is nowhere on the horizon. Since the start of the Olympics movement India has won only 10

gold medals as compared to China's 303. In 2024 Paris Olympics India brought home just six medals winning no golds. Lack of investment and governance issues contribute to this huge disparity. To compete globally, India needs substantial investment in infrastructure and athlete development, the

Yannick Colaco, Co-Founder, FanCode laid emphasis that sports at the Olympics shouldn't be looked at in isolation and that the impact athletes have had can't be judged by medals alone, but must include their performances. "While the Olympics come every four years-athletes are competing every year

in different events and it's important we follow or cheer for them every time. For sport to really grow, a great deal of investment needs to be made in it at various levels throughout the year, in structure, infrastructure and access”.

According to media reports India spends about 1.13% on sports when compared to what the China spends every year. In absolute terms India's sports spending is approximately Rs 3,400 crore while China spends Rs 3 lakh crore every year. Funds apart, channeling and sports governance also play important roles. China has implemented a comprehensive sports governance system, spearheaded by the General Administration of Sport (GAS). Positioned directly under the Central Government, GAS is the primary agency responsible for shaping the country's sports policies and strategies. In 2023 alone, the Chinese government allocated \$3.2 billion to the sports sector, reflecting a significant investment in the country's sports infrastructure and athlete development as part of its Strong Sports Nation by 2025.

India on the other hand with sports governance in India faces different problems due to involvement of politicians in sports administrations. Many times governing bodies for different sports have been suspended, warned or even banned by the international bodies including the All India Football Federation (AIFF), the Indian Olympic Association and Hockey India. AIFF's suspension in 2022 came in place owing to 'third party' influence, referred to the Supreme Court-appointed Committee of Administrators (CoA), which was overseeing the body's day-to-day affairs. The top court stepped in when AIFF did not conduct elections for the President's post, following the end of the term of the last incumbent. Regarding the Indian Olympic Association (IOA) it stared at suspension the same year from the International Olympic Committee (IOC) after it flagged ongoing internal disputes, governance shortcomings and ongoing court cases. The IOA threatened to suspend the Indian body and asked to put its house in order through an elected governing body.

China hosted the Olympic in 2008; India despite its present world economic status is still trying to host one. The Beijing Games 2008 had two highlights, the Bird's Nest and the Water Cube, which till date serve as great tourist attractions. Even the London Olympics in 2012 is an example where sustainability took the centre stage, serving as inspiration to countries like India, who have a chance to develop sports infrastructure on these lines. Not that India has not developed world class infrastructure. Hosting the 1987 Cricket World Cup or the 2010 Commonwealth Games, the nation achieved significant success and built top-notch stadiums, arenas and villages. Then there's the Khelo India programme to revive sports culture, enabling sports facilities at the grassroots level, similar to China's Provincial Sports Academies and part-time sports schools.

But what stands out for China is its Olympic Sport Strategy, which prioritises the making of champions, with elite sport success serving as a key focus. They emphasise skill based sports



The Beijing nest

and disciplines characterised as "small, fast, women, water, and agile" areas where global competition has traditionally been less intense.

Cricket, by far the most popular pastime in India, boasts a lucrative domestic league, and the country soars in the sport's top international echelons. Sports promoters have also unveiled a professional league for kabaddi, an ancient South Asian sports. However, in a country where cricket is so celebrated, a dream of hosting the Olympics appears 'all sound and no fury'. This is because there's lack of would be sponsors.

Another is of Olympics viewership on television. While Cricket's Indian Premier League (IPL) attracted 168 million on the opening day itself, JioCinema's offer of free Olympics viewership hoped for regular viewership of 150 million, but how many actually viewed is not clearly known.

Industry players, however, look at a bright future for the

Olympics in India and believe that sponsors will keep coming in. FanCode's Colaco believes that the country has a large young population and that sports are the best outlet to reach out and engage. "There is no doubt that sports will continue to grow in India - more and more companies are coming forward and doing their bit for the ecosystem to improve. Government continues to work and the PM has reiterated multiple times his vision of making India a sporting nation," he added.

In a rather encouraging development, the IOC, which has 15 top-tier sponsors, expects to add an Indian one soon amid the country's growing influence over the Olympics during a bid to host the 2036 Summer Games. Speaking during the Paris Games, Anne-Sophie Voumard, the IOC's marketing director termed India a country with potential and commended its developing economy. "We would love to welcome a first The Olympic Partner (TOP) sponsor from India

and I am sure that this is going to happen very, very soon. Its GDP is increasing and developing really, really nicely," Voumard said.

Still why India Struggles to Win Olympic Gold? Even though the government has overhauled an athletic system that was once underfunded and corrupt, but the pressure to perform weighs on competitors. But every four years the same questions are posed in India. Why is the country so bad at the Olympics? And does it even matter? Prime Minister Narendra Modi, keen to raise India's global profile, has decided that it does.

After India's substandard performance at the 2016 Games in Rio de Janeiro — one silver and one bronze — the government began funneling money to a sports bureaucracy that was underfunded for decades and stained by corruption. Private ventures stepped in, training elite athletes whose upward trajectory they might be able to harness. And state money has started to trickle to grass-roots sports too, especially



Sports(gymnastics) training in China



in the country's northeastern region, from where the most powerful crop of Olympians come.

“Now the government is trying hard to change the sports system,” said Vijay Sharma, a weight lifting coach who has worked with Tokyo silver medalist Mirabai Chanu for seven years. “But they have to do a lot. It's a long journey they have to run.” “It could be the start of a new era in Indian sport,” said 2008 Olympic gold medalist in shooting Bindra.

In 2024 whole of India was overjoyed when India defeated Germany to win bronze in hockey, the team's first medal in more than 40 years. But for India Tokyo was a disappointment winning only six medals, even though the 127-member Olympic contingent, was the country's largest, youngest and most decorated to date.

Not everyone in India however is convinced that the country needs to measure its national self-worth in Olympic medals. India, they say, is already a sporting powerhouse, just not in pursuits that are in the Olympics.

Mary Kom, a light-flyweight boxer from Manipur who grew up

rationing meals to save money for a pair of sneakers and won bronze at the 2012 Games in London, says “Manipuri people have a fighting spirit, especially women who have extra energy”.

She galvanized a generation of Manipuri athletes, including Chanu, the weight lifter, who won

silver in the 49-kilogram class in Tokyo. “From now, India will do well in the Olympics,” Chanu said. “Young people will see me, and they will be inspired, just like I was with Mary Kom.”

Viren Rasquinha, a former Indian hockey captain is now the chief executive of Olympic Gold Quest, a nonprofit group founded by former top-flight athletes to promote the next generation of talent. He said that the national sports authority has shed some of its lumbering, graft-ridden reputation, creating an ecosystem of coaches, training facilities, infrastructure and equipment takes time. He said “Rural youth have the passion and fire in the belly, which is missing among the students in the cities,” whose group has funded some of these athletes.

There's still a long way to go, the old slow pace just won't do. A corruption free revolution in sports is needed with moralists at the helm of sports administrations, before the Indian economy like other top economies of the world, matches with number of Olympic golds won. ●



Manipur athletes

This is the third installment in our series of seven articles. This month we continue with our examination of several theories within standard economics and how they present society as functioning in a misleading way. This contributes to impeding the establishment of economic democracy and the masking of certain ecological dynamics and their consequences.

Thomas Kuhn (1962) asserted resistance to innovations in scientific thought can, at times, be based on an unsound adherence to a prevalent paradigm and status quo. Shrii Sarkar warned us again and again about such dogma in all three spheres of life.

Standard economic theory, neoclassical economics, is constructed, in large part, on the original water diamond paradox posed by Adam Smith in his *Wealth of Nations* (1776, p. 20). We paraphrase: why are diamonds, which are generally useless, so much more expensive than water, without which we cannot survive?

THE CHOICES We Make

Michael Zimmerman

The poor and middle classes are captured by an economy bereft of neohumanistic principles.

Smith's paradox was solved, using the relatively new differential calculus: one is not paying for all units of water and all units of diamonds, only the last unit. The marginal unit.

The transition of 19th century political economy to 20th century academic economics was ushered in by a group pursuing this line of theorizing. They became known as the marginalists: William Stanley Jevons, Carl Menger, Léon Walras, Francis Edgeworth and John Bates Clark. However, in the study of path dependence (David, 1985) the

solution to the water diamond paradox is just another example of an innovation achieving market superiority over more logical alternatives. Or in this case, academic superiority over alternative schools of economic thought. The perception that measuring change at the marginal unit was simply an analytic tool was misunderstood. For the next 150 years it became the edifice upon which formal academic economic study was constructed, marginal: revenue, cost, product of labor, propensity to consume,





propensity to import, propensity to save, and rate of substitution – they all became established economic canon.

Utility theory is central to the discussion of marginalism. The idea that *maximizing* personal enjoyment, personal gain, or utility, can be measured. Stigler (1973) notes that utility theory existed for at least seventy-five years before it became economic canon. However, he asserts it was not a pursuit of increasing empiricism that led to its acceptance. It was a change in intellectual values. It was the desire on the part of certain scholars in the age of political economy to be more scientific. Mirowski (1989) notes those founders of the marginal revolution received friendly warnings from contemporary physicist that “borrowing” equations from physics and applying them to utility theory was inadequate if not misleading. Their resulting static equilibrium models could not explain the capitalist market economy.

For the marginalists, utility theory was an alternative to the labor theory of value. It was a way to defend their preference for

perfectly competitively markets: no government interference in the operation of markets, no regulation of market power, no protection of worker's rights, no unions, no progressive taxation. It evolved into standard economic theory's response to the socialist calculation debate: it avoided the Marxist critique of capitalism.

Through this vehicle of utility, it could be claimed the

consumer was the driver of the capitalist system. Standard economic theory “proved” this assertion by models whose simplifying assumptions and differential calculus drew the economic student into a world view in which consumer desires were the engine of the capitalist economy. However, this idea of “consumer sovereignty” as the system by which society provides



for its needs, how it maintains and sustains itself, was *meaningless* (Todorova, 2013). Such a system would require a monopsony of consumers – that is, a market comprised of several sellers with one buyer. Yet, such a system is an *impossibility as initiative lies with producers not consumers* (Todorova, 2013; Robinson, 1933/1961). There is no market mechanism that *ensures* households –that do not own the means of production – will have their consumption needs met (Todorova, 2013).

The questions of whether or not real resources should be utilized in a particular manner and whether or not they should be for sale in the first place, are not addressed by standard economic theory. Indeed. Monetary policy is primarily focused on protecting the payment system: ensuring domestic and international payments can clear when presented for payment.

There is an interdependence between households as consumers (buyers) and firms as producers (sellers), but the seller's position is one of survival (Fligstein, 2001). A seller's very survival, its very

existence, and the lives of the individuals employed by such a firm are on the line. A seller must be successful if they are to maintain, sustain and replicate themselves, quarter after quarter, year after year. In the social arenas called markets, the orientation of dominant firms is to survive against challengers. Techniques known to any MBA graduate are used to those ends: marketing, advertising, price discounts, product diversification, antitrust avoidance. Practices so normalized we do not give a second thought to how they protect the inherent exploitative nature of capitalism.

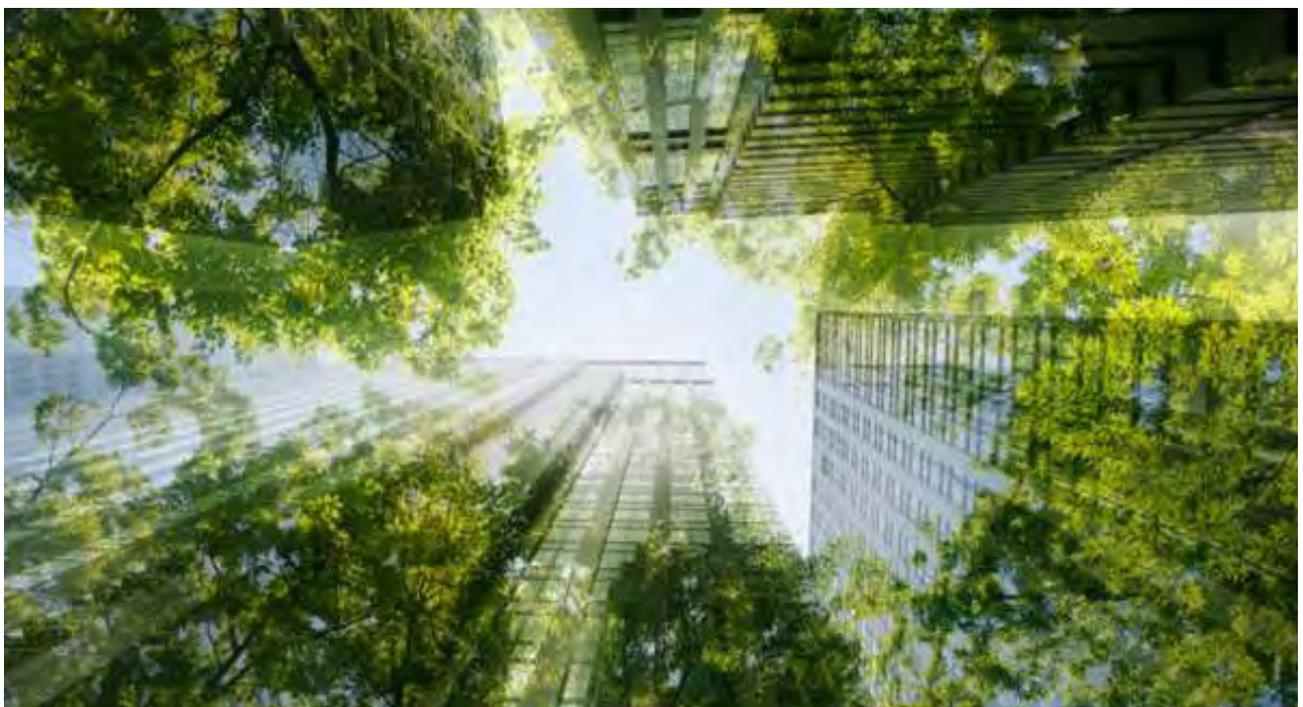
Standard orthodox economic theory asserts the above narrative regarding buyers and sellers, the market system, is the result of natural laws. Laws that always result in the allocative efficiency of the self-regulating market.

The market is, at all times, the best way to allocate goods and services. Such arguments are not supported by empirical evidence and are rejected by Shrii Sarkar. He makes an alternative choice, the three tiered economy. He demonstrates that minimum necessities can be guaranteed to

people, at affordable prices, *by removing certain goods and services from the market system*. In this way, the coercive nature of the profit impulse, that drives the survival constraints of firms, *in a monetary production process* in which *money is not neutral* (Keynes, 1933), will not impede people's access to basic necessities.

In Shrii Sarkar's system most goods and services are delivered in the first two tiers of his three tier system. The majority of people are employed in the first two tiers: they own smaller business or are members/owners in cooperatives. Their compensation, their access to the local money “thing”, the monetary unit or token will be provided in those two tiers. This is the basis of economic democracy: an economic independence born out of an independence from conventional social, political, and cultural hierarchies.

When we look closely at capitalist social relations, as supported by basic standard economic theory, we understand that it is not that far removed from colonialism. Capitalist social relations appear to function *only*



due to the internal mechanics of the working-class household. Households have little to no independence. Households *must* sell their labor power to producers for a wage. The wage *must* be paid in the unit of the state. Taxes *must* be paid in the state's monetary unit. In the colonialist period, indigenous people were forced to work as wage-laborers or produce cash crops to earn *colonialist* currency and pay *colonialist* taxes in that same *colonialist* currency. In this way the colonial economy was monetized. (Marx, 1867/1990; Forester, 2005).

In many nations today, working class households, particularly poor working class households structurally serve much the same exploitive purpose as did colonial indigenous populations. They affirm the currency and monetize the economy. Sometimes we find the more things change the more they are the same.

Shrii Sarkar asserted, to establish political democracy, economic democracy must first be established. The poor and middle class cohorts of the electorate must first establish economic democracy. Yet, this is extraordinarily difficult as they cannot de-monetize their communities from the state's currency. Similarly, global south countries have difficulty de-dollarizing their domestic economies. That is, establishing independence from, or at a minimum, wresting a modicum of equity from the centers of global economic and political power. The poor and middle classes are captured by an economy bereft of neohumanistic principles.

The interests of traditional working class – i.e. the non-monetized – households are not represented in the dominance of economic marginalism and market ideology as expressed in the political sphere. Shrii Sarkar said



"... economic problems have only one solution: genuine love for humanity. It is this love that will direct humanity in what should and should not be done. . . It is only necessary to look upon humanity with honest sympathy" (Sarkar, 1959).

The decision to look upon humanity with honest sympathy is a *choice*. It is a *choice* based, in part, on the acknowledgement of an independent morality (Ac. Acyutánanda Avt., *The Prout Journal*, March 2023) based on spirituality, neohumanism, on Yama and Niyama, on aparigraha. Shrii Sarkar emphasized this *choice* in many ways including his Prabhat Samgiita 1041 *Anek Shuniá Anek Bháviá*, in the lyric: "...finally I decided to love

You..." A *choice* in recognizing genuine transcendent love.

Next month we examine Shrii Sarkar's veiled reference to the first and second laws of thermodynamics. Standard economic theory traditionally ignored those concepts. In doing so it masked the detrimental effect of incessant GDP growth, spinning it into an illusory benefit.

Lastly, we introduce the problematic investment savings / liquidity preference (IS/LM) model in standard economic theory and why there have yet been no further great depressions since 1929. ●

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In today's crisis ridden world of erupting military conflicts and stormy climate change with extremes of weather fuelling insecurity, people worldwide turn to one asset — gold, which for over a millennia has been considered sound as an investment for security. It's a rare precious metal and its demand grows in appeal despite price climbing rapidly and battles raging, gold still stands out as a financial fortress these trying times.

In 2024 the global demand for gold was a record high of 4974 tonnes, of which 563.4 tonnes was bought by Indians for jewellery. This record was driven by central banks to a large extent. Why is that so? It is because gold is precious and non corrosive, but strangely it is not as rare as silver. Roughly there is 7.5 trillion kg of silver available in the earth's crust, gold is more. But here's the environmental catch, extracting

Gold - the Capitalists' Sword Arm

■ Karunakshim Vatsalam

one tonne of gold creates 100,000 tonnes of waste rock. To understand more easily — one gold ring causes 30 tonnes of environmental waste.

Let us take a brief look at Earth's precious metals. Besides gold and silver which have both been made into currency and objects of art since before recorded history began, however, the platinum group of elements, (platinum itself, palladium, iridium, osmium, rhodium and ruthenium) are also important precious metals. Platinum and palladium have international currency codes assigned by ISO, just like gold and silver. Gold has

been mined for thousands of years, and experts estimate that over 311 million kg of gold have been produced during human history that would be a cube roughly 25 metres on each side. Silver on the other hand to date; some 1.4 billion kg has been mined throughout human history. However, silver corrodes, and just under half of that silver no longer exists as a metal. Of what has been mined, only 777 million kg still exists.

Gold and silver are most famous for use as portable wealth. They are used by countries around the world both as common currency and as bullion. Coins of





other precious metals do exist, but are rather rare. They are also used in jewellery and objects of art in general. Gold has seen use in medicine (because it is harmless to the body), and both are vital to the electronics and tech industries. More than half of the world's total production of platinum and palladium goes to the automotive industry. Only a few grams are used in each vehicle, but the world builds a huge number of cars annually. As electric and hybrid vehicles become more common, less PGM's are needed for catalytic converters, but more are needed for fuel cells and certain other types of electric power generation.

An interesting fact about gold is that it is part of Earth's early history; it arrived 4.5 billion years ago. According to Dr. Jun Korenaga professor of Earth and Planetary sciences, gold had quite a dramatic past. Supernovae or cataclysmic stellar explosions and star collisions kept occurring in the

universe. The extreme pressure of such imploding stars was so high, sub atomic protons and electrons got pushed into their core forming neutron. Rapid neutron capture by iron then created heavy elements like uranium, lead, silver and gold. This happened very quickly and then these elements were thrown into space. Thus metals like gold and platinum arrived on Earth while it was still forming. About 4.5 million years ago Earth was hit by a Mars sized rock and the moon formed as debris from this collision went into an Earth orbit.

Despite its above history and not taking gold for granted, Gold is the sword arm of capitalism. Its mines echo with hardship and ecological harm. Gold mining meant the degradation of rivers, large movements of earth and deforestation. Gold mining first in the gold rush California USA and later in Southern Africa involved many labourers to work in the mines, they were Whites and

Blacks and Chinese, it was the start of the globalisation of mass mining or taking out as much earth as possible for processing it with chemicals mostly hazardous.

This huge influx of people affected the indigenous communities living in those gold regions. This caused genocidal violence in California especially against the Yuki Indians, who suffered a dramatic population decline.

In Southern Africa it became British settler colonialism, the mines started attracting migrants from far away into ghettos were they were housed, searched daily and were subjected to racial management by white firemen and engineers. This was the origin of restrictions on travel and other discriminations that became central to the future apartheid state. The mass transfer of white miners transformed this colony into a powerful part of the idea of white settler's dominions in the British Empire.

Thus was sown the earliest seeds of a gold mining capitalism in California. In South Africa the gold rushes became a race for money that could have been made in London stock exchange compared to actually extracting gold from the ground. Previously the mine itself was the gamble but thirty years on there was booming company formation in London with enterprises claiming they could extract gold and make large profits.. But what they actually were, really vehicles for speculation, booms and bursting bubbles that transformed cultures of risk in the capitalist world.

Today gold is considered the bedrock of the financial world. The monetary system of today is over 2000 years old, with origins in gold it was a blessing for exchange of goods when barter system at times generally seemed one sided at times unfair. Today that blessing has gone; gold has turned to paper



in large or small quantities. In USA the world's richest country gold and silver coins were legal tender till 1934, it is not so anymore. Full reserve gold banking industry would still be controlled by the same financiers, as is evident from

gold distribution and its international pricing today.

Given gold's history and its control and monopoly by the financiers of the West, especially the dollar based ones – that unequal system must change, sooner the better. ●



WHEN THEY MARCHED IN A CHRONICLE OF NDA'S FIRST DAUGHTERS

■ Maj Gen Sanjeev Dogra (Retd)

They arrived not with fanfare, but with grit stitched quietly into their hearts. It was July 2022.

The monsoon had just begun to sweep through Pune, soaking its ancient streets and distant forts. On a platform at Pune railway station, nineteen girls in civilian attire assembled after stepping off long-distance trains—duffle bags in hand, nerves tight, and eyes wide with the anticipation of history.

A tall drill Ustad with a chest full of ribbons and a moustache trained by generations stood waiting. His voice, when it came, was sharp yet proud. “From this moment, you are not civilians. You represent the Indian Armed

Forces. The country is watching. Walk like one, carry yourself like one.” Startled into attention, they fell in. That line would stay with them long after their boots had left Platform No. 1.

The convoy moved through a city rich in martial legacy—past Shaniwarwada, past the rolling expanse of Pune Camp, and toward the cool waters of Khadakwasla. The Tri-Shakti Gate of the National Defence Academy (NDA) loomed ahead. They passed through it slowly, uncertain but proud. The Sudan Block came into view, regal and eternal, as if waiting to record this new chapter in its storied walls.

They were led to Romeo

6

As they looked around, the scale of their leap became visible. 19 girls among over 2200 male cadets. Odds were overwhelming, but so was pride.

Squadron, part of which had been refurbished with care and attention to detail. Enhanced lighting, secure fencing, designated lady duty officers, and minor layout changes weren't signs of



separation—they were signs of a thoughtful institution preparing its daughters for battle, not merely hosting them. Behind the scenes, months of preparation had taken place: security protocols were redefined, a new code of conduct evolved, and traditions—long steeped in a male-only legacy—were revisited and modernised, without losing their essence. From day one, the message was clear: the Academy was not making exceptions. It was making history.

As they looked around, the scale of their leap became visible. Nineteen girls. Over 2200 male cadets. The odds were overwhelming. But so was the pride. What played in their minds? Perhaps uncertainty. Perhaps resolve. But definitely this: that nineteen of them would be course-mates for life, joined by the most powerful bond the Academy forges—one not of friendship, but of shared fire, struggle, and purpose. They were a course, and that meant everything.

The first term hit like a monsoon storm—early mornings,

drill square corrections, endless PT, obstacle courses, academic classes, and military routines so tightly packed that even blinking seemed a luxury.

The Drill Instructors, or Ustad, roared louder than the skies. But beneath their thunder, they watched over the cadets like elder brothers—strict, disciplined, but fiercely protective. They were quick to punish, but quicker to acknowledge effort. The Physical Training Instructors (PTIs) were quieter, more methodical. Their task: transform girls into soldiers—agile, strong, and enduring. The obstacle course, log races, fireman lifts, and punishing endurance runs built more than muscle. They built belief.

And then came the academic classes—held in the imposing Sudan and Manoj Pandey Blocks. Cadets rushed in after morning drills, breathless, still catching their last sips of tea. Subjects ranged from international relations to military history, physics to geopolitics, and foundation-level knowledge of all three services. Some cadets found themselves so

exhausted that the line between blinking and dozing was often just one nod—a scene familiar to every cadet ever trained at NDA. But the girls held their own. In classrooms, on quiz fields, in lectures by decorated officers—they asked questions, gave answers, and soaked in knowledge that would serve them far beyond the classroom.

If the classrooms sharpened their minds, it was the outdoor camps that tested their soul. Living under canvas, rationing biscuits, learning cross-country navigation, reading maps in rain-soaked darkness, leading squads through unfamiliar terrain, surviving on cold meals and camaraderie—this was where officers were made.

The girls didn't just survive. They led. They developed a natural camaraderie with their male course-mates, forged through shared mud, firewood, bruises, and laughs. Bonds formed in the field had no gender—only trust, sweat, and the silent nod of mutual respect. The Divisional Officers, who oversee the training, grooming, and overall



development of cadets, played a pivotal role in this journey. Beyond their instructional responsibilities, they became mentors, moral anchors, and guiding forces. By the time a cadet completes sixth term, the Divisional Officer has already shaped their mindsets, value systems, and leadership character with subtle precision and enduring influence.

By third term, jokes flew in the ante-rooms. By fourth term, they were picking each other up after falls—literally and figuratively. By sixth term, they no longer looked like "the first batch of girl cadets." They looked like leaders.

Life at NDA has a rhythm. You don't control it; it shapes you. The soul of NDA lives in the scent of wet parade boots, ironed uniforms, and monsoon-washed earth. It lingers in the echo of commands at dawn and laughter at dusk. It's in the quiet pride, the shared fatigue, and the invisible thread of honor that binds every cadet, forever and always.

The Adjutant of NDA, ever vigilant and impeccably turned out, represents the pinnacle of drill and discipline. Mounted on his white charger during ceremonial parades, he occupies a revered place in every cadet's memory. His sharp gaze and crisp orders symbolize the exacting standards the Academy upholds and instills.

The cadets marched on the Khetarpal Parade Ground, and gathered in the ante-rooms for daily orders. They ran cross-country, acted in plays, won debates, and sang in cultural evenings. They excelled in obstacle races, led squads in drill, and became appointments in squadrons. They took the ethos of NDA—service before self, integrity beyond reproach, leadership through action—and made it their second skin. Today, they're fully integrated into squadrons, routines, punishments,



privileges, and pride. They are part of the traditions now—not just recipients of it, but custodians.

When parents visited on midterms or designated days, they saw a transformation few could have imagined. The girl who left home was gone. In her place stood a cadet—taller, steadier, sharper in salute, firmer in values. For the parents, what began in apprehension ended in admiration. Even the sceptics among veterans now salute the progress. The system had worked. The girls had adapted. And most importantly—NDA had grown stronger.

Now, they prepare to leave for the next phase: IMA, INA, AFA. But this time, they won't be nineteen among thousands. They'll be officer cadets expected to lead, to excel, and to carry the NDA standard forward. They'll face tough competition—not only from female peers but also male counterparts across academies. They'll be tested in leadership, operations, technology, and ethics. And they'll have to lead in an environment shaped by Operation Sindoor, where the lines of warfare are blurred and expectations from every officer are sharper than ever.

In the future, they may command platoons, manage

logistics in contested zones, pilot aircraft, direct satellite operations, or manage battlefield communication grids. But wherever they go, the true compass will remain values—those etched into them at NDA. They will need to be: Courageous in thought and deed. Ethical in command and conduct. Humble in success, and resilient in setback. Technologically aware, tactically sound, and emotionally grounded. And always, deeply rooted in service before self.

On May 30, 2025, they stepped on to the Khetarpal Parade Ground for one final time. The Chief Guest, flanked by NDA's top brass, saluted as the cadets march past. There will be no special mention, no gender distinction. Just a uniform stride, a common rhythm, a shared legacy. And as they pass the Tri-Shakti Gate one last time, NDA will did not say goodbye, but say: "Go lead. You are ready".

They came as nineteen girls.

They leave as trailblazers.

And in doing so, they didn't just become part of NDA history, They made it. ●

The author was Deputy Commandant and Chief Instructor of NDA from November 2021 to June 2024



WORLD REVOLUTION

■ Taraka

From whence, arises this moral force? We see people gain and lose their moral power regularly. Furthermore we see so-called non-violent moralists become complicit in the crimes of governments and empires by their failure to speak out and protest.

Once in the 1950s, Shrii Sarkar visited a place near the town of Kanpur (Avadh). In 1857, that area suffered from tremendous natural disasters in the form of destructive storms in which many died. It was such a huge disaster that even a hundred years later it was remembered by the common people.

When Shrii Sarkar visited this place, one of the local people mentioned this tragedy and asked, “Why did this happen? Why did God cause the death of so many

innocent people?” Shrii Sarkar replied that those people were not innocent. He said that in 1857 there was the great rebellion against British imperialism in India. Some brave souls from that area took part in that rebellion and gave their lives to free their country. However most of the people in that area stayed at home while those brave souls fought against impossible odds. Shrii Sarkar then said that Nature (Prakrti) punished those cowardly people in the form of a natural disaster. Baba (Shrii Sarkar) said that when the leaders are corrupt and exploitative it is the duty of the people to remove them from power by revolution. If the people fail to do their duty, then the sins of the leaders become the sins of the people and Nature will punish them in the form of natural disasters.

In this way Shrii Sarkar constantly reiterated the need for revolution in every sphere of life – from social (e.g. against casteism) to cultural (against language imperialism) to agricultural (e.g. against seed and grain exploiters) to political – or what was termed “nuclear revolution.” What then is political revolution? Shrii Sarkar revealed the new destiny of human evolution – to become a nuclear revolutionary or Sadvipra. Politics then is the science of creating a Sadvipra society.

The word “politics” comes from the word *polis* which originally referred to Greek city-states. These states became powerful by exploiting the people in the countryside and then invading and economical exploiting other states. Needless to say this pathological politics is

rejected by Shrii Sarkar. Shrii Sarkar created as mentioned before, Ananda Nagar, as a garden or farm city based on economic justice for the entire countryside by planning networks of cooperatives. Polis according to the philosopher Heidegger originally meant a site of disruption, questioning, openness and the grounding of the practice of one's ethics or morality as a form of harmony and fusion with the rhythm of Reality or Being. Hence politics is the science of disruption: the disruption of inequality, injustice and above dogmas and sentiments that limit the mind (thus leading to discrimination and exploitation). Through this disruption people begin to become cosmopolitan.

Politics is also the science of questioning and reasoning by which these disruptions takes place. Shrii Sarkar notes the importance of pariprashna or true questioning that takes us deep into the heart of Reality or Consciousness within all beings. Above all then, politics is the revelation or righteous action

(ethnics) through harmony and fusion of one's mind with Consciousness. A polis then is a Mesocosm or intermediary realm that enables the microcosm to become united with the Macrocosm. Politics then becomes the science by which this union takes place through revolt against the limitations of attachments to narrow forms of existence.

This is why Shrii Sarkar has said that the goal of politics is a Cosmic Society comprised of the family of all beings of this universe. When capitalists attack the values of the Bliss of this Family by hoarding wealth and enslaving countless communities with their empires, they become demonic. This is why Shrii Sarkar says the fight to seize back this hoarded wealth and distribute it equitably and the fight to end their global tyranny is the essence of rectitude and is in fact a sacred rite which will establish this planet and then this universe as a genuine polis for the first time. In this

volume Shrii Sarkar reveals in a nutshell glimpses of what such a Cosmic Society is and explains in a nutshell what its various dimensions are. The reason why Shrii Sarkar does not provide a detailed explanation is because PROUT believes that theory must expand out of revolutionary practice. Furthermore the goal of revolution is ultimately lies in creating a society based on endless fight against exploitation so that humanity can explore the sublimity of its inner Divinity. Pure Consciousness is beyond all forms of concepts or ideas and Proutist revolutionaries are inspired and infused with this transcendental existential stance.

The traditional Indian term for politics is *rajniiti*. Traditionally in Indian history this has simply meant that the morality (*niiti*) and values of the king (*raja*) became the values of the society. We see the same political culture in India today. Each political party imposes their values on the rest of society and the people are forced to accept it.

We need an alternate vision then of what is *rajniiti*. *Niiti* means morality and its root meaning is that which leads the people towards the expansion of the human spirit in all realms – economic, political, cultural, social, spiritual, etc. -- towards the Infinite. The Raj then should not refer to the political ruler or neta. The Raj should refer to the political system of a community. *Rajniiti* then means a political order that exists to establish morality in the society. A Constitution then is a guidebook of the rules, principles and values that a community has agreed should govern the political administration. The Constitution then is a tool for the people to establish morality, equality and justice in their society and to create a political order dedicated to the service of everyone – humans, plants and animals.

Shrii Sarkar defined then, a

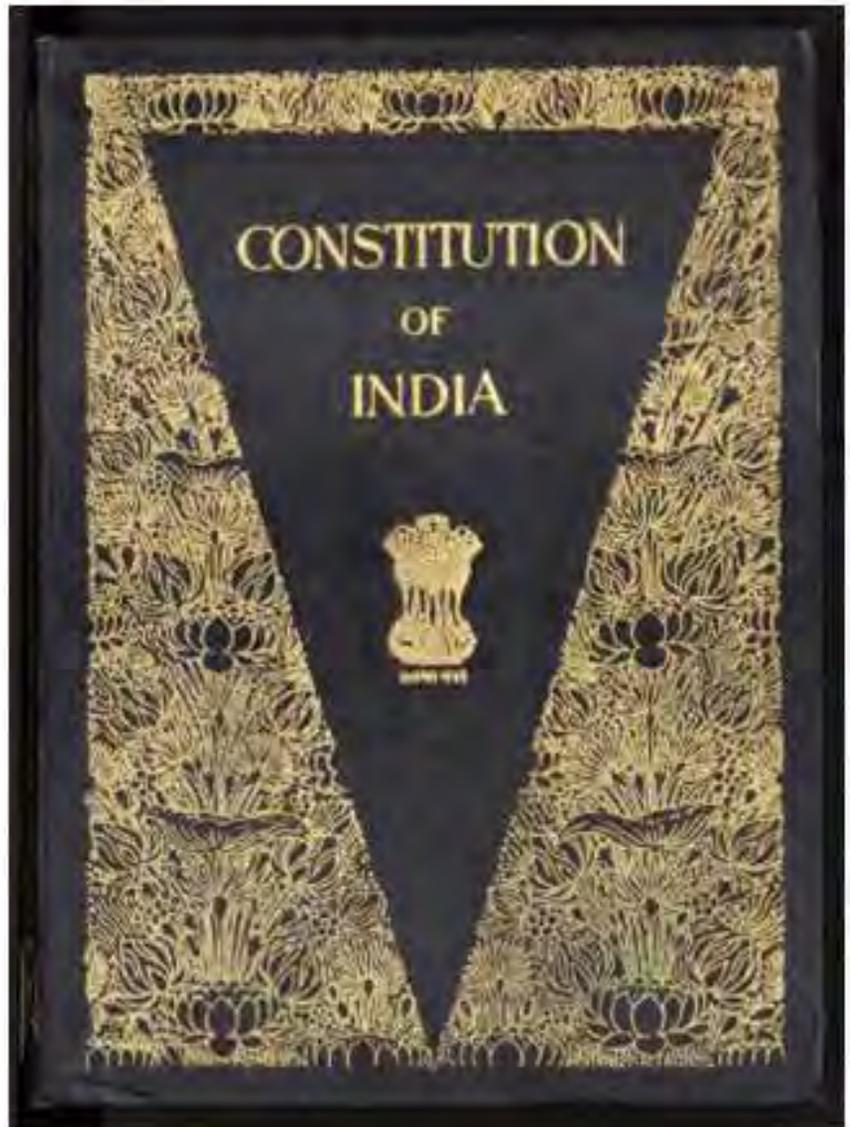


political personality or *Rajnaitik* as someone who is a raja or king of niiti or morality. One only becomes a king of morality, when one takes the determination to bring to an end, all forms of inequality and exploitation, which are the root of immorality. Only such a politician can be called a peaceful person or *shánta*.

Shrii Sarkar notes that this word comes from the root *sham* which means to fight, defeat and control all the anti-social forces and bring about peace (*shánti*) in the society rooted in justice, equality and love for all beings. Such spiritual revolutionaries or Sadvipras exist only to fight. For without fighting, we are simply dying in one way or another. Without igniting the flame of outrage, we cannot build the fire of revolt in our community and without building this sacred fire, slavery becomes our destiny and our horoscope becomes eclipsed by apocalypse.

Waking to World Revolution

Currently we live in what has been called a “Global War on Terror”. Robert Fisk has stated that in fact this is communist language. When the Russian general gave the speech to his troops before the first invasion of Afghanistan, he stated that the Soviet Union was fighting an “International War on Terror.” We should note however that this is



actually not the first war on terror.

The first war on terror took place after the final defeat of Napoleon in 1815. To prevent the outbreak of further revolutionary

terror seen in the French Revolution, a police state was created across Europe. The architect of this European Police State was the Austrian leader



Napoleon at Waterloo

Metternich working with the British leader Casterleagh. The latter politician was the leader of a failed attempt to end habeas corpus (ensuring that all prisoners are granted a trial to try to prove their innocence) in Britain. This police state operated through extensive cooperation and coordination between government in crushing any forms of resistance or expression of such radical ideas as “every man having the right to vote in a political democracy.”

The result of this multinational repression was multinational revolutions in 1848. Starting in Italy a wave of revolution of different types, with different sentiments swept over Europe in what was called “The Year of Wonders” and “The Springtides of Peoples”. This revolution took place during a severe economic crisis across Europe which ignite rage (especially in France) at the financial elites associated with governments. In France workers demanded the right to employment and in Germany the first colleges for women were created. Countless people poured forth their dreams and creativity but there was no consensus even in one nation let alone amongst all the nations. The end result was the crushing of these revolutions one by one.

The reader may ask what is the relevance of these revolutions to us today. Firstly right after the Global Economic Crisis began, the elites began propaganda about the need for a global currency and a global bank to see up a global economic and political dictatorship. Also however security experts warned of revolution. In particular, British intelligence warned of the potential of another series of revolutions such as in 1848. The Arab Spring outbreaks which partially orchestrated by the West are signs of the prescience of this



prophecy. Furthermore former US Secretary of State Brzezinski warned of a global revolution of global middle class of people who through the internet, skype, facebook are developing a global community, developing global consciousness about the injustice of the current capitalist empire and awakening to anger against the financial elites that have caused this Global Depression.

The parallels go still deeper. Former Secretary of State Kissinger who is infamous for his role in the Cambodian and Bangladesh genocides wrote his thesis on the relationship between Metterich and Casterleagh.

Furthermore Metterich was the hero and role model for Kissinger. Kissinger is well known for advocating the need for a global police state. The first attempt to put this idea into practice was Operation Condor. In 1975 under the aegis of American intelligence, governments in six South American nations suspended their laws in the name of an emergency to fight communist terrorism. In the name of fighting terrorism,

countless people were arrested and tortured. Many were killed or disappeared forever. As scholars of Operation Condor have noted the policies of kidnapping citizens (renditions), suspending civil liberties, passing laws creating a police state were an exact copy of what happened after the 9/11 attacks in America. In a sense Operation Condor was the trial run for the launch of the Global War on Terror to create a Global Economic and Political Dictatorship.

Revolution is thus inevitable. The question is how to avoid a series of outbreaks (such as seen in Arab Spring) that are manipulated by western powers and that eventually lead to the rise of a new regime similar to the old one. An even more urgent question arising from the study of history is how can we avoid duplicating especially massive revolutions (such as in Russia and China) where the new leaders were infinitely more tyrannical and genocidal than the governments they replaced. Revolution involves the awakening of the collective psychology. Since the collective

psychology is more primitive than the individual psychology, its emotions and actions are more brutal and short-sighted. Furthermore even the individual psychology is debased in the spiraling violence that leads to the overthrow of an old regime.

This is why Shrii Sarkar put the greatest emphasis on a revolution in the human spirit. A meditation revolution and a revolution of divine love is crucial not just to stop this cycle of revolution being followed by the evolution of tyranny, but to create the Cosmic Society mentioned earlier. This revolution was anticipated by the great revolutionary of divine love, Caitanya Mahaprabhu, who led a kiirtan (singing the Divine Name) revolution against religious fundamentalism. Religious fundamentalism is the greatest weapon of capitalism today. The final discourse in this book given by Shrii Sarkar was on the need to

fight this fundamentalism or communalism. Shrii Sarkar stated during a visit to Spain that similar kiirtan revolutions of divine love and required to defeat this religious extremism. This is why Shrii Sarkar called upon everyone to launch a revolution against religious dogma that has returned with a vengeance after the demise of communism totalitarianism in Europe.

A world revolution requires common dreams and common values. The values offered by PROUT are local economic freedom and democracy through movements for samajas (socio-economic ecoregions), a global Bill of Rights leading to a global democracy, the triumph of universal (Neohumanistic) love over all narrow sentiments and the caring, serving and adoration of all beings (living or inanimate) as members of our dearly beloved Cosmic Family.

Above all a world revolution

requires a revolution in the evolution of humanity. Humanity must ascend to a new level of Consciousness. This alone will give each and every one of us the courage, the determination and the endurance of fight for the rest of our lives as flames of the blazing tenderness of infinite justice. Together the flames of each one of us will burn the fortresses of corruption to ashes. This is why in a discourse on "The Future of Civilization", Shrii Sarkar called out to every single one of us saying,

The spirit to fight against all odds, alone can solve the problems confronting human beings. March ahead and wage war against all difficulties, every impediment. Victory is sure to embrace you. Difficulties and encumbrances cannot be more powerful than your capacity to solve them. You are the children of the great Cosmic Entity. Be a *Sadvipra* and make others *Sadvipras* also. ●

Concluded

Corporate Crumbs

Gone are the golden days
When our profession was truly noble
Now focus is on who brings
How much cash to the Bar's table
It was one thing to appear
For scoundrels, crooks, scallywags
Quite another to accept
Favours from tainted moneybags
O where are giants of yore
Who strode so majestic and capable?
Why are we now stuck with those
Licking crumbs off a corporate table?
They'll justify the money taken
By saying it's all for welfare and good
Losing Bar's status and prestige
Is a fact which may not be understood
If the bigwig seniors of the Bar
Feel charity is virtue, compassion a tribute
Let them not look here and there
Just dip into their own pockets and contribute.

Raju Z. Moray

The author is a Mumbai based lawyer



Power of Social Media

Social media users are expected to number over 5.85 billion by 2027, that's over half the world's population.

 Ranjan Dasgupta

By nature humans are social. When the internet entered daily life around 1983, worldwide connections anyone on the planet, and the fence was traded for a computer monitor. Whether for private purposes or business, communication is what humans do – not always gracefully or truthfully, but certainly continuously.

Before the advent of radio and television social exchanges involved conversation around the dining table, in parks and with neighbours next door and on

telephone lines. Western Union was the original Twitter. Mail was sent by letter that went through the postal system, and news was published in print media. Later, the internet came, connecting people on the World Wide Web, and everything changed again.

Social media had its first seeds in email. The pleasure of receiving a letter from a friend in a physical mailbox expanded to the computer.

With email came email groups organized on internet sites – electronic discussion groups for

people with similar interests, one example is YahooGroups which shut down in 2020. The internet enabled online bulletin boards and chat room forums for information exchange and group talk. In the 1990s, America Online Instant Messenger allowed real-time text messages.

In 1994, came the wiki which took the world by storm and its rising popularity over the years closed down the mighty bastion of Encyclopedias Britannica and Americana. Computer programmer Ward Cunningham created WikiWikiWeb in 1994. Today, there are reportedly hundreds of thousands of wiki sites. The inherent catch of wiki sites is the ability of nameless users



to post and edit information that is not vetted for accuracy, so other users must evaluate and correct it. This accuracy problem gives rise to a concern about “fake news.” However, academic and evidence sources can also post data in wikis. The worldwide collaborative, interactive, free access to information on virtually any topic makes wiki social media sites an important component of the social media revolution. At the very least, they are information gateways to other research sources.

In 1999, Pyra Labs launched Blogger, a publishing platform acquired by Google in 2003. Blogger “was a revolutionary web product” that “gave push-button publishing to the people.” Today,

father of social networking, He forecast the social media phenomenon seven years ahead of Facebook. SixDegrees’ base was a site for email connection links. In simple terms, Weinreich’s vision was networking. Social media’s networking capacity is exponential for connecting social media users’ who share interests, have questions, and want to connect with others. But in 1997, the technology to facilitate such capacity had not yet caught up with Weinreich’s full vision. Weinreich sold SixDegrees for \$ 125 million in 1999, social media technology, however, took off in the new millennium and caused a worldwide explosion.

The timeline of social media

a social media site for professional and business networking. MySpace launched in 2003, followed quickly by Facebook in 2004. Originally created for college students, Facebook grew into the global colossus that is Meta today, eclipsing Friendster and MySpace.

In 2005, YouTube appeared. It has since expanded from a collection of user-uploaded videos to include live streaming, music, advertisements, and marketing channels. The year 2006 introduced Twitter – a real-time dialogue, news, and opinion posting system called “micro-blogging,” that limits messages to short posts. Twitter quickly wielded a powerful influence,



information is available digitally to anyone with access to a computer or mobile phone. As a result, this widespread change in communication has enabled a dramatic shift in information sharing and acquisition of knowledge that, in turn, affected lifestyles and social mores.

The recognition of social media as a distinct entity was in 1997 with Andrew Weinreich’s launch of SixDegrees. Called the

innovations in the 2000s highlights just how quickly the social media revolution advanced in that era.

While wikis and other online sites were focused on general information, easier personal connections for social media use came into their own in slick online sites. The launch of Friendster in 2002 expanded the concept of networking occupied by email groups and virtual bulletin boards. Also in 2002, LinkedIn established

connecting social media users in real time worldwide, whose popularity has narrowed somewhat since Elon Musk changed the site to X in 2023

Digital image sites like Pinterest added a visual dimension to social exchanges in 2010. By 2016, amateur entertainment and personal influencer reels became a hit on TikTok, rivaled by Snapchat, Facebook’s Reels, and Instagram. That same year, live-

streaming took off on Facebook and Periscope (with the latter ending its activities in 2021).

Facebook and YouTube are the most widely-used platforms as of 2024. But as of March 2024, Slashdot lists 101 social media platforms. These sites lure users and advertisers to participate in a marketplace of social chat, to see and be seen, to buy and sell, and to be heard. If one platform does not last long, another takes its place. Emerging sites cater to niche interests and facilitate family and friend connections. They also offer emotional support and promote boutique products, health aids, charities, business brands, education, political activism, and so much more.

above dispute. People enjoy chatting with like-minded souls, railing at each other, sharing life's joys, interests, and grief, spending time with each other and watching each other. It has become a vast, informal network of online venues – public and private, paid subscription and free, large and small. It can be used for a variety of purposes, such as: Family celebrations; Political campaigns; Charitable promotions; Health support groups; Sports clubs; Prayer circles; Hobbies and occupations; Fundraisers and Information sources.

Technology enabled the social media revolution. But from the beginning, its success has been driven by this human need to

exchanging words. Social media sites – the venues where communications happen – are controlled by their platform owners. Conglomerates like Meta have come under fire with allegations of exerting on the one hand and insufficient control of content on the other. Countries all over the world have laws or are trying to make laws to curb this lack of control.

According to an article published in 2023 people in China, Iran, and Turkmenistan have been denied access to Facebook, YouTube, and X for 14 years. YouTube has been blocked in Eritrea for almost 14 years, and most major social media sites have been barred in North Korea for up



Social media now refers to web-based applications that promote the creation and exchange of user-generated content. Social media's range is global, with its scope of topic and type of user virtually unlimited. Social media includes internet sites such as Meta's Facebook and Instagram, X (formerly Twitter), YouTube, Yelp, and countless blogs.

Social media has clarified one aspect of human behavior that is

communicate. Social media wields cultural influence on fashion and food trends, family and adolescent health issues, world news and local events, political and community action events. Social media has spawned a new type of marketing through the use of a unique, virtual public personality: the social influencer.

Social media has become a complex phenomenon because it is much more than individuals

to 8 years. That means multiple generations of 1.6 billion people are cut off from social media. Those people are confined to a cloistered, narrow world, where they have limited access to each other, as well as to other nations' people and events. These nations' blocking of social media access to their populations is tacit testimony to the power of social media at the grassroots level of society.

Social media has many

positive affects, it wields a powerful influence, like improving users' mental health, providing an outlet for creativity, offering opportunities for professional networking, creating educational opportunities and

social awareness and building new business opportunities and marketing channels.

There are negative aspects too, its power can sometimes be used in the wrong way to hurt others. Some of the negative

effects of social media use include: Cyberbullying (which comes in all shapes and sizes), Doxxing (posting private details on the net without permission, false allegations etc), child exploitation and addiction.

Social Media Use Shines a Light on Basic Human Nature. Like everything else in life, social media use is a choice. The key to social media's contribution to the positive impact on mental health and social welfare is where it fosters real human connection. The way to make the best of social media is for users to choose credible providers and to be aware of social media's pitfalls. Social media use can be more beneficial than not, if users keep a healthy perspective about social media's role in their lives and use it to inspire, educate, show empathy, and become better communicators. In other words, use social media with the same respect and demeanor as with personal relationships.

Social media is consistently growing around the world. The total number of social media users is expected to hit over 5.85 billion individuals by 2027, which would be over half of the world population. Considering social media's unlimited exponential capacity, this prediction could well be underestimated. This revolution is well under way. The massive changes social media use has wrought in how people connect and communicate are largely positive and have improved other people's lives. It is driven by humans' very nature to communicate, collaborate, and share information.

But social media also shows the dark side of human nature. It is not social media that casts darkness, but its users. Social media exposes the problems humanity needs to solve as well as the pleasures to enjoy. ●



SURRENDER TO HIM

- Shrii Shrii Anandamurti

Párvatii once asked the Lord, “How will my children be able to get you?” Shiva replied, “That I have already explained to you a number of times and in a number of ways.” But Párvatii insisted on a repetition. Shiva replied in short, “They should do sádhaná properly and regularly and in the course of time they will come to achieve their goal.”

But the mother pleaded for her children. “This you have of course said before. But all my children are not made of the same stuff. Some are good, some wicked, some even more wicked. Some are good and pious sádhakas, but there are many who are never calm and collected. They will never be able to do difficult sádhaná that regularly. So will they never get mukti? These children are ours also. You must say something that will help everyone, including this group.”

Lord Shiva insisted that everyone should do sádhaná according to the proper system He had taught; that would bring them to their goal. But Mother Párvatii still insisted on some easier way to mukti. Finally the Lord yielded and said, “Those who surrender completely to the Lord may or may not do sádhaná. All their burdens and duties will be borne by the Lord Himself. The Lord will perform their sádhaná for them. So ask your naughty children to surrender to Him.” ●



ACTIVITY



Special Lecture on Shrii PR Sarkar's Philosophy at Raiganj University

On June 5, the Department of Sanskrit at Raiganj University organized a special lecture on the multifaceted philosophy of Shrii Prabhat Ranjan Sarkar. The event saw significant participation from second and fourth semester MA students. Scholarly speakers presented in-depth perspectives on Shri Sarkar's spiritual, social, and economic Philosophy.

The program commenced with Professor Prashant Kumar Mahala introducing Acarya Divyachetananda Avadhuta, the Central Public Relations Secretary of Ananda Marga Pracaraka Samgha. Notable dignitaries Dr. Swapna Mal and Shri Atanu Adhya were also present on the stage.



In his profound lecture, Acarya Divyachetananda Avadhuta elaborated on key dimensions of Shri Sarkar's philosophy—Tantra, Neo-Humanism, and PROUT (Progressive Utilization Theory). He mentioned that Shrii PR Sarkar authored nearly 400 books on various subjects, reflecting his intellectual brilliance and vast interdisciplinary knowledge.

While explaining the concept of Brahma, he stated that the synthesis of Shiva and Shakti constitutes Brahma—though they appear dualistic, they are spiritually inseparable, much like fire and its heat, or milk and its white color. He emphasized that this harmonious integration is the very foundation of the cosmic cycle.

He then highlighted the principles of Neo-Humanism, describing it as a philosophy oriented towards human dignity, a just society, and spiritual evolution.

The session was presided over by Professor Mahala, while the concluding address was delivered by Dr. Swapna Mal, who expressed gratitude to the speakers, students, and organizers.

This special lecture served as a powerful medium of intellectual and spiritual awakening for both students and faculty, offering deep insights into the comprehensive and inspiring philosophy of Shrii PR Sarkar.



Proutist Writer Dr. Susmit Kumar Passes Away

Renowned proutist thinker, economist, and author Dr. Susmit Kumar passed away unexpectedly on May 29, 2025, at 3:45 PM at his residence in Patna, at the age of 66.

Born on September 5, 1959, in Bihar, Dr. Susmit Kumar was an exceptionally brilliant student from an early age. He topped in Mechanical Engineering from Patna Engineering College, breaking existing records of his time.

In 1985, he secured the highest marks in the written examination of the Civil Services Exam in his very first attempt. He also achieved second rank in the Indian Engineering Services, after which he was appointed as an officer in the Railways. However, following the directive of his revered mentor Shrii Prabhat Ranjan Sarkar, he chose to resign from both prestigious services.

In 1989, he moved to the United States. In a remarkable academic feat, Dr. Kumar completed his PhD at Pennsylvania State University in just one year. He later also earned a Master's degree in Computer Science and worked for several years in top U.S.-based software company.

Dr. Susmit Kumar authored dozens of books on Prout, politics, economics, spirituality, Islam, and modern society. Notable among these are:

- ❖ Re-Evaluating Gandhi: How He Delayed Independence and Mainstreamed Radical Islam
- ❖ India is a Country, Not a Company: How US 'Imported' Economists Mised & Mismanaged the Indian Economy
- ❖ The Modernization of Islam and the Creation of a Multipolar World Order
- ❖ Karma, Mind and Quest for Happiness, etc.

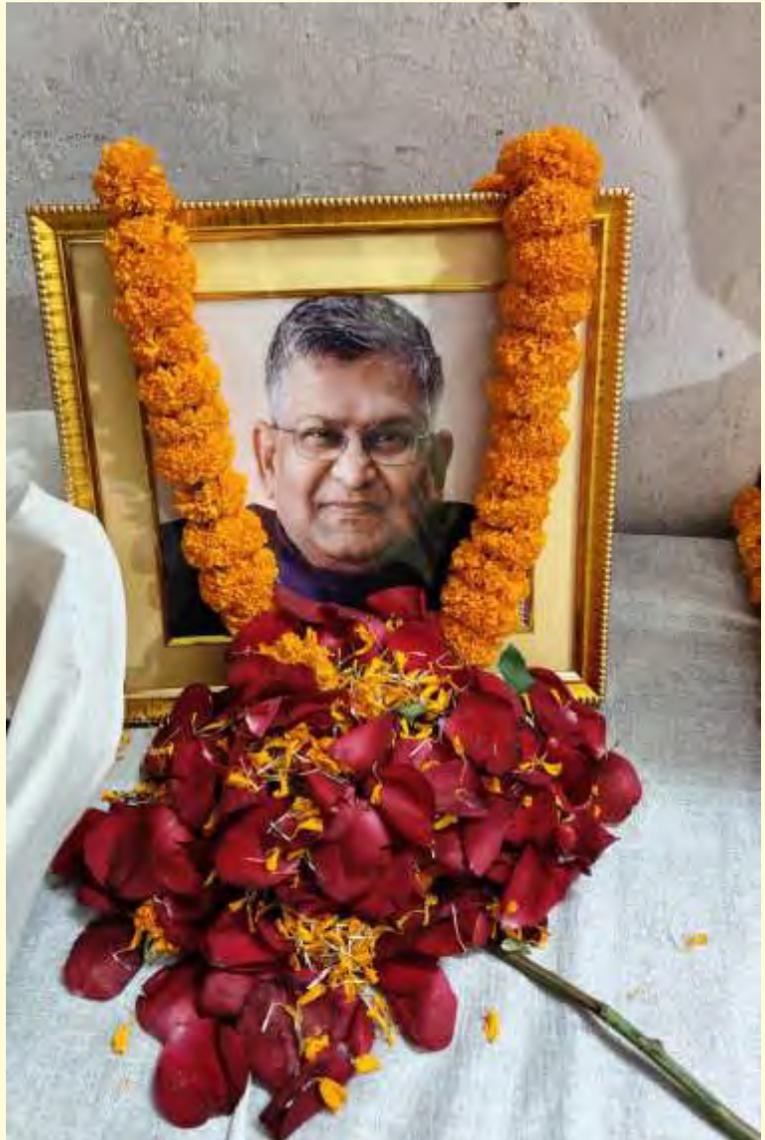
His writings influenced audiences globally. In 1995, his pioneering article on so-called Islamic terrorism was published in Denmark's Global Times, making it one of the earliest pieces on the subject.

Dr. Kumar delivered lectures at numerous platforms in both India and the United States. His books on Islam prompted community-organized events in the U.S. Upon his return to India, he delivered talks at Vivekananda Foundation, New Delhi, in 2016, 2018, and 2024, a forum associated with Ajit Doval, attended by top economists, academicians, and senior officials.

His extraordinary and multifaceted journey—from a mechanical engineer to an internationally respected intellectual—remains a powerful inspiration.

His sudden demise is an irreplaceable loss not only to his family, friends, students, and but also to the intellectual community.

PROUT pays tribute to Susmit Kumar — a true scholar, a fearless thinker, and a devoted seeker.





PBI Intensifies 'Save the Farmers Movement' in Maharashtra

On 13 June, 2025, the Shetkari Bachao Andolan (Save the Farmers Movement), under the leadership of Proutist Bloc, India's convenor for Vidarbha Region Madhukar Nistane, submitted a memorandum to MP Shri Sandipanrao Bhumre and other senior representatives in Parbhani, Maharashtra, demanding urgent government intervention on the agrarian crisis and the safeguarding of farmers' rights.

In a detailed document, the organization highlighted a series of long-standing issues afflicting the farming community, including unfair pricing, inadequate compensation, lack of insurance support, and increasing farmer suicides. Speaking to PROUT correspondent, Nistane condemned what he called the "anti-farmer policies" and demanded concrete solutions from the central and state governments.

Key Demands Raised :

1. Immediate and full waiver of farm loans, including crop loans, tractor loans, and private loans from moneylenders.
2. Implementation of Swaminathan Commission recommendations with 50% profit over input costs guaranteed.
3. Provision of free electricity to farmers and appropriate water resources for irrigation.
4. Legally guaranteed Minimum Support Prices (MSP) for all agricultural produce, including soybean, cotton, turmeric, and pulses.
5. Establishment of storage facilities, transportation support, and direct procurement centers in every taluka.
6. Compensation of ₹200,000 for unseasonal rainfall or drought-related crop losses.
7. Proper crop insurance implementation with transparent processes and farmer-friendly grievance redressal.
8. Immediate compensation and pension support to families of farmers who have died by suicide.
9. Employment generation through agriculture-related activities for rural youth and landless farmers.
10. Guaranteed purchase and timely payment for all procured crops.

The memorandum also criticized the role of middlemen and corrupt officials who allegedly block or delay government schemes meant for farmers. The movement calls for accountability and transparency in agricultural policy execution.

The memorandum was signed by Madhukar Nistane, and local farmer representatives including Mohan Pawar and Santosh Ahirwar.

Nistane reiterated that if their demands are not met promptly, the organization will "escalate protests across Maharashtra to defend the rights and dignity of farmers."

On the same day, PBI also extended support to prominent farmer leader Bacchu Kadu's hunger strike demanding loan waivers for farmers and financial assistance for the disabled, at Ghatanji (Vidarbha, Maharashtra). Speaking to the correspondents, Madhukar Nistane said, "PBI is committed to support the farmers' cause -- no matter who raises it."



Food Distribution by Neo-Humanist Education Foundation

On Sunday, 8th June, the Neo-Humanistic Education Foundation organised a food distribution programme at Prout Bhavan, located in Malviya Nagar, Delhi. As part of its ongoing humanitarian initiatives, the Foundation provided nutritious meals to a large number of underprivileged local residents.

This welfare activity was held after a community meditation and study session attended by participants from various parts of the Delhi-NCR region, including Ghaziabad, Noida, and Faridabad.

The food distribution, conducted under the banner of Narayan Seva, is a regular weekly service initiative carried out every Sunday at Prout Bhavan, reflecting the Foundation's commitment to social upliftment and care for the needy.



Book Distribution Ceremony Held at Sulanglahr Ananda Marga School



On June 9, a special event was organized at Ananda Marga School, located in Sulanglahr (Ananda Nagar), during which free textbooks were distributed to economically disadvantaged and underprivileged children. This initiative is not only a reflection of the school's commitment to education but also a remarkable step toward building a brighter future for rural communities.

On this occasion, the school administration shared that the institution was established with the aim of providing formal education enriched with moral values to children from the surrounding villages of Ananda Nagar, so they may grow into ideal and empowered citizens of society.

The joy on the children's faces and the satisfaction in the eyes of the parents were clearly visible during the program. It was more than just a textbook distribution—it was a powerful beginning to dispel darkness through the light of education. The event conveyed a strong message: lack of resources should never become an obstacle to the right to education. ●

Shrii Prabhat Ranjan Sarkar



O lodestar of my life

KON TIMIRER PÁR HOTE PHÚTE UTHECHO
MOR JIVANER DHRUVA TÁRÁ
KON AMARÁR LOK HOTE BAHE ENECHO
VASUDHÁR SUDHÁ DHÁRÁ

ESO PRABHU PRÁÑER DHÚPE
ESO PRABHU MANER DIPE
ESO PRABHU HRDAYER NIPE
SURABHIT KARO EI DHARÁ

ESO PRABHU PRÁÑERA TÁNE
ESO PRBHU MANERA GÁNE
ESO PRABHU HRDAYERA CHANDE
JAGÁO GHUMÁYE ÁCHE JÁRÁ

*From which Cimmerian darkness
You blossomed O lodestar of my life.
From which heavenly realms
You cascaded nectar
Flowing in the universe.*

*Come Lord into the incense of life,
Come Lord into light of the mind,
Come Lord into the flower of the heart
Filling the universe with aroma divine.*

*Come lord into the melody of life,
Come lord into the song of the mind,
Come lord into the rhythm of my heart,
Rouse all those who are asleep.*



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