



PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



TRADE TARIFFS Capitalism's Cold War



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Fundamental Principles of PROUT

Peace is the
result of fight.
Peace lovers
of the
universe must
not keep
themselves
away from
fight.

– 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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The Language Dispute

As per 2011 census India has a vast linguistic diversity with 121 languages spoken by 10,000 or more people, and over 19,500 mother tongues or dialects. Whereas Europe has only 225-287 indigenous languages, most of these languages belong to the Indo-European family. Prout's founder Shrii Prabhat Ranjan Sarkar a linguist par excellence had said that even dialects should not be allowed to become extinct : “All the folk-rhymes and folk-songs of the different dialects should be collected and preserved without delay. Otherwise, there will be no trace of them within another fifty years”. It is in this backdrop we should examine the current language dispute in India for political reasons.

World history has many examples of how extinction of a language has a devastating effect on the socio cultural foundations of the region where it is spoken. For instance we see how the Spanish conquistadors violently eliminated several languages in South America and imposed Spanish language. Recently we see how Maharashtra has been a battleground for the three language formula formally adopted in 1968 as part of the National Education Policy. Ostensibly to promote national integration, preserve regional linguistic identity, and equip students with language skills for global participation, it met with opposition from Tamil Nadu regarding Hindi imposition and follows a two-language policy (Tamil and English), arguing that learning Hindi gives Hindi speaking students an unfair advantage and threatens Tamil linguistic identity.

Tamil Nadu has been opposing it since then and recently matter came to a head in April when it vehemently did so. Maharashtra where opposition was simmering for some time too joined in against the Union government move, and protests escalated in June gaining momentum when schools reopened and the state govt. issued a resolution making Hindi compulsory.

Unfortunately national mainstream media largely overlooked the concerns raised by protestors in non Hindi speaking states. They criticised the protests as unfounded and parochial calling the Hindi imposition as language liberalism. They should actually have seen it as acts of cultural preservation or democratic dissent. Moreover historically regional linguistic assertions among non Hindi states were dismissed as sectarian.

Hindi is from the British era and that in the United Provinces of Agra and Avadh, Justice Sharadachandra Mitra pleaded in favour of Hindi that is Urdu written in Devanāgrii script (before that Hindi had no literature, there was only Urdu literature). However early 20th century national politics was unfairly elevated to a position of national importance and legitimized. This current governmental push establishes hierarchy among languages and risk transforming India's cultural landscape across various regions.

Any effort to centralize or privilege one language especially Hindi over others risks repeating the Spanish lessons of history. All of India's living languages with their vibrant oral and literary traditions should be meticulously preserved. India with its distinctive and diverse society, its rich traditions must be faithfully preserved. Challenges faced by languages and culture across India especially in non Hindi states should be overcome not by imposition of Hindi but by giving primacy to not only regional languages but also preserve local dialects from becoming extinct. Otherwise the vital dimension of India's linguistic diversity would remain vulnerable and much of the rich heritage could get lost. ●



Beware of Dogma

Prout's founder rightly says that we should all stay away from dogma as it limits us in our quest for universalism.

- Akash Deep, Indore

India's space exploration

The new India is making remarkable strides in many areas and space exploration is one of them. It is an excellent article, the author has explained very well the various stages that the country went through to reach this milestone. This is by no means the end, there's still a long way to go before India can catch up with US, Russia and China.

- Charumitra Dev, Kolkata

India's deadliest air crash

There are too many stake holders, and the public itself is by and large quite intelligent and knowledgeable. It will be futile to try fudging the inquiry. The sequence of events is recorded in fractions of seconds. Yet we have a bunch of idiots participating in the inquiry, who the technocrats are trying to please. Thereby coming across as incompetent! Better for them to just disclose the facts, relevant or not as recorded by the FDR and CVR, including all their related findings with proofs.

- Kanwal Dev Pathak, Mumbai

Balochistan freedom struggle

Ever since Pakistan surreptitiously took over Balochistan even though it wanted to remain independent at the time of Partition in 1947, the Balochis have been exploited and treated as second class citizens by the ruling Punjabi elite and practically sold to the Chinese. They are fighting back ever since to gain their honour and prestige. The recent declaration of BLA as a terrorist organisation by the US has sinister implications. As things appear the Americans want rare earth minerals from there and the terrorist tag gives them the licence to put American troops there to guard their business interests. This should never be allowed to happen. Americans have a history of going into countries for their own profit and ditch them when it is no more profitable. Afghanistan is a recent example.

- Col Sandeep Bagga (Retd)
Noida, UP.

Capitalist trade wars

All this makes one wonder where such capitalist trade wars would lead to. One thing is for sure, nothing happens to the rich, it's the poor that suffer the most. All these countries should unite for trade and challenge US hegemony.

- Talal Khan, Lucknow

Israel Iran war

This war is shameful. Already so many people have been killed in the ongoing Israel Palestine war and so much damage has occurred. Now this recent spate of bombings on Iran and the latter's retaliation has added to the seriousness of the situation.

- John DeSilva, Goa

Prana Dharma

A very thought provoking article. It is true that a society's collective dynamism is in its prana dharma. It is this that makes the collective great. Nothing can get us through the crisis that society faces today.

- Elizabeth Rose, Edinburgh

Four emergent futures

It is true that in today's world political economy of power and wealth poses serious challenge to trust among nations. Due to this the foundations of international relationships have developed serious cracks. This is totally undesirable in today's age of AI driven advanced technologies. It is Prout's vision that will see through this crisis.

- Manu Sharma, Panipat

Choices we make

The fourth article in the seven part series brings out many interesting and thought provoking economic issues that need to be addressed. We should as the author suggests collectively acknowledge the global challenges that face us.

- Narinder Powar, Dehra Dun

Labour and metrics of citizenship

History of labour movement as the author rightly points out has been a continuous struggle against exploitation and to remove inequality for leading a dignified human life. Behind this is the necessity for jobs with decent wages. This in essence also shows the need for adequate housing, food, clothing, education and medical treatment. Only Prout system of economics can ensure that. ●

- Sriraj Sain, Jubbulpore

Strength in Unity

Once, waking up in nature early in the morning, I noticed something surprising. Several dozen ants had fallen into a five-liter bottle of water that had been left open the night before. They waved chaotically in the transparent water, as if each one was fighting for its life. At first, it seemed to me that they were drowning each other, saving themselves at the cost of the death of others. This thought made me repulsed, and I turned away, deciding not to intervene.

However, after two hours, curiosity got the better of me, and I looked in the bottle again. My astonishment knew no limits: the ants were alive! Furthermore, they had formed a true living island, a pyramid, in which some were supported by others, staying afloat like an entire colony. I held my breath and began to observe. Those at the bottom were actually submerged in the water, but not forever. After a while, they were replaced by ants from the upper layer, which voluntarily descended. Those who were tired went up, without hurrying, without pushing the others.

Nobody tried to save themselves first. On the contrary, each one made an effort to go where it was most difficult. This coordinated system of mutual aid touched me to my core. I couldn't resist. I found a spoon that easily passed through the neck of the bottle and carefully inserted it. Seeing salvation, the ants began to come out one by one, without generating even a drop of panic.

Everything was going well, until one of them, weakened, slipped back into the water, without reaching the edge. And then something happened that I will remember all my life. The last ant, almost outside, suddenly turned back. He came down, as if to say: "Hold on, brother, I won't leave you!" She dove into the water, clinging tightly to the drowning one, but she couldn't pull him out on her own.

I couldn't resist, I brought the spoon closer, and then they both came out, alive, together. This episode moved me more than any movie or book about friendship and sacrifice. I felt a storm of emotions: first, condemnation, for having taken the ants for insensitive beings; then, amazement at his resistance; admiration for his discipline and brave sacrifice. And in the end, shame.

Shame on humans. For us. Because of indifference, because of how we lose each other in pursuit of benefits, because of how rare it is that someone comes back to save the weak. We build walls, instead of creating living bridges. If ants, small creatures, are capable of such coordination and selflessness, why are we humans so often deaf to the suffering of others?

That day I understood one thing: "True Strength is in Unity", and if someone still doesn't know how to live correctly, let them learn from the ants. ●



David Attenborough

Evolution of Indian Languages

A language has an average longevity of 1000 years

Shrii Prabhat Ranjan Sarkar

Classical languages should be taught not as treasures or treatises of past history or analysis but as a common link to humanity, a binding tether of human hopes, of the emancipation of humanity in general. Some ancient languages do not come within the scope of the classics, like Samskrta for example. Samskrta is a classical subject as well as an ancient language. It is the mother of all the mother languages of South Asia and Southeast Asia. All North Indian languages and South Indian languages like Oriya, Marathii and Konkoni are of Samskrtic origin.

Regarding the five Dravidian languages, including Kannada, Tamil, Malayalam and Telegu, their pronouns, verb endings and case endings are of old Dravidoid tongue, but their vocabularies are demi-Sanskritic. These languages use old Dravidoid and Sanskrtic vocabularies, but the percentage of Samskrta words varies from 7% in Tamil to 74% in Malayalam. Old Tamil is 5000 years old. It is a very old language.

So in the case of South Indian Dravidoid or demi-Dravidoid tongues, we may use Samskrta words and side by side old Dravidoid tongues for the facility of both the teacher and the

students. “Narikela”, which is Samskrta, may be used in Malayalam; “kera”, which is also Samskrta, may be used in Malayalam. “Tenga” has its origin in ancient Dravidoid, and “tenga”, the modern Tamil word “tenga”, should also be used side by side for the facility of both the teachers and the pupils. This should be the policy.

Bengali people as a race are Austrico-Mongolo-Negroid, not Aryan, but Bengali language is of Aryan origin, having 92% Samskrta vocabulary. Similar is the case of Oriya. Racially Bengali, Oriya and Angika people are the same, all having Dravidoid blood, but their languages originated from Oriental Demi-Magadhii with Samskrtic vocabulary.

Regarding the Hindi language, if Hindi is an Indian language then it should move in the mainstream of Samskrtic movement, otherwise it will die a premature death. We will not allow it to die a premature death, so there should be structural modifications to Hindi in its pronouns, verb endings and case endings as well as its vocabulary. It must not try to follow Urdu, because in Urdu the pronouns, verb endings and case endings are not of Samskrtic origin and the vocabularies are mostly of Persian and Turkish origin. This should be our principle and policy.

A language has an average



longevity of 1000 years. As per Hindu astrology of Kashi offshoot, human beings have an average longevity of 120 years, and as per Bengali astrology, 108 years. But the average longevity of a language is 1000 years. It is incorrect to say that the Vedic people, when they invaded India from Afghanistan, came with their Vedic language and thus the Vedic language is not of ancient Indian origin. No, this is incorrect. The Vedic language, that is the Vedic offshoots of Samskrta, may be of non-Indian origin, but the Samskrta language is of Indian character, of Indian origin. The girls of Rárh say “bina taele rendhechi” – “bina” is a Samskrta word, “tel” is from the Samskrta word “taelam”, and “rendhechi” comes from the Samskrta word “randha nam”. Should I then accept the idea that this language came from outside India? The hinterland of Samskrta was the entire Southeast Asia, the entire North India, the entire Southwest India, and where the people were of Dravidoid stock there also Samskrta was present as a demicultural language.

The civilization and culture of Rárh is the oldest of the entire world, and in the Rárh district of Bengal the percentage of Samskrta

words is more than 92% – that is, it is the highest of any part of Bengal. The people of Rárh are of Austrico-Negroid origin, they have little Mongoloid blood. Magahii people are also Austrico-Negroid. They used the word “kerava” which is derived from the Samskrta word “karaya”. Similarly, in Bhojpurii “kapara” is used, which means “head”, and is from the Samskrta word “kapala”. When these words are used by Austrico-Negroid people and derived from Samskrta, how can Samskrta be a foreign language? Some people say that Samskrta came from outside India. This is illogical. Samskrta is not a foreign language, it is ours.

Now, when Samskrta died she left behind seven daughters: 1) Mágadhii Prakrta, 2) Shaurasenii Prakrta, 3) Paeshachii Prakrta, 4) Pashchátya Prakrta, 5) Saendhávii Prakrta, 6) Malávii Prakrta and 7) Maharástrii Prakrta. Prakrta means “people's language,” common people's language. The common people of India who were of mixed stock – Aryan, Assyrian, Dravidoid, Negroid or Austric – could not pronounce Samskrta correctly; they distorted the pronunciation of Samskrta. People spoke Samskrta with different intonations, and thus the language underwent different

types of changes in different circumstances. In the eastern portion of India, east of Prayag (Trivenii), the change in Samskrta was known as Mágadhii Prakrta. From Prayag up to Tamunotrii, that is Brahmavarta (the land between the Ganga and the Jamuna) and Udayana (which means lower Himalayas, Garhwal Himalayas), Prakrta was known as Shaurasenii Prakrta. The Brahmavarta, the Brahmarsi land of the Vedic era, was known as Shurasena during the Mahabharata era. During the Vedic era the capital of Brahmavarta or Brahmarsi Desha was Brishnipur – Brikhipur – Brishtipur – Bitthor. Bitthor is a small town near Kanpur. In the Mahabharata age the name was Shurasena, (the capital was Mathura) – hence the language was known as Shaurasenii Prakrta. In the central northern portion of India, that is, in modern Punjab, the Western Punjab of Pakistan, other portions of Sind and Jammu, the language was known as Paeshachii Prakrta. It is said in the Puranas that the original inhabitants of this area were the Kash people – Kash, Kashmirii. They were of Assyrian origin. Then in the northwest portion of Paeshachii Prakrta was Pashchátya Prakrta: Kashmir, Kaso, Khazakistan, Uzbekistan and southern Russia. The language was known as Pashchátya Prakrta which means “occidental” or “west of”. From Pashchátya Prakrta came Pasto, the language of Afghanistan. And in the lower portion of the Indus valley, in Pakistan, there Prakrta was known as Saendhávii Prakrta, the ancient language of modern Rajasthan; in the western portion of Madhya Pradesh it was Malávii Prakrta; and in the southern portion of Gujarat, Maharashtra, the western portion of Karnataka and Goa it was Maharástrii Prakrta. Those were the seven Prakrtas.

So after 1000 years Mágadhii



A modern day temple of ancient Rarh



An 1872 painting of Kashmir landscape

Prākṛta died and left behind two daughters: Oriento-Demi-Māgadhii and Occidento-Demi-Māgadhii. Oriento-Demi-Māgadhii died after another 1000 years and she left behind five languages: Oriya, Bengali, Assamese, Angika and Maethilii. These languages have the speciality of using “ca” in the past tense: ami jácchi, ami jaochi, humae jayehi, hum jaichi – always ca, ca. In the past tense they use “la”: ami gelam, gelo, hum geliye – la. And in the future tense, “ba”: ami yába, mu jabi, ámará yaba, hum yaba – ba. They are daughters of Oriento-Demi-Māgadhii. “Oriento” means “eastern” and “demi” means “half”. And another daughter of Māgadhii Prākṛta was Occidental Demi-Prākṛta. She left behind four daughters: Magahii, Bhojpurii, Chattisgarhii and Nagpuria – the language of Ranchi. They use “la” in the past tense and “ba” in the future tense, but they do not use “ca” in the present tense: hum jaithathi – Magahii. Hum jatani, hum jatbani – Bhojpurii. No ca. This is the speciality. Now when Maharáśtrii Prākṛta died, she left behind Demi-Maharáśtrii, and she left behind five languages: Dangi, a mixed

language of Gujarati and Marathi; Newari, a mixed language of Nepali and Marathii; Barari, a mixed language of Marathii, Oriya and Chattisgarhii; chaste Marathii of the Pune area; and Konkoni, the language of the Konkoni coast of India.

When Saendhávii Prākṛta died, she left behind Demi-Saendhávii, and after her death, she left behind modern Sindhi, Baluchi and Grahvi. In Baluchi and Grahvi there is some influence, some blending of Dravidian Tamil. And in eastern India within the range of the Nagpuria and Chattisgarhii belt there are islands of Dravidoid tongues, and these islands are known as Kuruk language spoken by the Oraons of Chottanagpur. Kuruk is a Dravidian language, not Indo-Aryan. Kuruk, the language of the Oraons, is quite different from Mundari spoken by the Mundas.

Then when Páshchátya Prākṛta died, her grand daughters are Pasto, the language of the eastern portion of Afghanistan and the western portion of Pakistan, Peshawar and North West Frontier Province excepting Attak district. Attak district speaks Punjabi, not

Pasto. Then Kashmirii, Kulpi, etc. – all languages of South Russia. When Pashchátya Prākṛta died, her daughters, that is Northern Demi-Páshchátya and Southern Demi-Páshchátya came. After that now we find five different languages: Multani, a mixed language of Sindhi and Punjabi; Paschimi Punjabi in Landadi script – even Hindu businessmen of Punjab use that script in making their accounts – then eastern Punjabi; Pahari Punjabi, the language of Himachal Pradesh; and Dogrii, the language of Jammu.

When Málavii Prākṛta died she left behind Oriento-Demi-Málavii and Occidental-Demi-Málavii. Oriento-Demi-Málavii left behind three daughters: Málavii of western Madhya Pradesh and partly of Rajasthan; Gujrati; and Kacachi. Kacachi is a blending of Málavii Prākṛta and Saendhávii Prākṛta, that is of Gujrati and Sindhi. Kacachi has got no script; it is written in Gujrati script but the language is a blending of Gujrati and Sindhi. And Occidental-Demi-Málavii left behind daughters like Marwari, Mewari, Harauti and Dhundari, the language of Jaipur.

The last one is Shaurasenii. When Shaurasenii died she left behind Demi-Shaurasenii, and her daughters are five in number: Avadhi, Brajbhāṣa, Bundeli, Bagehli and Hariyánavii. In the city of Delhi and its neighbouring areas the people speak Hariyánavii.

Now, in the first phase of the Pathan period, Persian was the official language of India, but Persian was not an Indian language, just as English is not. But common people in the neighbouring areas of Delhi created an artificial spoken language used in bazaars and military camps, a blending of Hariyanavii, Persian and Turkish, with Persian and Turkish vocabularies, and pronouns, verb

endings and case endings of Hariyanavii.

During the time of Emperor Shah Jahan this language, this bazaar and camp language, was known as Hindustani or Urdu dialect. It was also known as Urdu because it was used in military camps by soldiers wearing vardi – it was the language of the camp, a military language. In different big towns there were military cantonments and camps, and those portions of the towns were also known as Urdu bazaars. In Gorakhpur, in Dacca, we have got Urdu Bazaars. An Urdu Bazaar has nothing to do with the Urdu language; an Urdu Bazaar means a military market.

Now, Emperor Shah Jahan felt that Persian is of non-Indian origin and so the common people could not assimilate the language. So he modified the grammar a bit and made Urdu the official language substituting Persian. Hereafter, Urdu became the official language of the Mughal empire.

In the course of time, however, the local languages and Urdu were used side by side. In

Bengal the court language was Bengali, but in upper offices Urdu was the official language. In Bihar the court language was Kaythi, just like Marwari in Mauri script. Mauri has got three varieties: Marathi Mauri, Marwari Mauri and Gujrati Mauri, now known as Gujrati script. In Bihar the official languages were Maethilii, Magahii and Bhojpurii during the Mughal empire.

During the first phase of the British rule, the British made Bengali the official language of the area of northern India they occupied. And afterwards several leaders like Lord Macauley and Rajarammohan Roy said, no, English should be the official language, because through English we will be able to come in contact with the rest of the world – with modern arts, science and education. So henceforward English became the official language. Then what should be the official language of Bengal? Bengali remained the official language. In the case of Bihar and Uttar Pradesh, at that time there were two provinces in Uttar

Pradesh: the province of Agra and the province of Avadhi. Justice Sharadachandra Mitra pleaded in favour of Hindi, that is Urdu written in Devanágrii script. Before that there was no Hindi literature; there was Urdu literature but no Hindi. From that time, inspired by Kashi Nagri Pracarani Sabha. (Justice Sharadachandra Mitra was the leading man of that Sabha) Hindi literature was written. In Bihar the people's languages of Maethilii, Magahii and Bhojpurii were depressed by Urdu written in Devanágrii script, known as Hindi. Bhojpurii, Maethilii and Magahii were expelled, banished from their own land. But Kaythi script continued and after independence Kaythi has been replaced by Devanágrii in the courts of Bihar. But in Uttar Pradesh, Urdu remained the official language of the courts, and after independence Urdu was replaced by Hindi. In Devanágrii script we require two more letters: diirgha anus vara and diirgha visarga.

The history of the Hindi language is from the British era, at least the literature of Hindi; but regarding the poetic literature of Hindi, if Hariyanavii, Brajabhása, Avadhi, Bhojpurii and Magahii are taken into account, the literature is about 1200 years old, more than 1000 years old. So old Hindi is rich in its poetic treasure, but modern Hindi is not rich in prosaic treasure. The first phase of Hindi literature was translation from Bengali, the works of Bankim Chandra etc. But now Hindi literature has stood upon its own legs. However, due to grammatical difficulties, the movement is not easy. The movement should be clear, the movement should be speedy, and more scientific. The grammar should be modified without any further delay, and this is the most opportune moment for the purpose. ●



Jama Masjid Delhi 1852 as seen from Urdu Bazaar

TRADE TARIFFS

In 2023 India exported goods worth \$ 85.5 billion to the US

■ ■ ■ Nand Varma

Capitalism's Cold War

On August 8, 2025, the US announced an additional 25% tariff on India over its import of Russian oil, taking the total to 50 percent. The move caught most experts by surprise as New Delhi was one of the first to start trade negotiations with Washington, DC, and Trump and Indian Prime Minister Narendra Modi have repeatedly admired each other in public statements and called each other friends. Brazil is the only other country facing tariffs as high as India's.

Just the previous week, Trump threatened that he would

penalise New Delhi for buying Russian oil and arms, venting his frustration over an impasse in trade talks and referred to both countries as 'dead economies'. "The breakdown of the trade negotiations was a surprise," said Vina Nadjibulla, vice president of strategy and research at the Asia Pacific Foundation of Canada. "This is a very difficult moment, arguably the worst in many, many years in their relationship and puts India in a very small group of countries that find themselves without a deal and with the highest tariff rates. They now need some pragmatic path forward and need to find a way to

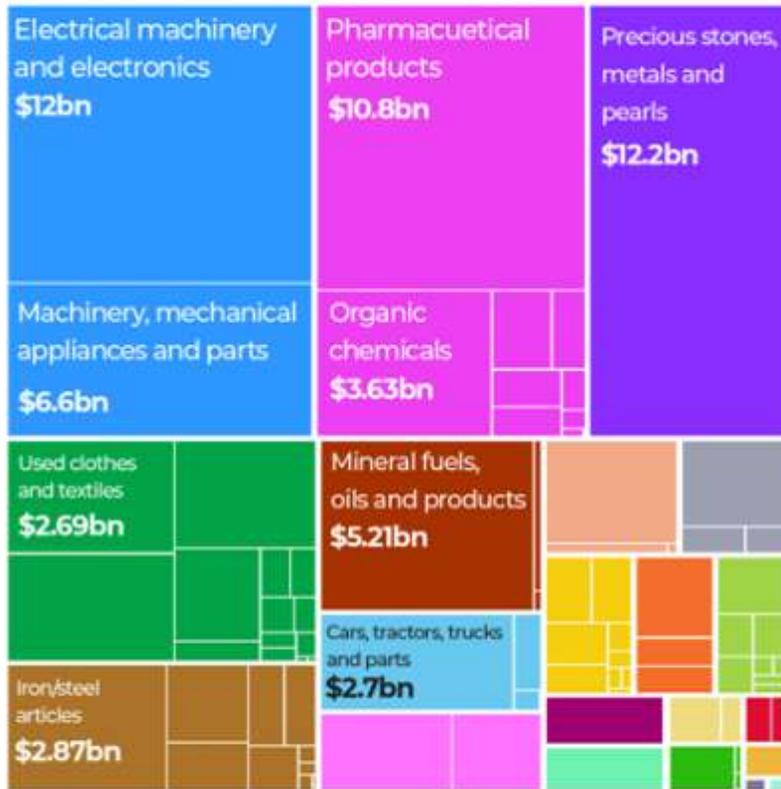
rebuild trust". While the 50 percent tariffs – the first slab of 25 percent kicks in on the 9th same as with all other countries, while the additional tariff is set to start August 28 – have come as a shock, there has been a series of events in the past few weeks that hinted at disagreements between the two countries. India has called the tariff "unfair, unjustified and unreasonable" and said its imports of Russian oil are based on its objective of securing the energy needs of its nation of 1.4 billion people. President Trump has also hinted at imposing similar tariffs on China for its ties with Russia.



ECONOMY

India exports to the United States

In 2023, India exported \$85.5bn worth of goods to the US, with the primary exports being precious stones, metals, pearls and electrical machinery.



Source: The Observatory of Economic Complexity | 2023



In 2024, bilateral trade between India and the US stood at approximately \$212bn, with a trade gap of about \$46bn in India's favour. Modi has said in the past that he plans to more than double trade between the two countries to \$500bn in the next five years. As part of the tariff negotiations, New Delhi had offered to remove levies from US industrial goods and said it would increase defence and energy purchases, the Reuters news agency reported. It also offered to scale back taxes on cars, despite a strong auto lobby at home pressuring it not to. But it refused to remove duties from farm and dairy products, two politically sensitive sectors that employ hundreds of millions of predominantly poor Indians, and a

stance similar to some other countries like Canada.

There are also geopolitical layers to what was supposed to be a trade conversation, pointed out Farwa Aamer, director of South Asia Initiatives at the Asia Society Policy Institute in New York. A very public one was the difference in perception on how the latest clash between India and arch-enemy Pakistan in May 2025 was brought to an end. Trump has repeatedly said that he mediated a ceasefire. India has repeatedly denied that Trump had no role in bringing about a truce and has said that Modi and Trump never spoke during the conflict. Pakistan, on the other hand, has nominated Trump for the Nobel Peace Prize and has concluded deals with the

US to explore its reserves of critical minerals and oil as its efforts to reset with the US after years of strained ties under former US President Joe Biden. All of this has caused unease for New Delhi, which is now trying to navigate a tough road. This will test India's foreign policy, and the question is if it will see it grow with the US even as it maintains its ties with Russia, its longstanding defence and trade partner. Said Aamer, "India doesn't want to look weak and has this global standing, and Modi has this global standing, so it has to hold its own. It will maintain its stance that its national security is driving its foreign policy". Robert Rogowsky, a professor of international trade at the Middlebury Institute of International Studies at Monterey, said he expected very creative diplomacy in the immediate future as India and the US try to reset ties despite tensions. "Strong-arming individuals like Modi will inevitably lead to shifts and counter-shifts" he said.

India can focus on strengthening its bilateral trade agreements, such as the one it signed with the United Kingdom in July and another with the European Union, for which negotiations are currently ongoing. India is also trying to stabilise relations with China – just as Australia, Canada and Japan have done in recent months since Trump took office and hit allies with tariffs. Modi is planning to attend the Shanghai Cooperation Organisation summit at the end of the month. It would be his first visit to China since the two countries had a face-off in 2020 in the Galwan River valley. But the trade blow from the US also comes at a time when India has been trying to position itself as a manufacturing hub and as an option for businesses that were looking to add locations outside China.

And to add to this is the trade conflict between BRICS and the US, when US President Donald Trump rolled out his latest round of punishing tariffs against the world's biggest emerging economies. His goal was clear: weaken BRICS, fracture its unity, and force each member to bargain with Washington on Trump's terms. It has triggered a diplomatic chain reaction that is drawing China, India, Brazil, Russia, and South Africa closer together than they have been in years. In trying to undercut the bloc he sees as a threat to US dominance, Trump appears to be ending up doing exactly what BRICS' founders once dreamed of -- forging it into a coherent, coordinated force against American trade pressure. In recent weeks, BRICS members have been stepping up political contact, economic coordination, and even personal diplomacy. The irony? The US president's "America First" tariff barrage may be laying the foundation for a far more consolidated BRICS front -- the nightmare scenario for Washington's trade strategists.

The BRICS bloc (Brazil, Russia, India, China, South Africa, Egypt, Ethiopia, Iran, and the United Arab Emirates) has been increasingly critical of the United States, particularly regarding trade policies and what they perceive as "unilateral coercive measures" like tariffs. While BRICS hasn't directly named the US, their statements at the 2025 summit in Rio de Janeiro condemned rising tariffs and trade barriers that they believe distort global trade and violate WTO rules. The US, in turn, has responded by threatening additional tariffs on countries aligning with BRICS' "anti-American policies".

BRICS has criticized the US for imposing unilateral tariffs on various countries, viewing them as a form of economic pressure and a violation of international trade norms. The bloc argues that these tariffs disrupt global trade flows, destabilize supply chains, and create uncertainty in the international market. BRICS generally advocates for a more multi-polar world order and greater cooperation among

nations, contrasting with what they see as the US's unilateral approach to trade. The BRICS summit in Rio de Janeiro, which Brazil's President Lula hosted, saw criticism of NATO's increased military spending and a condemnation of attacks on Iran, without directly naming the US or Israel.

The US has threatened to impose additional tariffs on countries that align with BRICS' perceived anti-US policies. The US has also linked trade agreements and the potential for future tariffs to the alignment of countries with BRICS' stance. President Trump has even threatened 100% tariffs if BRICS attempts to challenge the US dollar's dominance in the global financial system.

The strategy is classic, hit each country differently, offer selective relief, and try to prevent them from uniting. But recent diplomatic activity among BRICS nations suggests that this divide-and-pressure approach is starting to falter. At the same time China's quiet outreach to India, its soft



diplomacy whose relations have been frosty since the 2020 Galwan Valley clashes, and the US tariff squeeze appears to have nudged China into pragmatic engagement. China opposed the US announcement of tariffs against India calling it an act of abuse of tariffs and said that tech and trade issues should not be weaponised and politicised.

Yu Jing, spokesperson of the Chinese Embassy in India, criticised the Western media's "who will replace whom" narrative between India and China as lacking substance. She instead emphasised the need for trust, dialogue, and cooperation between the two Asian giants. "In today's complex landscape, it makes far more sense for both nations to deepen trust, manage disagreements, foster consensus, widen cooperation, and promote peace in Asia and globally," she wrote.

Yu also shared a Global Times article reinforcing the message. The article accused some Western and Indian media of framing India's economic rise as a race to surpass China, calling it a "rhetorical trap" that undermines both nations' broader interests. It said China values its trade

relationship with India and called for "win-win outcomes" through practical cooperation and shared development. Beijing's fresh overtures to New Delhi come at a time when Prime Minister Narendra Modi is scheduled to visit China later this month for the Shanghai Cooperation Organisation (SCO) Summit, where he is expected to meet Chinese President Xi Jinping. The meeting could mark a major diplomatic push to stabilise a relationship that has long been marred by border tensions and strategic mistrust.

Brazilian President Luiz Inacio Lula da Silva, himself facing a crippling 50% tariff from Washington, has publicly signalled solidarity with India's position on "unilateral trade aggression." He dialed PM Modi to discuss "imposition of unilateral tariffs", exploring possibility of greater integration between the two countries. Backing New Delhi's upcoming BRICS presidency, Lula accepted PM Modi's invitation to visit India early next year. Lula has rejected direct talks with the US president, saying they would only lead to "humiliation." Notably, both Brazil and India are

negotiating with the US to chalk out a trade deal.

At the same time an important development is Russia President Putin to visit India later this month. The additional 25% tariff on India was ostensibly a penalty for its continued imports of Russian oil, accusing it of fuelling Moscow's war machine against Ukraine. But though BRICS is not a direct trade competitor to the US in the traditional sense, its growing influence and criticism of US trade policies are creating friction. The BRICS bloc is seeking to create a more balanced global order, with greater emphasis on multilateralism and cooperation, which challenges the existing US-led system. Trade tensions are likely to remain high as BRICS continues to assert its position and the US responds with its own set of trade policies and threats.

The future is uncertain but one thing is clear. The days of US trade hegemony are about to end with the BRICS bloc uniting and this capitalist trade war, the new cold war should not get out of control as that would bring untold misery to billions of people worldwide and must end soon on decent terms acceptable to all parties and stakeholders. ●



World Water

SCARCITY STRESS SECURITY

Water security is not only vital in providing food and sanitation services to populations, it is also a necessity to maintain peace and stability in the world.

■ ■ Srikant Sharma

Water, a precious resource fundamental to life and all forms of civilisation, is at the heart of some of the most pressing issues of our time. In an era where climate change and resource depletion dominate global discussions, water security has emerged as a pivotal challenge for humanity, defined as the availability of an acceptable quantity and quality of water for health, livelihoods, ecosystems, and production, coupled with an acceptable level of water-related risks to people, environments, and economies. As such, it is strongly related to the notion of water stress, a measure of the pressure that human activities exert on natural freshwater resources.

Recognising its vital role, the United Nations established it as one of its sustainable development goals, SDG6, aiming to ensure the safe access to water and sanitation for all. From sustaining agriculture, the pillar to food security, to supporting growing urban populations and energy production, water's role in society cannot be overstated. However, various risks, enhanced by climate change, threaten this resource and its security.

The United Nations 2023 World Water Development Report highlighted the key role



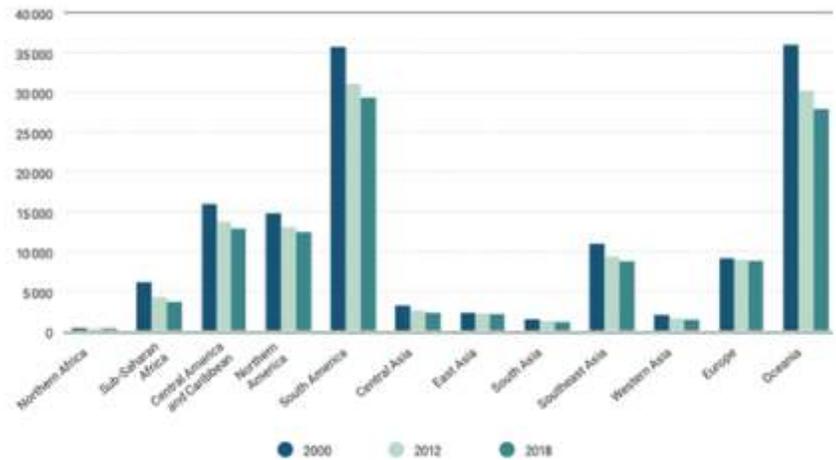
sustainable water management plays in safeguarding food and energy security, supporting human health and livelihoods, and mitigating climate change impacts. It is indeed a key to food security, being the first pillar agriculture relies on and without which entire populations risk facing famine. It was estimated that 691–783 million people in the world faced hunger in 2022. Increasing water stress and uncertainty will only worsen this situation, posing great threats to

human life, impacting food security, malnutrition, and the stability of affected regions.

Water security is not only vital in providing food and sanitation services to populations, but it is also a necessity to maintain peace and stability in the world. Pedro Arrojo-Agudo, the UN Special Rapporteur on the human rights to safe drinking water and sanitation, stated that “Lack of clean water leads to despair, degradation of trust in institutions, mass migration, violence, and

destabilisation of entire regions.” Conflicts risk arising or worsening in regions facing water shortages. For instance Somalia, a country affected by conflicts and poverty, greatly depends on agriculture with livestock accounting for almost 40% of its GDP. The country is particularly vulnerable to droughts, which have become significantly more frequent in the past 30 years. Studies suggest that these droughts have worsened violence in the country, with some drought-affected farmers and herders turning to illegal activities to compensate for their revenue loss or supporting rebel groups in exchange for cash revenues.

Abdoulaye mar dieye, UN Special Coordinator for development in the Sahel emphasised the role of water for peace in the Sahel region and said “Boko Haram was born where there was no water”. This risk of an increase in tensions not only entails internal instability, but also international diplomatic tensions. Indeed, freshwater sources like rivers and lakes, does not recognise borders, often making it the subject of international tensions and conflicts. More than 60% of all freshwater sources are shared by at



Per capita renewable water resources availability by geographic region (m3 per capita). Source: UN World Water Development Report, 2023.

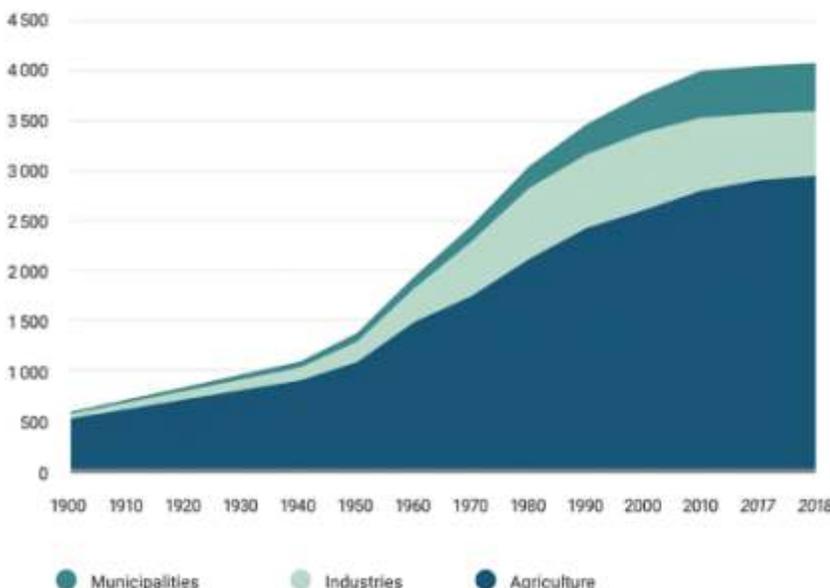
least two countries, highlighting the need for cooperation between countries on the matter. “Conflicts over water will become more common without science-based water diplomacy”.

Globally, water use has been increasing by roughly 1% per year over the last 40 years, with a large part of this increase concentrated in middle and lower income countries, particularly emerging economies. This trend has been driven by a combination of population growth, socio economic development and

changing consumption patterns. Three major sectors are responsible for water use and consumption: Agriculture, Industries, and Municipalities.

Between 2010 and 2018, municipal water withdrawals increased by 3%, while Agriculture withdrawals increased by 5% to represent 72% of current total withdrawals. During the same period, industrial withdrawals decreased by 12%, mainly due to more water-efficient cooling processes in thermal power production. Tensions and trade-offs in water supply between agriculture and cities have been growing. This is partly due to rapid urbanization, with urban water demand projected to increase by 80% by 2050. At the same time available freshwater resources have been decreasing over the last 20 years. Between 2000 and 2018, global per capita internal renewable water resources (IRWRs) decreased by 20%.

This decline has most affected countries with the lowest resources to start with, often located in sub-Saharan Africa, Central Asia, Western Asia, and Northern Africa. In sub-Saharan Africa, water availability per capita declined by 40% over the past decade. However, water is a



Evolution of global water withdrawals, 1900–2018 (km3/year). Source: UN World Water Development Report, 2023

local issue, so it is essential to consider it as such and delve into its direct impact on populations. More than 733 million people live in countries with high (70%) or critical (100%) water stress, accounting for almost 10% of the global population. Baseline water stress measures the ratio of total water demand to available renewable surface and groundwater supplies. About 1.2 billion people live in areas where severe water shortages and scarcity challenge agriculture and where there is a high drought frequency in rain fed cropland and pastureland areas or high water stress in irrigated areas. Northern Africa, Southern Africa, and Western Africa each have less than 1700 m³/capita, which is considered to be a level at which a nation's ability to meet water demand for food and from other sectors is compromised.

This physical water stress or scarcity, measured by a ratio of water demand over available renewable resources, describes a mismatch between the demand for freshwater and its availability. Water security is a broader concept, encompassing access to water services, safety from poor

water quality, and appropriate water governance ensuring access to safe water. For instance, physical scarcity does not account for economic water scarcity, describing a situation in which there are sufficient resources to meet human and environmental needs, but access is limited due to a lack of water infrastructure or poor water resources management.

Furthermore, climate justice has been an increasingly discussed topic at the COPs, acknowledging the fact that countries suffering the most from the consequences of climate change are not its main contributors. On one hand, the richest countries representing 16% of the world population are responsible for almost 40% of CO₂ emissions. On the other hand, the two categories of the poorest countries in the World Bank classification account for nearly 60% of the world's population, but for less than 15% of emissions.

Since developing countries are often the most affected by droughts and water scarcity, they are often also the ones for which the economy depends the most on the agricultural sector, intrinsically reliant on water supply. Their economies are therefore the most

impacted by increasing uncertainty on water supply, while they are precisely the ones with the biggest need for economic growth to improve living standards. Without international solidarity, these countries have limited economic means to build resilience and adapt their water and agricultural systems. In addition, the lack of adequate access and capacities to take advantage of natural capital can lead to an overuse and exploitation of non-renewable resources to meet short-term needs, worsening future threats.

In addition to the 1.2 billion people living under conditions of physical water stress, an estimated 1.6 billion people face conditions of economic water scarcity. This includes cases of mismanagement leading to pollution of water sources, an unregulated water use from agriculture or industry, and major inefficiencies in water use. Indeed, the increase in physical water stress is coupled with the acceleration of freshwater pollution, threatening even more drinking water resources, with significant impacts on both the environment and human health. UNEP estimates that 4,000



children die every day from diseases caused by polluted water and inadequate sanitation. A major example of inefficiency can be found in agriculture, which consumes 70% of global freshwater resources. Some 60% of this is wasted due to leaky irrigation systems, inefficient application methods as well as the cultivation of crops that are too thirsty for the environment in which they are grown.

Various types of solutions to water scarcity were discussed during the conference viz. from technical innovations enhancing water efficiency to investment in infrastructure to avoid water loss from leaking and evaporation. There is no single magical solution to address water scarcity, the complexity of every local water-related issue translating itself into the multiplicity of existing and potential solutions. However, one common pillar to all projects is the need for an integrated and holistic approach in partnerships. Integrated approach and inclusiveness in mitigating water related risks is an essential prerequisite. The lack of progress towards SDG6 highlighted the need for partnerships and collaboration. Indeed, nearly every water-related intervention requires some form of partnership,

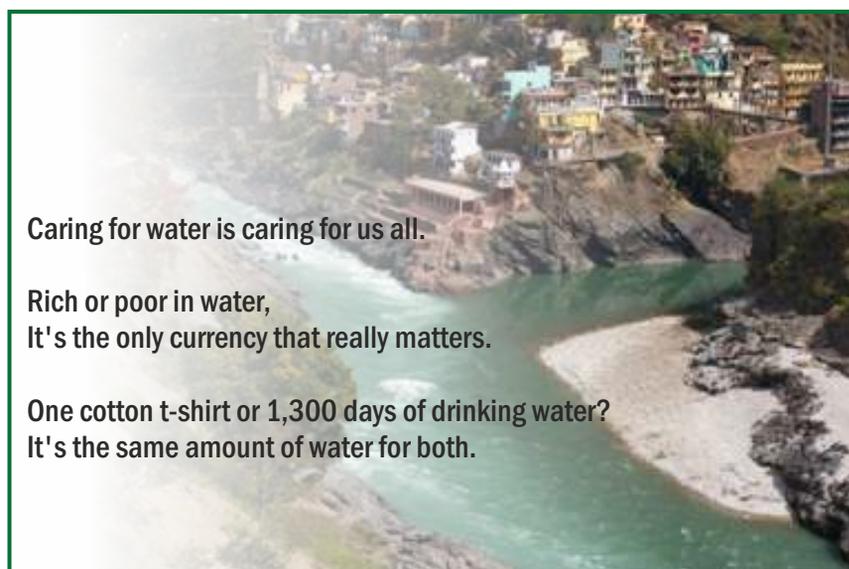
and any progress towards SDG6 heavily relies on the efficient and productive performance of partnerships.

The pursuit of water security is a shared responsibility that involves governments, communities, and individuals. Water systems are interconnected with various environmental, economic, and social systems. Due to this interconnectedness and complex hydrology, a holistic approach that considers all facets of water systems and their interdependencies is essential. One essential aspect of this holistic approach is to consider the various stakeholders involved in partnerships, with sometimes different water related goals, requiring an inclusion of all their voices to ensure a coordinated approach in facing water scarcity. This helps determine a clear, shared vision of the objectives, outcomes and results, based on a common understanding of the problem. For instance, a major topic discussed during COP28 was the inclusion of local and indigenous communities' voices in partnerships for adaptation. Their knowledge and perspectives are essential, with a profound understanding of their environment and ecosystem dynamics. They are often on the front lines of climate change and

its consequences on water and their involvement ensures water security efforts as answer to the specific challenges they face, so that no one is left behind and that the human rights to water and sanitation are brought to fruition.

So addressing water scarcity and the challenge of freshwater pollution requires comprehensive and strategic solutions. The importance of governance, coupled with the need for innovative partnerships and integrated resource management has been clearly identified as a critical path forward. COP28 discussions emphasised the need for a holistic approach in tackling water security. This approach should include all stakeholders, including local and indigenous communities, recognising that those directly affected by water scarcity often hold essential insights into sustainable management practices. As global efforts continue towards achieving Sustainable Development Goals, particularly SDG6, the insights from COP28 serve as a guide for future actions. The pursuit of water security is a shared responsibility that involves governments, communities, and individuals. It's an issue that entails environmental, economic, and social considerations, touching on the fundamental rights of all. The path to ensuring a water-secure future requires collective and coordinated actions.

Even though historically there is more cooperation than conflict over international waters, but given conditions caused by climate change and growing human demands for water, disputes will rise unless shared water resources are effectively managed. The idea that future wars could be fought over water is a growing concern may not be specifically so, water scarcity could be a significant trigger for conflicts in the coming decades. ●



Caring for water is caring for us all.

**Rich or poor in water,
It's the only currency that really matters.**

**One cotton t-shirt or 1,300 days of drinking water?
It's the same amount of water for both.**

Indispensability of World Government

Prof RP Singh

Sinhalese vs Tamilians in Srilanka; India vs China; Russia, Belarus & North Korea vs Ukraine; Ajarbaizan vs Armenia; Hamas vs Israel; Hizbullah & Lebanon vs Israel; Hutis vs Israel & USA; Iran vs Israel; Syria vs Israel; USA vs Mexico; USA vs Canada; USA vs Denmark; Pak crisis; Bangladesh crisis' Myanmar Crisis; Operation Sindoor; China vs Taiwan; ongoing crises in Afrika and South America and now Combodia vs Thailand—today the entire world stands on the brink of an incessant world war due to the ambitions of two politicians as the immediate reason. On one side is Russia's lifelong president Vladimir Putin,

who aspires to reestablish the old USSR, and on the other side is the resolute American President Donald Trump, engaged in the policing of the world with a strong personal desire for the Nobel Peace Prize. The way these two countries want to control the world has contradictions in each of their own policies.

Putin wants to prevent NATO from encircling Russia and doesn't make a mistake in thinking so. However, it is also not right for him to favor obstinate countries like Iran, Turkey, and North Korea. On the other hand, Trump, while prioritizing American nationalist interests, is complicating the global environment further by using

measures like tariffs on other countries, immigration, arms supply, economic and other sanctions, as well as international agencies to pit one country against another, all as tools for American nationalist self-interest. Questions about the legitimacy of Trump's actions are bound to arise both within and outside his country. Both countries do not hesitate to nurture and support dangerous ideologies and organizations that threaten humanity for their own national interests. And when crises start to become dangerous not only for the world but also for their own countries, they seek sympathy, cooperation, and support from other nations, but on their own terms.



The underlying basic factor behind clashes and blood shedding all over the world is an amalgam of dogmatism, cynicism, fanaticism and extremism either in terms of religion, communalism, race, caste and other such narrowisms.

In fact, to ensure a balanced and integrated solution, guidance and regulation for the serious global problems such as terrorism, dogmatic extremism, inequality of economic and financial interests, immigration on or off the planet, pollution, natural disasters, and conflicts of rights between nations the world should be led to two directions: one, formation of an effective world government and world parliament with representative equity and secondly, a collective moralist social order (human dharma) for the whole universe with sufficient scope for creating, honoring, enjoying and coexisting geographical, cultural and individual diversity. Enough diversity survival of any feeling entity dominated by mind like human being is equally needed else a monotonous world order colored in just one color is impossible to survive. Effective world government and world parliament will make it easier to

ensure the acceptability and legitimacy of any steps taken towards solutions based on support from consensus or majority of countries. In contrast to this, the UNO has been just a play toy in the hands of few countries dominating the world order led by the USA since the Second World War. It will also facilitate quick resolution of crises such as world wars, catastrophic destruction, apocalypse, and the lethal competition of nuclear, biological and other destructive weapons.

Formation of World Government

The propounder of Prout Shri P R Sarkar(1990) opines that a World Government is necessary to materialize the concept of universalism. This World Government should be a **confederation** of all the federated states of the world. These federated states will consist of self-sufficient economic units or zones/samaj formed entirely on socio-economic and geographical considerations. Economically developed areas have a tendency to exploit economically undeveloped areas and hence federated states should be formed of different units. Vidarbha inside India and

the Persian portion of Azerbaijan are important examples. The different units formed in this way may be redefined and renamed for administrative convenience. These units may have certain common factors which will unite them into federations.

Steps in Formation

Initially the World Government will be a law-making body and the different federations will have executive powers to implement the laws passed by the World Government. In this way Sarkar assumes that **the route to the world government goes through world law**. The federations may or may not fully materialize the laws of the confederation but they must not go against them. The confederation will, however, have some executive power for limited and defined purposes, namely, for maintaining inter-federal peace and tranquility and for settling inter-planetary disputes. This will mean the maintenance of a world militia under the full control of the confederation. The federation and the units will also maintain a police force to ensure internal law and order.

The economic units or zones will have **their own boards**. These boards will form one higher board which will be called **federated boards**. These federated boards will govern the different federations. The collection of these federated boards is called the **confederated board or body**. This body will look after the confederation as a whole, but will not ignore the interests of any federation.

Sadvipra Boards and the Role of Counselors

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. **PROUT supports restricted democracy.**



UN General Assembly Hall



UN @ 70 Budapest

What is that better system of government? According to PROUT, **the rule of Sadvipras is the ideal form of leadership. Sadvipra rule cannot be established by blind physical force or idle intellectual extravaganza.** Sarkar proposes here a strong proposition as the Supreme Board of Sadvipras (active moralist counselors) and other boards of Sadvipras from the world level to the level of administrative units and institutions as statutory, pressure & support groups. **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. 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.

The World Government is now indispensable. Strongly committed, truly sincere, coordinated and unified efforts are required. Sarkar exhorts—Moralists of the World Unite.

At the last one can mention that the shallow river of nationalism which once led to four hundred years of incessant bloodbath in middle ages of Europe and its fragmentation and has been putting recurring blood signs on every page of history upto now—has dried in the vast desert of hard realities of today. The piecemeal efforts of worldwide organizations limited to few trivial and cosmetic dealings need to be put in consolidated and holistic World Government. ●

The entire article is adapted from the works of Shrii P. R. Sarkar

GERMAN REUNIFICATION

Its Economic Fallout

■ Bhupendra Singh

After World War II which caused deaths of around 6.5 million German soldiers resulting in a vastly skewed male female ratio; Germany received more than 12 million refugees from former German territory east of the Oder and from areas with substantial German ethnic populations in central and eastern Europe. After Germany was partitioned in 1949, the demographic histories of the two parts diverged, with West Germany continuing to have migration flows. Although immigrants, principally ethnic Germans, continued to drift in from the east, their numbers were overshadowed by a mass desertion of some two million people from East Germany. Because these

West Germany paid the Soviet Union approximately 15 billion Deutsche Marks for the reunification

immigrants from East Germany were mostly young and highly skilled, their arrival was a major gain to the booming West German economy but a grievous loss to the much smaller East Germany. In 1961 the East German government blocked further desertion of its people by building strong defenses along the inner-German border and around West Berlin including the Berlin Wall.

The implementation of Mikhail Gorbachev's glasnost (political liberalization) and perestroika (economic

restructuring) policies in the Soviet Union fueled sentiment in Germany that reunification could become a reality, and it happened at astonishing speed. Actually West Germany paid the Soviet Union approximately 15 billion Deutsche Marks (12 billion in direct payment and a 3 billion interest-free loan) This payment was for the withdrawal of Soviet troops from East Germany and to secure the Soviet Union's agreement to reunification.

The unexpected opening of the frontier between East and West Germany and breaching of the Berlin Wall on November 9, 1989, were a heavy blow to the East German economy, as the relatively small numbers of migrants, rose dramatically. Aggravating the problem was the fact that most of those who left were the younger, more active members of the population and those with marketable skills. The economic unification, achieved by July 1, 1990, swept away all customs barriers and introduced the deutsche mark as the sole currency in Germany. Following Germany's official reunification on October 3, 1990, the western German economy continued to grow rapidly until 1992, after which it began to experience an economic slowdown before growth resumed





in the mid-1990s. The slowdown was also related to unification, which wholly revealed the economic deficiencies of East Germany. Disillusionment in eastern Germany rose sharply as manufacturing output and employment declined rapidly. The federal government's insistence that eastern German firms compete immediately in the free market led to economic devastation in the east.

After the devastation of WW II West Germany had become a model of miracle reconstruction and economic growth, the German people worked hard and accepted lower wages. East Germany too experienced an economic miracle of sorts; it had been part of an advanced economy before the war. Even though it had emerged from WW II and the postwar Soviet demolitions economically ravaged, its surviving industrial infrastructure, inherited skills, and high level of scientific and technical education enabled it to develop the economy and to advance the standard of living to a level markedly higher than those

of most other socialist countries, though living standards were still well below those of western Europe. East Germany became the principal supplier of advanced industrial equipment to the communist countries, though it became apparent after unification that it produced poor quality goods and caused environmental devastation.

Economic unification caused particularly severe hardships for eastern German workers; unemployment rose sharply and industrial output fell by two-thirds in the years after unification. Decline was greatest in the food-processing sector, metallurgy, building materials, machinery and vehicles, electronics and related equipment, and textiles. Eastern German agriculture also was devastated, with employment dropping by some three-fourths. Although the eastern economy later rebounded, at the beginning of the 21st century more than one-sixth of its labor force was unemployed—more than double the rate for western Germany. Unemployment also rose

disproportionately for women. As a result of job losses, migration from east to west continued throughout the 1990s and into the early 21st century.

Quite apart from the costs and problems associated with unification, Germany and its economy faced a number of interrelated problems at the beginning of the 21st century. High unemployment—which regularly exceeded four million people—became the chief political issue. Extremely high wages—among the world's highest—generous social services, and high taxation also dampened the economy. Unification caused the public debt to grow dramatically, and at the beginning of the 21st century some one-fifth of the annual federal budget went toward interest payments on the national debt.

Although unification was more than a decade old, at the beginning of the 21st century its effects still weighed heavily on the German economy and its political institutions. However, in large measure unification gave way to other issues, such as globalization,

the introduction of the euro as the single currency of the EU in 2002, and the enlargement of the EU to central and eastern Europe. Germany's domestic economic problems and opportunities are complexly bound up with global and regional processes over which it has only varying levels of influence and control—a somewhat unsettling situation for a society that became very prosperous by following accustomed patterns and having firm control of the major levers of its own economy.

As in other sectors of the economy, the division of Germany was reflected in a dramatic divergence of agricultural development. West Germany remained essentially a country of small family farms; in the 1980s only about 5 percent of holdings had more than 124 acres (50 hectares), though they accounted for nearly one-fourth of the total agricultural area. By the beginning of the 21st century, however, large farms represented about half of the total agricultural area in western Germany and some two-thirds in eastern Germany. The change in western Germany is due to rationalization of agriculture, with many small landholders leaving farming and the remaining farms often increasing in size. The number of people employed in

agriculture declined substantially, from about one-fifth of the total workforce in 1950 to less than 3 percent by the end of the 20th century. Wage laborers virtually disappeared from all but the largest farms, and smaller farms were cultivated on a part-time basis.

By contrast, in the east, following conquest by the Soviet army at the end of WW II, many large estates were split up or retained as state farms. From 1952 to 1960 virtually all the small farms in East Germany were united, under strong political pressure, to form agricultural cooperatives. Agricultural production was increasingly concentrated into extremely large specialized units. Despite a marked decrease in agricultural employees, modern machinery and technological innovation led to increased production. After unification agricultural employment in eastern Germany plunged by about three-fourths.

At the time of reunification, western Germany produced some four-fifths of its food requirements, and increased productivity and guaranteed prices resulted in vast surpluses. At the beginning of the 21st century, Germany's production of major agricultural products (e.g., grains, sugar, oils, milk and meat) exceeded domestic consumption,

resulting in both exports and continued surpluses.

The slowness of economic recovery in eastern Germany was due to a variety of reasons. The haste of change, especially regarding the currency conversion and the breakup of the great industrial combines, and the fact that East Germany had no effective government for a period of three months following the economic union in July 1990 hampered economic reconstruction efforts. Even after political unification, progress was disappointing. Firms removed from ministerial control and transformed into limited companies found themselves unable to compete in the free market, burdened not only with outdated plants but with debt, because the East German government had appropriated their profits while requiring them to borrow their capital. The federal government had assumed that the reconstruction of eastern German industry would essentially come about by the takeover of plants by Western, predominantly western German, firms.

In reality, however, the Treuhandanstalt set up to dispose of some 10,000 formerly nationalized firms made extremely slow progress, partly as a result of an excessively legalistic approach and partly because of the shortage of experienced administrators afflicting the reconstituted public service in the east. Western German firms were under no great financial pressure to move in, and with the help of the additional labor available from eastern German migrants, they expanded production at their existing plants without having to become involved in the difficulties of actually setting up a branch in the east. Protesters warned that eastern Germany was turning into an internal colony; however, around 1992 some economic revival began to occur. ●





WB. Yeats famous poem, “The Second Coming”, has the oft-quoted line, “Things fall apart; the center cannot hold. Mere anarchy is loosed upon the world.”

The dominant political ideologies of the modern era have increasingly disrupted the balance of planetary life and have increasingly caused things to fall apart. Humanity is without a viable ideology to give it a center that can hold, that can maintain the balance of collective living.

Gregory Bateson once noted that, “The major problems in the world are the result of the difference between the way nature works and the way man thinks.” This is to say, it is the philosophical paradigms which condition humanity’s thinking that have led us to the global poly-crisis.

Communism, religious fundamentalism, and capitalism all share blame, as all are based on premises which are foreign to “the

Life

Out of Balance

World's major problems are because of the differences between how nature works and how man thinks

■ Ronald Logan

way nature works”. All of them disrupt the equilibrium of planetary life and are incapable of promoting balanced development. They have created a society beset by the polycrisis and heading toward collapse.

An Ideology that Promotes Balance

If we are to restore balance, we must address the deep roots of the polycrisis. For this, there’s an urgent need for a suitable alternative to the obsolete ideologies that are unbalancing life

on a planetary scale. A primary characteristic of this ideology must be to promote balance.

The social philosophy that I’m aware of that seems most concerned with establishing balance is the Progressive Utilization Theory — aka, PROUT. A fundamental premise of PROUT is as follows:

“The excellence of the social structure and culture of a community depends on the degree of balance that community attains in its collective life.”

In the PROUT view, human

society should strive for balance in physical, mental, and spiritual spheres of life. This balance should be maintained both in individual life and in collective life. Balance must be sustained between human society and the natural world. And balance must not be static, but a dynamic equilibrium.

PROUT promotes development that is dynamic but is not the cancerous growth of the capitalist economy. Economic expansion is promoted, but it is not allowed to override constraints needed to maintain equilibrium.

Fundamental Principles to Maintain Balance

To guide the dynamic, yet balanced, advance of society, PROUT puts forward a set of five principles. These principles promote the expansion of human potentials in all spheres — physical, mental, and spiritual — while yet maintaining equilibrium. They would guide socioeconomic development that is at once balanced, holistic, equitable, adaptable, sustainable, and dynamic.

How do these principles hold

this potential? It is because they are congruent with “the way nature works.” There is a deep patterning to natural processes which, if followed, is inherently sustainable. This patterning constrains ecosystems to maintain equilibrium yet enables life to flourish and evolve. PROUT's fundamental principles reflect this deep patterning.

Any set of principles intended to maintain balanced socioeconomic development must be based on a clear conception of human nature. Fundamental to human nature is our spiritual longing. Neither materialist nor idealist social philosophies properly support spiritual development; they do not cultivate compassion, inner peace, moral integrity, wisdom, presence, simplicity, wholeness, transcendence, etc. Because their understanding of human nature is limited, they cannot nurture the full expression of human potential.

At the same time, guiding principles must not neglect our physical and mental development. They must support holistic and balanced development of human

beings in physical, mental, and spiritual spheres of life — both individually and collectively.

A society that is so patterned can maintain the conditions out of which will flow peace, progress, and freedom, and in which the society's members can enjoy nurturance, vitality, expressiveness, and joy.

Let's take a brief look at the substance of PROUT's Fundamental Principles to appreciate how they would maintain comprehensive balance.

Fundamental Principles of PROUT

1 — Limitation on Accumulation.
There should be no accumulation of physical wealth by individuals that is in excess of their needs without special permission from the society.

The primary cause of the major crises in today's world is unlimited accumulation by individuals. Unbridled greed distorts, disrupts and disintegrates life in a myriad of ways. Limitation on the accumulation of wealth by individuals is the primary precondition for





maintaining a balanced society. A healthy society cannot allow this accumulation to occur; there must be limits. All must have a right to the wealth that they need for their necessities, for their development and for their self-expression. Also for savings for their future security. But they should not be able to accumulate in excess — unless given special permission to acquire additional wealth for a legitimate cause that benefits the society.

2 — Maximum Utilization and Rational Distribution. *There should be humanistic and rational distribution, and maximum utilization, of resources in all areas of manifestation.*

Humanity has available to it various physical, mental and spiritual resources. Physical resources are the usable materials and goods that come from nature or are manufactured. Mental resources include ideas, information, inspiration, and feelings. And spiritual resources include love, compassion,

knowledge of Self, inner peace, and reverence for the sacred.

These resources should be distributed in a way that assures dynamic balance in individual and collective development. This is the meaning of “rational distribution”. For rational distribution, four conditions must be met:

Everyone should be guaranteed the minimum necessities of life. With economic progress, all should enjoy increased purchasing capacity. There should be incentives given for meritorious work. There should be equitable development throughout the planet.

Resources should also be maximally utilized. They should not be wasted; and they are to be used for purposes that optimize their value for human development. Our present society is characterized by flagrant misutilization of resources, profligate waste of resources, and vast underutilization of resources.

3 — Balanced Development. *The physical, mental, and spiritual capabilities of every person*

should be allowed to develop fully; and the potentials of society should be maximally developed in all spheres.

This principle establishes balance between individual development and collective development. Society should neither stress individual welfare nor collective welfare. There should instead be full development both of individuals and the collective, recognizing that individual development and collective development are interdependent and that neither can develop fully without having a balanced relationship with the other. To be balanced, individuals and society should holistically develop in physical, mental, and spiritual spheres of life. There should not be suppression or lack of support for development in any of these three spheres.

The development of material amenities and services provides a healthy and secure base for individuals to engage in subtle pursuits, such as creativity and spirituality. The development of

mental potentialities must include acquisition of social and ecological awareness; people should appreciate the value of serving society and of their interdependence with the greater fabric of life. The development of spiritual potentials will establish a strong moral base to the society and will nurture universal identification with all peoples and all living beings.

4 — Balanced Utilization. *There should be a well-balanced approach to the distribution and utilization of physical, mental, and spiritual resources so that there is balanced development in all spheres.*

As per the 3rd principle, there should be the balanced and holistic development of individuals in physical, mental, and spiritual spheres. But while supporting balanced development, society should also give individuals greater opportunities to make use of capacities that are more subtle in nature. A person capable of composing a symphony should not be expected to work at menial labor. A person endowed with spiritual wisdom should not be employed delivering pizzas. At the same time that mental and spiritual service is being encouraged on the part of those well-developed in these spheres, society should make



efforts to nurture and bring into use the subtler capacities of all its members.

5 — Progressive Adjustment. *The utilization of potentials and resources should be progressively adjusted according to the time, location, and people involved.*

Balance must be maintained amidst changing conditions. Change is a constant, so to maintain social equilibrium policies and practices must be fluidly and progressively adjusted according to changes in time, place, and person. The requirements of life in an agrarian society will not be those of a post-industrial society. The governing systems that suited humans living

in clans will not be suited to people living in the information age. Society must not become stagnant in response to changing conditions but should be guided by progressive changes in policies that make use of modern ideas, technologies, and social structuring.

When making progressive adjustments to new conditions, society must seek to maintain balance and sustainability in all spheres of life. The ability to make progressive adjustments requires, in part, sensitivity to local conditions and empowerment at local levels. So, a decentralized approach to socio-economic development is important.

Result of a Balanced Society

“The excellence of the social structure and culture of a community depends on the degree of balance that community attains in its collective life.” When there is balance in all spheres — physical, mental and spiritual— and between all spheres, in both individual and collective life, and in relationship to the environment, and sustained over time, then the welfare of all can be attained, progress will be properly directed, peace will be enduring, we will live harmoniously with nature, and culture will vitalize the human spirit. ●



PROUT SONG

*Now we won't tolerate injustice anymore by bringing about Prout.
Moralists of the world will unite
Marching village to village on the path of Prout.
No more masters and no more beggars,
A new society we shall bring about.
Prout will be the engine of a new era society!*

*Let the lamp of knowledge light every home
Education will no longer be a business.
No one will be hungry anymore
Labor will be paid to its true needs.
Sons and daughters of the soil have awakened
Prout village foundation of self-rule!
Now we won't tolerate injustice anymore,
as we set up Prout to unfurl a new era visionary society!*



This Prout enlightened society will be characterized by reason, progress, and individual liberties. It will emphasize values of intellectual and spiritual growth, social justice and equality, critical thinking, empathy and compassion. In this society, there will be a focus on mutual care and cooperation, and on resolving conflicts through discussion rather than violence. Prout will be the engine of a new era visionary society! ●

- Ac. Dhanjoo Ghista

Video may be seen in link below:

https://youtube.com/shorts/6SSno-dzp_w?si=lhoJ_OuVkiUw2XYD

SOCIAL MEDIA INFLUENCERS Capitalist's Tool

Early 2000s saw the start of social media as we know it, and the world has never been the same. With Facebook making an appearance in 2004 and YouTube in 2005, the oldest social media platforms have been around for a while, and you'd be hard-pressed to find anyone today who isn't on either of these platforms or newer ones such as X (formerly known as Twitter), TikTok, or Snapchat. Some other notable platforms include LinkedIn, Pinterest, and the dinosaur of them all, MySpace (launched in 2003). Many of today's celebrities are influencers who use these platforms for fame, business, lifestyle content, and more.

Social media influencers are prominent figures. They dominate the online world and social apps we use daily to become household names. Social media platforms have elevated individuals around the world to reach an audience of millions, with YouTube (primarily long-form video, secondary short-form video, and live streaming), Instagram (primarily still image, secondary video, and live streaming), TikTok (primarily short-form video, secondary live streaming), and X (formerly Twitter). Their Monthly Active Users (MAUs) in billions are YouTube 2.5; Instagram: 2; TikTok 1.6 and X (primarily text, secondary still image, and video): 611 million. However every platform is different, and has its own style of content and top

Social media influencers are prominent figures dominating online world reaching audience of millions

Karunakshim Vatsalam



influencers and has benefits for different types of social media influencers, depending on the type of social media content they create.

Usually referred to as simply an influencer it can be any individual with a significant follower count. They typically have established credibility within a certain niche and use that authority to connect with people via social media. However, what's considered large is relative.

Mention reports that 26.4% of Instagram accounts have less than 1,000 followers, while almost half have between 1,000 and 10,000. Although 10,000 may sound like a lot, it is overshadowed by the top social media influencer's 622 million Instagram followers. Despite having fewer active users, Instagram is now the most popular with TikTok gaining every year.

While some social media influencers have grown

organically on one of the different platforms, many of the most popular influencers on Instagram, TikTok, and other platforms were celebrities to begin with. As many traditional celebrities grew their popularity decades before social media was around, they've successfully transferred their established fame into tangible followers in the online world. Globally renowned athletes are on the list, including the international cricketer, Virat Kohli who has 273.6 million followers whereas Prime Minister Narendra Modi has 75 million followers? Kohli's paid partnership post with Puma earned 5.3 million likes in just five days.

Below is a list of top 14 influencers as per recent social media reports:

1. Cristiano Ronaldo, Portuguese athlete (soccer), 836 million followers – Despite only being active on two platforms, his reputation as one of the greatest of all time to play the game has made him an international icon and Instagram's standout influencer.

2. Selena Gomez, American actor/musician, 582 million followers – Evolving from her Disney star roots, she's grown as both an actress and advocate for mental health and equality to become one of the world's most influential women.

3. MrBeast, American content creator, 563.6 million followers – The most influential YouTube creator has now cracked the top 10 social media influencers overall, with each of his challenges and giveaway videos being watched by tens of millions.

4. Lionel Messi, Argentinean athlete (soccer), 508.9 million followers – An Argentinean soccer legend and supposed rival to Ronaldo. He's also only present on two social media sites, yet has still gathered more than half-a-billion followers.

5. Justin Bieber, Canadian musician, 505.6 million followers – Bieber is arguably the most well-known case of social media stardom. His early R&B covers on

YouTube helped net him a record deal back in 2008 after his videos were discovered.

6. Kylie Jenner, American influencer/reality TV star, 503.4 million followers – The most influential social media star from The Kardashians, she's balanced a range of branded business ventures with life as a socialite.

7. Dwayne Johnson, American actor/wrestler, 496.7 million followers – Widely regarded as one of the greatest professional wrestlers of all time, Dwayne 'The Rock' Johnson is also one of the highest-paid actors globally and a fitness icon.

8. Taylor Swift, American musician, 470.4 million followers – The current reigning queen of pop, Taylor Swift has become a worldwide sensation with her global tours even influencing local economies.

9. Ariana Grande, American musician/actor, 469.8 million followers – Pop icon with a four-octave vocal range and a



considerable back catalog that has seen her listed as an influence by multiple high-profile music artists.

10. Kim Kardashian, American influencer/reality TV star, 445.3 million followers – As one of the first people to becoming famous, Kim K successfully brought her socialite stardom into the social media sphere.

11. Katy Perry, American musician, 364.5 million followers – With a huge following on X and the most diamond-certified singles of any female artist, Katy Perry has had a big impact on modern pop music since the late 2000s.

12. Beyoncé, American musician, 362 million followers – One of the best-selling music artists of all time with a wide range of accolades, Beyoncé has also been dubbed 'Queen Bey' by her massive fan base – 'The BeyHive.'

13. Khloe Kardashian, American influencer/reality TV star, 341.3 million followers – The youngest of the Kardashian sisters, she's worked alongside her family to promote various products via their reality TV shows and social followings.

14. Virat Kohli, Indian athlete (international cricket), 336.1



million followers – Regarded as a record-breaking cricketer for scoring the most centuries in ODI cricket, he's also breaking records for popularity on the only platforms he's active on: Instagram and (X) Twitter.

They all are used for marketing purposes by prominent

firms for promoting their brands. Their estimated earnings per Instagram post are staggering and maddening: Cristiano Ronaldo earns \$3.23 million; Selena Gomez \$2.558 million; MrBeast earns a significant income from brand deals and sponsorships on the platform, potentially in hundreds of thousands USD; Lionel Messi \$2.6 million; Justin Bieber an estimated \$1,763,000; Kylie Jenner up to \$1.8 million; Dwayne Johnson \$2.32 million; Taylor Swift around \$722,000; Ariana Grande around \$2.26 million, Kim Kardashian around \$2.176 million; Katy Perry around \$1,220,000 per sponsored Instagram post; Beyoncé around \$1,889,000, Khloe Kardashian around \$1.87 million and Virat Kohli reportedly earns over Rs11 crore (approximately \$1.384 million) per sponsored Instagram post.

In the name of humanity all this makes one wonder about the gross unequal capitalist driven world we live in today. ●



AN UPMA STORY

DEMOCRACY & DIVIDED MAJORITY

Upma used to be served every day in a hostel of 100 inmates. Out of 100 students 80 students complained to give different tiffin every day.

But, 20 students were happy to eat Upma every day. 80 students wanted to have something other than Upma.

With great confusion to come to a conclusion, the warden arranged for voting. Whichever tiffin gets majority, that tiffin will be made.

20 students who wanted Upma voted promptly. Out of remaining 80 students voted as per their taste.

- 18: Masala Dosa
- 16: Aloo Parota & Dahi
- 14: Roti & Sabji
- 12: Bread & Butter
- 10: Noodles
- 10: Idli Sambar

So, as per the voting pattern & Majority, Upma was continued.

Lesson:

As long as 80% of the population
Looks around selfish, divided & scattered,
20% rules us.

It's a good lesson.

People Mindset

You cannot understand
what famine means
until you have seen the bones
through the skin of people.
Watched how they sell their most
prized possessions for a morsel.
Seen them set aside their pride
to hold hands out to feed
their hungry children.

It is not just starvation.
It is the stripping of dignity,
a destruction of hope,
a taking of everything
that matters all for
a bag of rice,
a sack of flour,
anything to make
the hunger leave.
Anything to survive
and save a life.

THE CHOICES We Make

Michael Zimmerman

Millions of people were taught the human species stands apart from the biosphere upon which we all depend for our very survival

This is the fifth article in a series of seven. We continue our examination of a number of ways standard economic theory draws the student into a particular way of thinking. A way of thinking that places pecuniary considerations above social, cultural, religious, and ecological concerns. We find those challenges exposed by Shrii Sarkar's fourth fundamental principle of Prout via the metaphors used in economics.

Shrii Sarkar's fourth Fundamental Principle of Prout states there should be a proper adjustment among the crude, subtle, and causal utilizations. Yet, as addressed last month, the primacy of pecuniary self-interest makes it difficult to approach balanced solutions. To find balanced solutions that meet the needs of society and the planetary biosphere, private and commercial self-interest must be attenuated. This is difficult to achieve when standard economic theory places quantity, price, and profit, in such a central position. This centralization of profit in basic economic theory can, under the influence of *trśnávr̥tti* (yearning for acquisition), lead to a justification of greater and greater wealth accumulation. Standard economic theory has generally



JM Keynes in 1929

been silent regarding the effects of over accumulation in society.

Indeed, J. M. Keynes, one of the 20th century's most eminent economists opined in 1930 on the accumulation of wealth: when it “. . . is no longer of high social importance, there will be great changes in the code of morals. We shall be able to rid ourselves of many of the pseudo-moral

principles which have hag-ridden us for two hundred years, by which we have exalted some of the most distasteful of human qualities into the position of the highest virtues. We shall be able to afford to dare to assess the money-motive at its true value. The love of money as a possession — as distinguished from the love of money as a means to the enjoyments and realities of life — will be recognized for what it is, a somewhat disgusting morbidity, one of those semi-criminal, semi-pathological propensities which one hands over with a shudder to the specialists in mental disease” (J. M. Keynes, 1930). Keynes thought mankind would rise to that state in 100 years. We are five years from Keynes' date and appear further from that state than anytime in human history. Why is that? There are multitude of reasons. But let us revisit our third article in this series from July 2025.

In that edition we examined why utility theory/utilitarian ethics was canonized in standard economic theory: it contributed material that *appeals primarily to the academic mentality*, (Mackie, 1998). It added little if anything to objective empiricism nor addressed the concerns of the classical economists – free trade, protectionism, central banking, the Malthusian population dilemma. This begins to describe a way of thinking.

The marginalist economists originating in the Scottish Common Sense philosophy, assert observation and empiricism could be biased based on what a researcher expected to see. Alternatively, they formed their arguments on axiomatic first principles based on abstract reasoning addressing what they thought to

be natural, rather than social behavior: that is, universal principles of economic behavior, across all of time. Years later when these principles were tested, it was discovered they did not always work – they were not universal.

Despite these shortcomings the marginalists were vaulted into an envious position. Over the next almost 150 years they received the prestigious academic appointments at university. Their papers were featured in the prominent professional journals. They counseled presidents. Their status was enormous.

The marginalists or neo-classicalists as they came to be known (Lawson, 2013; Veblen, 1900) were largely responsible for defining economic pedagogy in the 20th century; what it meant to “think like an economist”. Paul Samuleson, the 1948 author of one of the most popular economic text books of the 20th century, expressed this sentiment in his famous quote “I don't care who writes a nation's laws – or crafts its advanced treatises – so long as I can write its economics textbooks. The first lick is the privileged one, impinging on the beginner's tabula rasa blank slate at its most impressionable state” (Saunders & Walstad, 1990).

What is the similarity between Keynes and Samuleson? They both ignored natural resources and society's relationship to the environment. Tens of millions of people were taught the human species stands apart from the biosphere upon which we all depend for our very survival.

Years later there has been a recognition that much of the economics profession has been engaged in rhetoric as a strategy; economists assert positions for persuasive effect (McClosky, 1985). That is, to get someone on



their side: the media, legislators, their peers. Chief among the rhetorical techniques of argumentation is the metaphor. Metaphor “meaning a figure of speech by which a characteristic of one object is assigned to another, different but resembling it or analogous to it” (Merriam-Webster online dictionary). Yet, we also know, “. . . a metaphor is no argument, though it be sometimes the gunpowder to drive one home and imbed it in the memory. (Lowell, *Democracy*, 1884). Metaphors must be familiar to be effective and they must be aesthetically pleasing.

Many economic metaphors are known to the casual observer, others only to those that have formally studied economics at university. There are dozens of examples. A few include the invisible hand, the representative agent, the auctioneer, the “natural” rate of a variable, and equilibrium. We choose equilibrium to briefly discuss and demonstrate how it influences our thinking.

Synonyms for equilibrium are balance and equipoise. When people hear equilibrium they frequently think optimal balance, as in “the balance of nature”. The balance of nature is an enduring

myth as it seems so self-evident. Yet, it is simply a way of thinking. It permeates our beliefs and institutions from movies like Disney's “The Lion King” to religious dogma like “intelligent design”. The balance of nature is an “uncritical paradigm for perceiving nature” in which “economics is no more balanced than nature, and in nature, as in economics, things change” (Kricher, 2009). As explained by Shrii Sarkar, “. . . dynamism or mobility is a reality in every sphere – in social, economic, educational and spiritual – the same rule operates in all aspects of social existence” (Shri Sarkar, 1970). Nothing endures but change, dynamism.

Shrii Sakar's (February 1987) concept of pramá is not the same as posited by standard economic theory. Yes, etymologically pramá does mean “balance”. However, it is an equilibrium, an equipoise, in all three spheres: physical, mental, and spiritual. Again, standard economic theory denies those other more problematic spheres of life: the political, religious, spiritual, social and ecological spheres.

In standard economics' affinity for equilibrium nothing changes: not prices, not technology, not consumer preferences, not initial endowments, not social outlook of consumers or the symmetry of information between consumers and producers. This artificial environment of equilibrium is more akin to a *perfect stagnation* (Ekeland, no date), than a dynamic equilibrium.

Shrii Sarkar implored us that in defeating exploitation it is necessary to understand how that exploitation functions: to that end we must know that orthodox economic theory reduces complex analysis to quantity, price and profit. Whether that was Alfred Marshall's partial equilibrium, his scissors of supply and demand, or Leon Walras' general equilibrium, or dynamic stochastic general equilibrium modeling (i.e. DSGE). Equilibrium is one of neoclassical economics' central tenets. Yet, all these models contain simplifying assumptions. Those assumptions exclude events that lead to dis-

equilibrium or crisis. Indeed, those events are considered external shocks and are assumed out of standard economic theory's models. This has been known for generations. As observed by J. M. Keynes (1933) "... the conditions required for the 'neutrality' of money . . . are, I suspect, precisely the same as those which will insure that crises *do not occur* emphasis in original". And, what of crises impacting an entire civilization?

Over the arc of history, civilizations have risen, thrived, and sometimes stalled, declined, and collapsed. Yet, some acknowledged their internal and external challenges. They made difficult decisions and reorganized their social relations and economic systems. They survived, albeit within altered social arrangements and power structures. However, some civilizations did not survive: they went into a full collapse, failed and faded from memory. For the purpose of these essays it is not necessary to document those that survived and those that failed. That

is well documented by Cline, (2021); Diamond, (2011); Tainter, (2017), and others.

The elements that separated civilizations that survived from those that failed can be framed within a society's responses to a threat. A useful taxonomy is provided by Diamond (2011). Firstly, does the society anticipate the problem before it arises? Secondly, when the problem materializes, is it perceived as a problem? Thirdly, after the problem is recognized, does the society even try and solve it? Lastly, society may try and solve it but fail. Our mixed planetary response to climate change is positioned in the third category.

Our planet has been warming, slowly, imperceptibly since the dawn of the industrial age. Its effects are now too obvious to ignore. Rising global temperatures, rising sea levels, never before observed intensification of hurricanes/ typhoons, massive wildfires. Our planetary civilization is facing a critical juncture. The social and economic arrangements that have contributed to maintaining and sustaining our planetary civilization, that have allowed existing power structures to sustain and replicate themselves, are failing people, countries, and the biosphere we all depend on for our very existence.

Next month we address how money works as acknowledged by global monetary authorities versus orthodox economics, and how that reveals the loading of claims on real assets. That loading includes renewable and nonrenewable resources contributing to greenhouse gasses and climate change. Although economists know how to stop depressions from happening, they have not addressed environmental erosion and economic inequality. ●

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ChatGPT Social Fallout

■ Arun Prakash

When we were young we learned things from our grandparents that we did not know. We then learned from our parents and then through books in the library. In today's technological world, we are getting to know it with the help of Google. Google processes 99,000 searches per second. Google processes 850 million searches per day. For a small search that we do Google search engine gives us a wide range of related information.

Now an even more powerful technology has been introduced — AI driven ChatGPT (Generative Pre-trained Transformer). It is the current talk of the world and there are thousands of articles on this.

The number of people using it is increasing day by day. People worldwide are discussing whether other technologies in use, including the Google search engine, will disappear due to this. Here is the story of an initial love that has gone to the next level. Computer science on the street and Artificial Intelligence on the next road. These two friends have been getting along little by little over the years.

Artificial intelligence which has been around for quite some time, suddenly has received more attention than ever before. Thanks to innovations from companies like Google, Microsoft, Meta, and other major brands in technology. OpenAI, though, has triggered the

button with its ground-breaking invention ChatGPT. ChatGPT is a Large Language Model (LLM) based on Transformer architecture that has the ability to generate human-like responses in a conversational context. It uses deep learning algorithms to generate natural language responses to input text. Its large number of parameters, contextual generation, and open-domain training make it a versatile and effective tool for a wide range of applications, from chatbots to customer service to language translation. It has the potential to revolutionize various industries and transform the way we interact with technology. However, the use of ChatGPT has also raised several

concerns, including ethical, social, and employment challenges, which must be carefully considered to ensure the responsible use of this technology.

The global fear now is that the habit has become very personal and has reached the next level. What will happen to our human race when artificial humans' i.e. mechanical humans have proliferated and appeared naturally? What will happen? Fear has come into people's minds. Is this phenomenon of 'technological monsters and suffering humanity' only in science fiction stories or are we going to face it in the future? Only time will tell.

If you ask for a poem in English in the style of Shakespeare, it will give it in a couple of minutes. If you ask a riddle, it will give you an answer. This ability however, to generate text can be exploited to create and spread false or misleading information, potentially impacting public discourse and decision-making.

If you ask where the error is in a very long software program, it will find it and give you the correct

answer. What should I do next for a small business I can start? How should it be handled? If asked, it will give a very detailed explanation without giving an answer in a word or two. It interacts with humans like professors and experts, providing information and answering questions through conversation.

Chat GPT is a chatbot, an online chat conversational software application. For example, some websites have an automated service. Mostly you can find it on bank-related websites. Generative models belong to the field of statistical study. A model used to find new data points. For example, the generative model is used to write modern articles or stories based on a variety of ideas and messages written by many people. It can write poems, songs, and short stories in a particular writer's style. By summarizing and analyzing vast amounts of information, it saves a great deal of time and effort in understanding user feedback and social media conversations.

For business people it is a boon. If say about one lakh people

have given feedback for your product, it will research all the feedback very quickly and give you the results. This helps you take better, faster decisions about how to meet your customer's needs. This should help you generate some ideas. Get more and better quality work done in less time. For example, if you are running an online tutoring business and you are asked what to write on the website, this Chat GPT will give you a great explanation. One of its biggest uses is not only to tell where the error is in the computer program but also to correct the error, line by line. In various fields, it can automate tasks, assist with research, and streamline communication, leading to increased efficiency and productivity.

Is this Chat GPT application a boon or a curse for people struggling to afford their children's education? Only time will tell. Chat GPT application will be very good to reduce the cost of education. It would be great if the youth crowd who are always inside their mobile phones started reading good books through this tool. It is expected that this tool





will be of great help to children's studies starting from daily homework to monthly assignments in science for housewives who are unable to cope with their children's education, work, and home.

Human employment has been declining for years. In this age of technology, where the news is lined up on mobile phone in various ways with great knowledge, no one is ready to believe that the job opportunities of people will not decrease with this Chat GPT tool. There are reports that Microsoft and some other companies will start using it very soon.

Will this Chat GPT cripple human thinking and productivity or will it increase productivity to an astonishing degree? It remains to be seen. Sitting for too long is a question mark for health. Chat GPT would be awesome if it could be reduced. The idea is that this will guide us to explore how to balance data-driven technology and human creativity. This program has the ability to learn

unknown things (RLHF) through Reinforcement Learning from human-provided messages or information. This Reinforcement Learning makes Chat GPT more powerful and versatile.

What is special about Chat GPT is that it admits its ignorance if there is no relevant information or answer to the question asked. There are no artificial intelligence, big data, and machine learning-related laws in India. Although sometimes some of the answers it gets are still not quite right, the truth is that all kinds of people are looking at its answers, raising their eyebrows and gasping in amazement and unknowingly watching its workings. All in all, humanity would welcome a well-functioning Chat GPT.

ChatGPT's social impact is multifaceted, offering both positive contributions and potential challenges. It is a powerful tool with the potential to revolutionize various aspects of society, including education, healthcare, and information access, but it also raises concerns

about employment, misinformation, and ethical considerations. It can assist medical professionals by providing information on conditions, treatments, and best practices, and can also offer support to patients.

The use of ChatGPT in sensitive areas like healthcare and finance raises ethical concerns about bias, privacy, and accountability. Over-reliance on ChatGPT could hinder the development of critical thinking and problem-solving skills.

To mitigate the potential negative impacts and maximize the benefits of ChatGPT, a multi-pronged approach is needed. Developing clear regulations and ethical guidelines for the development and deployment of AI technologies like ChatGPT is crucial. Educating the public about AI and how to critically evaluate information generated by AI is essential.

To conclude ChatGPT has the potential to be a transformative technology, but its social impact will depend on how it is developed, deployed, and used. Addressing the potential risks and maximizing its benefits requires a proactive and collaborative approach.

AI can be helpful companion in moments of stress or loneliness, but it should never replace real human interactions or professional healthcare. Young people especially are turning to ChatGPT to solve their day to day life's problems. As Sam Altman CEO OPENAI says, "Maybe we can call it overreliance on ChatGPT. That feels really bad to me and is a common phenomenon among young people. We are studying that and trying to understand what to do about it. Even if ChatGPT gives great advice than any human therapist —something about collectively deciding to live our lives based on what AI tells us feels bad, dangerous and unsettling". ●

AUGUST 8

Baba conceived Ananda Marga (Path of Bliss) to establish a better world

ANANDA MARGA FLAG HOISTING DAY

Acaya Dhanjoo Ghista



In 1964 on August 8, Shrii Shrii Anandamurti (affectionately called Baba) the revered founder of Ananda Marga, hoisted the Ananda Marga flag for the first time with His divine hands at Gandhavpur, Pathargama, Godda (Bhagalpur Diocese, Ranchi). It was a historic and sacred moment for all Margiis. Like every year, this year Ananda Marga Seva Dal organized the Flag Hoisting Ceremony on the same day at the same venue.

The six-pointed star of Ananda Marga emblem is composed of two equilateral triangles. The upward-pointing triangle signifies action in the

external world, emphasizing social work and selfless service to humanity. The downward-pointing triangle symbolizes inner development, meditation, and the quest for self-realization. The rising sun within the swastika signifies progress and spiritual victory. The swastika, a symbol of good fortune and auspiciousness, is placed at the center of the rising sun.

Baba conceived Ananda Marga (Path of Bliss) as the path to a better world for all beings, based on a comprehensive socio-economic-spiritual philosophy. The core tenets of Ananda Marga can be summarized as follows:

1. Self-realization and Service to

Humanity : Ananda Marga seeks to help individuals achieve self-realization (understanding one's true self), and simultaneously inspire them to dedicate themselves to the service of humanity and the entire universe. This is rooted in the belief that personal progress is intertwined with collective wellbeing, and neglecting society hinders individual spiritual growth.

2. Universalism and Neohumanism : This philosophy embraces universalism, emphasizing the interconnectedness of all beings and the universe as a manifestation of the Supreme Consciousness.

Neo-humanism, a key tenet, extends this principle of love and respect to all living creatures and the entire ecosystem.

3. Holistic Development: In essence, Ananda Marga is a holistic philosophy that emphasizes both inner spiritual growth and outward actions to create a more harmonious and compassionate world, rooted in the understanding of the inherent unity of all existence. Ananda Marga promotes the all-round development of individuals and society, encompassing physical, mental, and spiritual aspects.

4. Progressive Utilization Theory (PROUT): To address societal issues and ensure the well-being of all, Baba developed PROUT, a socio-economic theory advocating for the maximum utilization and rational distribution of all resources – physical, mental, and spiritual. PROUT aims to create a new, humanistic social order based on harmony, justice, and the principle of love for all beings.

5. Social Justice and Equality: Ananda Marga champions social justice and equality, rejecting discrimination based on race, nationality, religion, or any other superficial barrier. It advocates for a world of unity, security, and peace, ensuring that everyone has the right to equal opportunities for life and development.

In essence, Baba envisioned Ananda Marga as a movement that would guide individuals and society towards a state of collective well-being and spiritual evolution, by promoting universal love, social justice, and holistic development grounded in spiritual ideals.

Contributing to Community Development and Society Building is the prime agenda of Ananda Marga, by promoting

- t h e s p i r i t o f :
S a m ' g a c c h a d h v a m '



sam'vadadhvam (Let us move together, let us sing together), Sam'vomanna'nsija'nata'm (let us come to know our minds together),

- addressing the critical living needs of people through progressive policies and reforms,
- incorporating Baba's Ananda Marga Ideology into the format of human society, to promote cosmic thinking and progressive living,
- setting up Educational Institutions for developing new knowledge and discoveries, human evolution and heightened civilization.

For that Baba has provided the key tenets which guide society: spiritual ideology, scripture, spiritual practice, social outlook, socio-economic theory, preceptor.

Dharma is Spiritual development for our evolution, and our responsibility to Baba to evolve for the Greater Good. Real lasting progress comes from Spiritual progress, when one makes a march towards the Cosmic Hub by doing meditation. So, let us practice sadhana, and

realize Parama Purusa. That only will give us everlasting peace. For that very purpose, we have come on this earth, and that will be the real progress.

If we begin to recognize that in everything we do, we are in fact accountable to Baba, for the Greater Good, then something truly miraculous can begin to happen in our dedication to develop a more heightened civilization on our planet Earth, for progressive living of all the people.

Ananda Marga needs to be caring for the common people, and to mitigating their sufferings by means of progressive reforms:

1. Set up a new system of Democratic Governance (independent of political parties), based on "Socio-Economic Democracy and the World Government: Depovertization, Human Rights, Template for Sustainable Peace" authored by Dhanjoo Ghista.

2. Set up a Cooperative Economic system of cooperatively managed corporations and business enterprises, independent of the Stock Market, whereby only the company staff are involved in

decision making and profit sharing.

3. Provide a 'Healthcare for all' system, based on healthcare being a fundamental human right, that can take care of all the people.

4. Provide 'Affordable University Education to all', without students having to incur student loans and life-long debts.

5. Develop 'Governance and Public Administration Program' at universities, to (i) educate competent, learned, and people-caring public politicians, and (ii) making it mandatory for all public service politicians (mayors, governors, ministers, prime ministers, and presidents) to get master's and PhD in it.

6. Environmental Protection based on Renewable Energy system, with UN aid to Developing countries for its installation, in order to promote renewable energy and reduce dependency on fossil fuels, and mitigate greenhouse.

7. Abolishing the primitive and immoral "Prison industry", and transforming Prisons' role from debilitating the inmates to

rehabilitating the inmates, so as to give them opportunity to reform and have a new life.

8. Abolishing corporate funding of election campaigns, and having Federal funding of PM and presidential election campaigns, and State funding for governor election campaigns. This will make it even for all parties to contest elections.

No 5 could be the most important, as it would result in the election of educated and people caring mayors and governors, prime ministers and presidents. In fact, throughout human history, there has been a big need for such political leaders in countries, to provide progressive living for the common people. Now the big question is how to bring about these progressive reforms, which we will further discuss below:

All master units can become involved with their communities and become sustainable by integrating into their town/city communities, by reaching out to their Town/City Halls. So the primary step is for the heads of Master Units to meet with the City

Hall councilors, and present to them how the MUs can contribute to their Communities in many ways, by (i) Teaching Meditation, for psychosomatic health, neuroplasticity, and well-being (ii) Food Production, (iii) Providing Healthcare, (iv) Contributing to School Education, and (v) Providing Shelter for Homeless.

21st century education is all about giving students the skills they need to succeed in this world. We want our young generation to be well educated across academic fields, and become smart community leaders, as city and state legislators, cosmologists and gene therapists, STEM professionals, scientific physicians and technological surgeons, school teachers and university professors, yoga teachers and therapists. This is how Ananda Marga can become interwoven with communities.

We are moving into the era of international education and global citizenship. Today, students would like to study abroad and mix with students from other countries. University faculty members would like to collaborate with peers across the globe, to develop new knowledge and inventions. Learning to be global citizens is important in today's world, where technology is erasing borders, for the new generation of global community leaders to promote a more integrated human society, which is what Ananda Marga is all about.

Baba had said: "You must create the Great Universe (Mahavishva) as soon as possible. Then, there will be peace and happiness in the universe, and with one indivisible ideology, humanity will march ahead". We must strive to provide the gateway for Ananda Marga into the public domain, and be involved with community development. This would hasten the creation of Mahavishva and illuminate the world by His light! ●



THE ADVENT OF THE LORD

- Shrii Shrii Anandamurti

*Yadáyada hí dharmasya glánirbhavati Bhárata;
Cábhyutthanamadharmasya tadátmanam srjamyáham.*

O Bhárata, at a time when dharma is distorted and adharma is ascendant, I create myself out of my own fundamental factors.

Some 3500 years ago, Kṛ́ṣṇa was born. His avirbhava (advent) was just at a crucial time – humanity was suffering then. He removed the suffering of humanity by creating Mahábhārata. He gave an assurance to the entire world that there would not be degradation of dharma, that He would come and save it.

Try to understand the utterance of Kṛ́ṣṇa. He addresses Arjuna as “Bhárata”. What is the meaning of “Bhárata”? Bhar plus al means “the supplier of food”. Ta means “all-round development”. One who seeks to provide human beings with food, so that they can maintain their existence and attain psychic development, is “Bhárata”.

Up to thirty nine years the physical body develops, then it decays. On a psycho-spiritual level,

one develops up to the end of one's life. Where development can happen, that part of the land is bháratavarsá – indicating a country. Varsá means a part of the globe. It must be added to bhārata, as bhārata itself does not indicate a country.

Until the Aryans reached India, they had to wander to maintain their lives. Reaching here, the problems of both their physical maintenance and psychic development were solved. Therefore the country was called “Bharatavarsa”.

Kṛ́ṣṇa addresses Arjuna as “Bhárata”. Kṛ́ṣṇa wanted people to take the responsibility of physico-psycho-spiritual development. Therefore He addresses him as “Bhárata”.

What is gláni in the shloka (couplet)? It is a lower state, beneath the generally-accepted standard. When dharma goes lower than its accepted standard, it is said to suffer gláni. For instance, the commonly-accepted place for a crown is the head; if someone wears it on his foot, it can be considered to have suffered degradation. So Kṛ́ṣṇa says that where there is degradation in dharma and adharma rises – when people's hats decorate their feet, and their sandals, their heads – He comes as Táraka Brahma Liberating Brahma to reinstate dharma to its original status. Under such circumstances, the actions of ordinary people cut no ice. Then He creates tat átma – tadátma in the shloka, that is, Táraka Brahma. Táraka Brahma polarizes dharma and adharma. He makes them prepared to fight.

Whenever dharma comes into a secondary position, a degraded position, a depraved position; that is, dharma is being defeated by adharma in that temporary phase of the war – finally dharma wins, but you know, a war is divided into several phases, and each and every phase is known as a battle. So in one battle, adharma may win, in another battle, dharma may win, but finally, as a result of the final fight of the war, dharma wins. Hence, O human beings, do not get scared, light is sure to come after darkness. ●



ACTIVITY



AMURT Conducts Relief Work in Jalpaiguri



On 20th July, Ananda Marga Universal Relief Team (AMURT/AMURTL) in collaboration with 'Food for Hungry Foundation' and 'Asta Paramedical Centre' organised a relief camp at Kumlai Tea Garden in Jalpaiguri district.

Food items were distributed among 350 needy people in this camp. Nutritious food was also served to about 100 children.

A free medical camp was also organised, in which more than 250 people were given health check-up. Medical services were provided by a team of 11 doctors of Astha Paramedical.

This service work was led by the dedicated team of Jalpaiguri DS, Siliguri DTS and DTSL, and AMURT volunteers. AMURT volunteer Abhijeet from Siliguri played a crucial role in making this humanitarian work successful. He made a significant contribution in coordination and arrangements.

The aim of this relief camp was to provide immediate help to the poor and needy people of the Tea Garden area and to spread awareness about health. The local people appreciated this service work as a very humanitarian and kindhearted effort.



PBI Gears up for Bihar Assembly Elections

In a press conference held at Hotel Casa Picolla, opposite Doordarshan Kendra Gate, Patna on 12 August, Proutist Bloc, India (PBI) introduced Its first candidate, Prof. Mahendra Pratap Singh, for the upcoming Bihar Assembly Elections. His name was announced by PBI's National President Dr. AK Bhaskar, who, alongwith National Convenor Acharya Santosananda Avadhuta, Bihar state President Dr. Tarani Prasad Singh, General Secretary Harendra Suman, Organizing Secretary Amod Kumar, Prof. Ashutosh Kumar Sinha, proutist activist Kaiser Kalpbrix and proutist Shiva Narayan Prasad, was present at the conference to interact with the media.



Prof. (Dr.) Mahendra Pratap Singh, a seasoned academic and former Head of the Department of Commerce at Patliputra University, Patna, will be representing PBI in Kumhrar constituency.

Currently, he is serving as the National Spokesperson of PBI.

Addressing the media, President Dr. Ak Bhaskar, who is also the Head of Physics Department, Patliputra University, Patna, said "The land of Bihar has given birth to the luminaries like Gautama Buddha, Mahavira, Aryabhata, and Guru Gobind Singh to name a few, but sadly the people of this holy land today are languishing in utter despair due to poverty, unemployment, inflation, increasing crime, mass migration etc.

In this bleak scenario, PBI is here to usher in a new era of prosperity by materializing PROUT (Progressive Utilization Theory), a socio-economic theory, propounded in Bihar by the founder of PBI, Shrii Prabhat Ranjan Sarkar, who was also born in Jamalpur, Bihar. PBI is vying for power in Bihar with a singular aim to empower the common man, who is disillusioned with the current system."

National Convenor Acharya Santosananda said, "Politics everywhere has come to be hogged by immoralists, who, in collusion with other scrupless elements in society, plunder the country and its people. The first objective of PBI is oust the immoralists from politics, and make it reserved for the people of high moral character. Only then, there can be a moralist leadership, a panacea for all the ills.

Secondly, PBI wants to enshrine 'the right to a guaranteed employment which gives adequate purchasing



ACTIVITY



power' as a fundamental right in the constitution. It intends to ensure equitable distribution of national wealth, by decentralizing the ownership and the location of industries, and by limiting the accumulation of physical wealth, thereby replacing economic disparity with Economic Democracy."

Prof. Mahendra Pratap said, "In my long career as a teacher, I have always strived to be a perfect teacher or a mentor for my students, helping them in every possible way, for I believed that was my real Dharama. I have always wanted them to be successful, happy and prosperous, but I am deeply pained to see them struggling in vain to land a petty job, and a non-existent career, to be precise. The problem of unemployment has only deepened over the years. But unable to do anything to change the status quo, all I could do was pity the predicament of the unemployed youths -- until I discovered PROUT, a socio-economic philosophy that has a detailed and pragmatic blueprint for the permanent solutions to all the problems. I hope through PBI, I will be able to make a real change."

Bihar State President Dr. Tarani Prasad Singh said that the party will announce the names of all the candidates by the end of August.

Seminar on Neo-Humanism Held at Allahabad University



On 14 August, the Department of Philosophy, Faculty of Arts, University of Allahabad, in collaboration with Renaissance Universal, the Intellectual Wing of Ananda Marga Pracarak Samgha, organized a one-day national seminar on "Shri P. R. Sarkar's Contribution to Humanism and Neo-Humanism" at the R. N. Kaul Library, Department of Philosophy, Prayagraj.

The keynote address was delivered by Acharya Divyachetanana Avadhuta, who elaborated on Shrii

Shrii Anandamurtiji's philosophical approach to Neo-Humanism. He explained three ways of understanding spirituality—as Cult, as Principle, and as Mission. He emphasized that the totality of human perfection and imperfection is termed humanity. When noble and higher ideas inspire life, it becomes humanism; however, unlike humanism, Neo-Humanism draws its strength from the perennial source of spirituality. In his words, "The underlying spirit of humanity, when extended to all beings—animate and inanimate—becomes Neo-Humanism. It elevates humanism to universalism, where the cult of love flows into every living being."

Speaking on the occasion, Prof. Gopal Sahu, Head of the Department of Philosophy, highlighted the significance of such seminars in enriching philosophical discourse and fostering deeper understanding of universal human values.

The seminar was chaired by Prof. Rishikant Pandey, while Prof. Gopal Sahu and Dr. Bhima Kumar conducted the session. Dr. Shailendra Kumar Singh proposed the vote of thanks. A large number of research scholars and students actively participated, making the seminar a lively and thought-provoking academic exchange.

Student Leaders Call for Ethical Change in Society and Politics



On the occasion of the Independence Day, August 15, 2025, a one-day program was organized under the banner of PBI (Proutist Bloc, India) Student Front at Gogri, Khagaria (Bihar). A large number of students, youth, villagers, and intellectuals participated in the event.

The main purpose of the program was to pay homage to freedom fighters and martyrs, and to hold a discussion on the current socio-economic system of the country. Speakers present at the event stated that even after 78 years of independence, the nation continues to face serious challenges such as unemployment, inflation, and inequality.

Leaders of the student front stressed that moral leadership and active participation of youth are the need of the hour to give new direction to society.

Speaking on the occasion, Priyanshu Raj, President of PBI Student Front (Subdivision, Gogri), said, “True respect to our martyrs is not just in remembering their names, but in fulfilling their dream of a just and prosperous nation. Today’s youth must rise above caste and communal politics and work for Economic Justice and progress.”

Raj Priya Anand, President, (City, Gogri), underlined the growing challenges of unemployment and inflation. He stated, “Seventy-eight years after independence, our generation still struggles for opportunities. Unless students and young people unite and demand structural reforms, the sacrifices of our martyrs will remain incomplete.”

Echoing similar concerns, Md. Sameer Khan, President of the PBI Student Front (Block, Gogri), said, “Our nation needs moral leaders, not corrupt politicians. The youth must come together to build a system based on ethics, justice, and collective welfare. Only then can we bring real change.”

The program concluded with all participants paying floral tributes to the martyrs and taking a collective pledge to dedicate themselves to the progress of the nation and upliftment of society.



Shri Prabhata Ranjan Sarkar

Peerless loved by all beings

TOMÁR NÁME TOMÁR GÁNE
HOYECHI ÁPAN HÁRÁ
ÁNDHÁR PÁNE CALÁ PATHIK
PEYECHE ÁLOK DHÁRÁ

*In thy name in thy song
I am overwhelmed,
A traveler heading towards darkness
Found the fountain of light.*

MÁTÁL HOYÁ MOHER ÓORE
YADI BÁ CÁY BÁNDHATE MORE
MIŚTÍ HESE BOLBO TÁRE
BHENGECHE PÁŚÁÑ KÁRÁ

*In an intoxicating breeze
Should anyone wish to bind me
With strands of delusion,
Smiling sweetly I'll say
I have destroyed
Stony prison walls.*

SAKAL PRÁÑAI ÁDARNÍIYA
PRAÑÁM NÁO ÁMÁR
SAKAL MANAI ATULNÍIYA
NÁO GO NAMASKÁR

*Peerless loved by all beings
Pray accept obeisance mine
Matchless one among all minds
Pray accept salutations mine.*

ESE CHINU CALÁR JHONKE
MADHUR MATAI PHUL KORAKE
ÁJ KE MOHAN NÁMER DÁKE
HOYECHI BÁNDHAN CHÁRA

*In a fit of wanderlust spring
Into an enchanting bud I came
Today the call of thy fascinating name
Frees me off all fetters.*



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