

PR UT

A Journal of Proutistic Views and Neo-Humanistic Analysis

Unsettled North East

INDIA

Disturbed or Discriminated?



Laws like AFSPA empower the state and the union government to declare an area as 'disturbed'. Once the declaration is made, the armed forces, empowered with lethal powers can be deployed in the area.





O People of the World

**DUNIYÁVÁLON---, TÁKTE RAHO-----,
HAM NAZARON KO NAZARÁNÁ DIYE GAYE--**

**INSÁNIYAT KII IYAH ROSHNI PHAEL GYII---
RÚHÁNII INSÁNIYAT DIL ME ÁYII,
DUNIYÁVÁLON---, TÁKTE RAHO-----,**

**DIL DÁRON NE-- IYAH KYÁ KIYÁ-----
HAM TO SABONKE DILON SE CASAP GAYE,
DUNIYÁVÁLON---, TÁKTE RAHO-----,
HAM NAZARON KO NAZARÁNÁ DIYE GAYE--**

O people of the world,
Go on gazing
I have been bestowing
The gift of seeing, of seeking.

The sweetness of humanity spreads.
Spiritual feelings of humanism
Have come into the heart.

And those with full hearts
O what have they done,
That I've become bound
Tightly to all hearts.

(Translated from Bengali original)

Purport: O people of the world, behold! Those who were seeking Me, I gave them what they wanted. As a result, a wave of humanism is flowing through the world, and that humanism is blended with spirituality.

Now in this world, who are the most fortunate beings? Those who are endowed with a developed mind. And what have they done? Out of their deep love for Me, they have brought Me so close to them so that in all their hearts, in all their minds, I have closely associated Myself. From these individual minds I cannot remain apart. I am completely associated with them, I am inseparably linked with them.

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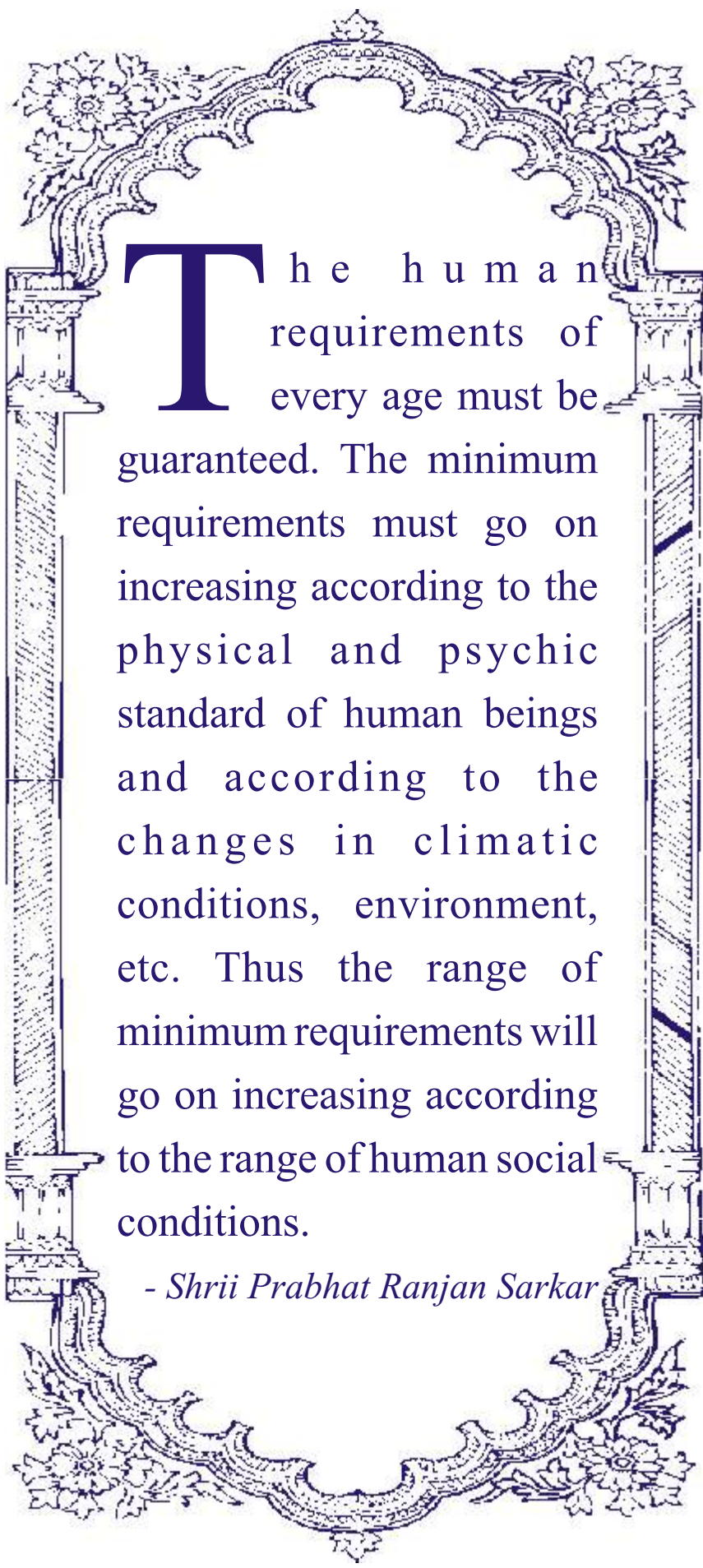
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Fundamental Principles :

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.



The human requirements of every age must be guaranteed. The minimum requirements must go on increasing according to the physical and psychic standard of human beings and according to the changes in climatic conditions, environment, etc. Thus the range of minimum requirements will go on increasing according to the range of human social conditions.

- Shrii Prabhat Ranjan Sarkar

Constitutional Norms Are They Timeless

The Aam Aadmi Party (AAP) created an electoral revolution of sorts by coming to power in Delhi state in an incredibly short span of under two years by riding the plank of anti corruption and people's anger and frustration felt that constitutional norms should not come in the way of present system of governance. From its decision to hold the swearing in ceremony on December 28, 2013 not within plush interiors of Raj Bhavan (as was the norm) but in public view at the Ram Lila grounds, (where Chief Minister Arvind Kejriwal acknowledged that this would have not been possible without divine intervention) to the holding of a protest rally (dharna) on January 20 and 21 by the same CM and his cabinet near the Central Secretariat in the heart of New Delhi, the AAP has been much in the national news on television as well as in print. From Chief Minister he was pronounced as Chief Protestor.

On January 25, in his speech to the nation the President of India mentioned that populist anarchy cannot be substituted for good governance. He also remarked that the Government is not a charity shop. Some political commentators felt that these were in an apparent reference to the CM's recent dharna and reduction of water and power tariffs in Delhi. Some others recounting the President's experience in public life felt that this expressed his concern for trends that seek to challenge the very edifice of democratic norms and conventions and that public good is not served by flagrant disregard for constitutional provisions but by adherence and reverence for the majesty of the democratic process.

Another aspect that needs attention: reducing power and water tariff by AAP in Delhi which helps millions of poor and middle class people, such an action cannot be branded populist nor such a government be labeled as a charity shop. Why single out AAP! DMK a political ally of the Congress party distributed lakhs of free TVs and other gifts; The Samajwadi Party distributed free LAPTOPs; Karnataka Government promised to distribute Rice at Re.1 per kg even though the market rate was much higher. Besides, ordinary people feel that when the Central Govt raised petrol price if all CMs of BJP ruled states would have sat in dharna at Delhi it would have been novel protest. Instead they chose to declare an all India bandh in which crores of rupees were lost. Is this not anarchy or is it the constitutional norm?

So that begs the question, are such norms timeless? In this context it may be remembered that such rulers elected by the democratic process are not just the politicians and the bureaucrats – they are also the larger constituency that benefits from the present status quo: the industrialists, the TV and news organisations and all others mostly wealthy affluent people who are comfortable with the status quo. It is because they feel genuinely threatened by the forces that the AAP has unleashed, the ethical standards that it has prescribed and demonstrated, the personal examples that its leaders have shown. Because they know that if these paradigms become the norm of a new India then the sand castles that these privileged reside in shall come crumbling down in no time. And so they accuse Kejriwal of not following prescribed conventions, protocol or procedure and thus encouraging anarchy.

All these apart, on the 26th afternoon during the President's 'At home' at the Rashtrapati Bhavan, Kejriwal stole the show among high dignitaries including overseas diplomats during the function. When asked, he expressed happiness that the dharna by the CM had created a public debate and that nowhere in the Constitution of India he found any provision barring holders of public offices from undertaking public protests. And the President of India rightly said that if governments do not deliver and meet the needs and aspirations of the people, governments would be removed by them.

**RISE OF THE VAEYSHYAS**

Shrii PR Sarkar's discourse on the rise of the moneyed (capitalist) class throws new light on problems of the day. When this class strives to accumulate wealth at any cost, it is almost certain that it comes at the expense of other classes in the society viz. intellectual (who help in creation of wealth), warrior and labour classes, who do not have such tendencies. This becomes manifest when we see how so called democratically elected governments actually function. Wealth in the world is not unlimited, so when it is concentrated in the hands of a few, there's not much left to share among others. This is the main cause of hunger and acute poverty in the world. Prout with its spiritual and moral outlook and practical economic policy of rational distribution of wealth and keeping a check on accumulation of wealth within reasonable limits is the answer.

Aaron Shalom, Haifa by email.

PRINCIPLES OF PROUTIST ECONOMICS

Shrii Shrii Anandamurti 's (the spiritual name of Prout's founder) Ananda Sutrams on Prout bring to life like a refreshing breeze the waning social dynamics of the day. The Sanskrit aphorisms and the commentary on it are very informative indeed. I really look forward to reading each one of them. Thank you Prout for bringing them to the notice of common people.

**Ayus Bhat,
Ranchi.**

SMART CARDS AND LAZY MONEY

Arun Prakash's well researched article on credit cards is a must read for younger generation the world over, who are fully enamoured by this artificial purchasing power they afford in the prevailing glitzy culture of malls and supermarkets. It clearly explains the hidden dangers in credit cards, and how easy it is to fall into a debt

trap from which there is practically no recovery.. The figures on the graph in page 18 are frightening.

Sarmishta Thakur, Khandwa.

EXPLOITATION : AGRA FOOTWEAR INDUSTRY

The piece by Aakash Mehrotra exposes the dark underbelly of the world renowned footwear industry of Agra. It shows the height of exploitation. The actual makers earn so little while the middlemen earn so much, all at the expense of the poor unwitting consumer. The one on 'Small Hands – Surat Textile Industry' by Shirish Khare (page 29) exposes capitalistic exploitation in the same vein.

Shankhya Sen, Bankura.

INCREASING VEGETABLE PRICES

Spiralling cost of vegetables the common man's food is a cause for worry. Kannan Kasturi has exposed the myths in this regard. His recommendation of radically transforming the supply chain for fruits and vegetables to ensure price stability needs to be seriously looked into by the authorities concerned.

Felicita, Goomla

HUMANITY OF NON HUMANS

James Gorman is a true neo-humanist. Using the tool of habeas corpus lawsuits to fight cases to protect non-humans by humans is a path breaking suggestion. Kudos to him.

**Ariel Hurst,
Denklingen, Germany by email**

KILLER TOBACCO

Kranti Kumara has done yeoman service by exposing the hidden agenda of the tobacco industry. Nicotine inhalation is bad enough, the accompanying poisons that take a heavy toll on the human body are hardly known.

John D'Costa, Verem, Goa

TRANSFORMING AMERICA'S SCHOOLS

Frightening is the prospect of using schools for children as authoritarian instruments of compliance in the US of A. Childhood, the best period of life to learn and play should not be exposed to such undesirable influences. John Whitehead's book 'A Government of Wolves; The Emerging American Police State' throws up dark possibilities of a regimented society in the world's most powerful democracy.

**Grace Susy, Asmara Eritrea,
by email**

**THE UNHAPPIEST PEOPLE IN
THIS WORLD, ARE THOSE WHO
CARE THE MOST ABOUT
WHAT OTHER
PEOPLE THINK**

BECOME A LAKE

Once an unhappy young man came to an old master and told he had a very sad life and asked for a solution. The old Master instructed the unhappy young man to put a handful of salt in a glass of water and then to drink it.

"How does it taste?" – the Master asked. "Terrible." – spat the apprentice.

The Master chuckled and then asked the young man to take another handful of salt and put it in the lake. The two walked in silence to the nearby lake and when asked the apprentice swirled his handful of salt into the lake.

The old man said, "Now drink from the lake." As the water dripped down the young man's chin, the Master asked, "How does it taste?" "Good!" – remarked the apprentice.

"Do you taste the salt?" – asked the Master. "No." – said the young man.

The Master sat beside this troubled young man, took his hands, and said, "The pain of life is pure salt; no more, no less. The amount of pain in life remains the same, exactly the same. But the amount we taste the 'pain' depends on the container we put it into. So when you are in pain, the only thing you can do is to enlarge your sense of things. Stop being a glass. Become a lake."

Author Unknown



The vipras had introduced religion for the purpose of exploitation and had tried to mislead people through their grandiloquence.

SHRI PRABHAT RANJAN SARKAR

Simple Philosophies *and* Contrived Philosophies

In the Vipra (Intellectual) Age the king sat on the throne, but in reality it was the vipra ministers who ruled. If a king went against his vipra ministers, they would take the help of the common people or some other group of ksatriyas and replace him with a king of their choice. The kings were puppets in the hands of their ministers, standing up and sitting down when they pulled the strings. The vipras did not want a democracy or republic exactly as we understand the terms. Whenever the possibility

arose for a moment to establish a democracy or republic, the vipras would install the puppet ksatriya of their choice on the throne.

The vipras would try to take military assistance from the less-intelligent ksatriyas in order to continue their march of exploitation unhindered. In the early part of the Vipra Age they created conflicts between one state and another and between one king and another centering on the conflicts between one religion and another. In order to continue their





exploitation without hindrance, they tried to confuse people's judgement by shouting religious slogans and issuing various types of decree, thus inciting one group against another or one state against another in their effort to expand their area of exploitation; and in this they succeeded. The terrible wars and tremendous bloodshed that occurred in the world due to the ksatriyas' lust for power pale into insignificance before those that occurred in the Middle Ages at the direct or indirect instigation of the vipras, the standard-bearers of religion.

In any society or governmental system where vipra rule lasted for a long time, different kinds of religion or moral philosophy came into being under their aegis. Initially the vipras had introduced religion for the purpose of exploitation and had tried to mislead people through their grandiloquence. However, the new philosophies that emerged in the course of time as a result of clash among vipras propagating different doctrines came to be somewhat spiritual in appearance, though the tendency to exploit remained beneath the surface. This form of religion, like the form socialism adopted, was in fact a great hoax. With this approach, intellectual satans, instead of exploiting the faithful directly, expanded their sphere of exploitation behind a psychologically-designed mask of detachment from or indifference to worldly things.

Vipras with a simple type of philosophy used to say, "Your father deserves to go to heaven, so make sure that we perform his funeral service," or "The soul of your father needs subtle food. Give us ordinary food and we will send it to him in a subtle form."

But later on the cunning vipras, whom I call intellectual satans, tried to turn the minds of the

people from practical reality towards an imaginary void by preaching contrived philosophies. The essence of their voluminous treatises and verbose annotations to lengthy aphorisms was: the world is an illusion; therefore renounce the world and do not be attracted to its illusions. Become desire-less, detached and self-abnegating by offering all your wealth at the feet of the vipras. Of course such philosophies did not preach that the world was also illusory for the vipras who received the offerings – clearly because it was through such ploys that they were able to achieve their objectives.

In places where, for whatever reason, intellectual clashes among the vipras were not very intense, their philosophy was very simple. They would say to the people directly, "I am the angel or incarnation of God. The things I have said are not the words of a human being but the words of God," or "I have received the divine revelation that you will eat this and not that, worship in this way and not that, and offer this to God. If you obey my commandments God will bless you and you will go to heaven; otherwise you will be burnt to death in the fire of hell." The people were fooled this easily.

The vipras used to tempt people with an imaginary heaven and inject in them the fear of an imaginary hell. In this way they would accomplish their objectives; their exploitation would proceed smoothly; and moreover the fear they aroused in people's minds would turn those people into fanatics.

It is noticeable that in the fanatical religious communities that we see in the world today, there is very little intellectual clash among the vipras. However, whenever fanatical religious communities made systems of social rules and regulations – in

other words, whenever they made some effort to build a social structure – their social systems would be stronger than those of societies which followed a subtle philosophical theory or those of ksatriya societies. Where there were intellectual clashes among the vipras, each vipra would have his own supporters, and their different supporters would never think of themselves as belonging to the same group. As a result those vipras were unable to build a strong social structure. Though their philosophies may or may not have had some good in them, the Buddhists and Hindus were unable to build strong societies because of their subtle mentality.

Unity in Society

Although due to fiercely-opposing views little social unity existed among the vipras, the exploitative vipras used to form unholy alliances to further their mutual self-interest. Such alliances were much more dangerous than the alliances formed by the ksatriyas.

Whenever any ideology opposing exploitation tries to raise its head, the vested-interest group concerned will resist. But in cases where the exploitation which the ideology opposes is that of the vipras, it faces the strongest resistance of all, because that resistance is supported by the intellectuals.

Groups of vipras may fight against each other, but they will quickly unite against an ideology that opposes vipra exploitation. For example, orthodox Muslims united with orthodox Brahmans against Chaitanya Mahaprabhu; orthodox Sanatanis united with orthodox Christians against Raja Ramamohana. Thus it is clear that even when vipras belong to



different groups, they readily unite to protect their mutual interests. At least in this respect they no doubt demonstrate more unity than ksatriyas.

I have already said that the vipras lack a sense of discipline; at least they are far less disciplined than the ksatriyas. However, they do have a subtle feeling of unity based on ideology. A certain sense of unity and discipline is of course necessary to intellectually exploit the ksatriyas and the shudras – and that the vipras certainly have.

The ksatriyas think that the intellectual vipras kill their enemies using their cunning brains instead of weapons. From their perspective I would describe the vipra mentality as definitely mean, because it is not difficult to recognize inimical ksatriyas by their manners and features, but it is extremely difficult to understand the schemes that go on in the minds of inimical vipras.

The vipras' sense of family discipline may be greater than that of the ksatriyas; the vipra social structure is also stronger than that of the ksatriyas; but that structure is not based on equality and love for humanity. It is based instead on the influence intellectuals' gain over the ignorant using clever diplomacy.

Vipras earn far greater reputations through their intelligence than the ksatriyas do through their military power. The amusing thing is that the shudras and ksatriyas who are militarily defeated by ksatriyas understand that they have lost – but the vipras, ksatriyas and shudras who are intellectually defeated by vipras generally do not even realize that they have lost.



Scene from Mahabharata – Angkor Wat

Principles of Proutist Economics

A Sutra of Ananda Sutram states:

Sama'ja' deshena vina' dhanasainçayah akartavyah.

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

As we have seen earlier PROUT reveals that all property is the commonwealth or patrimony of all beings of the universe. Since the economic wealth in a given era is limited, no one can be allowed to break the bonds of global brotherhood and sisterhood by accumulating wealth that results in suffering for other people. This principle is the natural conclusion of the previous principles. No individual or even a community has the right to economic growth that is based on the exploitation and increasing misery of other communities. The exploitation that infuses in the people's minds that the land and resources belong to the government or to corporation is called psycho-economic exploitation. The collective body has to set the parameters of individual accumulation for everyone with clarity and no ambiguity. Furthermore those who are residing outside the region or who are taking their wealth outside the region or those who have not learned the local language and culture have no right whatsoever to the resources and wealth of a community. We should also note the collective body has no right to restrict in any way shape or form the right of an individual to freedom of expression and basic political rights. Capitalism guarantees economic freedom for exploiters and political freedom for the general public. PROUT guarantees economic freedom for the common people as well as political freedom. Communism grants neither.

We can note here that the word for collective body is samaja. What is a samaja? Samānam ejati iti samājah. "Society is the collective movement of a group of individuals who have made a unanimous decision and taken a vow to move together harmoniously and blissfully towards a common goal." People should make every effort to carry those who are lagging behind with them. This is the spirit of society. Here "moving together" does not mean march or double march, here "moving together" means that all portions of society, all portions of the collective body, should have the spirit to move ahead. Suppose you have gathered sufficient money, and there is no dearth of food in your house, but the remaining portion of society, your neighbours, your friends, are suffering from a dearth of money, or food, or clothes, then it means that you are not following the spirit of "sangacchadhvam" [moving together]. To the extent that you keep money idle and valueless, you become responsible for the injustices done to ragged, hungry people. You will have to give value to your accumulated money by utilizing it to provide opportunities for others. So those who do not know how to make good use of money, which is a medium of exchange for mundane resources, are enemies of society. In them the feeling of collective movement, the real spirit of society, is conspicuously absent. "Samgacchadhvam" [moving together] means to build a strong, well-knit society where there shall be no exploitation, no superiority complex or inferiority complex. To conclude, the collective body of those who are engaged in the concerted effort to bridge the gap between the first expression of morality [in the history of the community] and the establishment of the community in universal humanism [based on the cult of love for all created beings] is called society or samaja.

In PROUT economic democracy is ensured by creating movements for cultural, economic svaraj (self-rule) in eco-cultural and socio-economic regions called samajas. This is done by creating a renaissance in every arena of life from agriculture, to the arts, to industry, to literature, to researching and popularizing history and the revival and sublimation of local traditions of morality and spirituality. Upon this base of sentimental strength, dynamism, idealism and universalism, movements are launched for economic svatantra (freedom) based on local struggles against local exploiters that are nourished by collective solidarity of the entire samaja. These struggles are all rooted in the realization of the local people that the wealth of their land belongs to everyone (plants, animals and humans) and that no one has any right to seize that wealth for themselves. This realization will create a transformation in the minds of the local people from victims into freedom fighters. As the spiritual epic Mahabharata has said

Asa'dhubhyo'arthama'da'ya sa'dhubhyah sam'prayacchati

A'tma'nam sam'kram' krtva' krtsnadharmavid eva sah'. (XII, 132-4)

[Make yourself a medium for taking away the wealth of the exploiters (asadhu) and giving it to the honest/virtuous (sadhu). This is the culmination (the whole) of dharma]

While firm action is to be taken thus against exploiters, PROUT recognizes that greed to accumulate is a psychic disease and hence forceful struggle against the exploiters must be combined with psychological attempts to divert their greed for infinite happiness internally in the search for Bliss within their own "I" feeling by meditation. Meditation will create new psychic pabula [material] that has emerged from spiritual experience. This will offset the crudity of their previous state of mind. Hence PROUT combines humanistic appeals with revolutionary justice.

Arvind Kejriwal has seemingly appeared on the scene as the wizard with his magical broomstick and taken the initiative to cleanse the 'rotten' political and bureaucratic system, but is that enough to transform society on an enduring basis?

Aam Aadmi Party Government on Trial

✶ Arun Prakash

Over thousand years of history leaders emerged in the society and their leadership was accepted for the qualities they had. This included kings and nobles whose families ruled kingdoms and societies by royal line of succession and had absolute power. When this leadership failed to meet people's aspirations, the concept of elected representatives of people evolved and kings became figureheads with no real power. Most of the countries in the world have adopted the democratic system of governance, in



some form or the other. The system has provided certain freedoms, rights and privileges to people. However, the benefits of the system are not uniformly available to all sections of society. The society is plagued with shortcomings of old and traditional issues like dogma, casteism and exploitation etc. It was expected that with emergence of

democracy, the society should be free from these bondages, but the incompetent and immoral leadership has failed to take the society on the path of progress.

Political Parties in India

India's constitution allows a group to form a political party. Such party is normally formed on some common issues, ideology, thoughts among the group. People have a choice to select/elect their leader whom they trust and respect. Such elected leaders are responsible and empowered to formulate social and economic policies for governing the society. The structure and constitution was evolved after long deliberations by our founding fathers who possessed great

the swearing in ceremony December 28, 2013



intellect, but, lack of morality among subsequent leaders of every political hue led to the situation that we see today. As a result society is suffering due to immoral leaders, unscrupulous businessmen amassing wealth way beyond reasonable needs, fanatic religious leaders and an illiterate populace.

AAP's Flying Start

In this backdrop Arvind Kejriwal the founder of the Aam Aadmi Party (AAP) was sworn in as the seventh Chief Minister of Delhi on December 28, 2013, defeating the incumbent Chief Minister of 15 years Sheila Dixit by a huge margin of votes. Few believed that the one-year-old AAP would be leading the government in Delhi, but when winds of change blow, the unimaginable happens. In post-emergency 1977, the newly-formed Janata Party swept north India with less than three months' time to prepare for elections. AAP has made a flying start.

French Revolution 1789-99

Some went to the extent of finding many similarities and comparing it to the French revolution. It began with popular resentment of the privileges enjoyed by the clergy, aristocracy and the King's court at Versailles combined with an economic crisis following the expenses of the Seven Years' War and the American Revolutionary War and years of bad harvests. The first year of the Revolution saw the assault on the Bastille in July 1789, the passage of the "Declaration of the Rights of Man and of the Citizen" in August, and an epic march on Versailles that forced the royal court back to Paris in October. The next few years were dominated by struggles between various liberal assemblies and right-wing supporters of the monarchy intent on thwarting major reforms. A republic was proclaimed in September 1792

and King Louis XVI was executed the next year. On the face of it, all this appears to bear an uncanny resemblance to the AAP phenomenon, save for the element of violence, though indirect hints of violence become manifest in the resolve to go after the corrupt power elite that ruled Delhi in recent years. One should not forget lessons of the Reign of Terror characterised by mob justice in the aftermath of the revolution, led by the Jacobins and Maximilien de Robespierre a vigilant adversary of dishonest and corrupt politicians. Graphic accounts of how the victims were brought to the guillotine camp, and how blood thirsty mobs delivered instant justice, have enlivened the accounts of history. The mobs did not follow any procedure. Their innate hatred of the aristocracy, the privileged, the rich and the famous, led to an unimaginable bloodbath without a single canon of procedure being followed resulting in the execution of around 40,000 people, culminating in Robespierre himself going under the guillotine.

The swearing in ceremony at the very same Ram Lila grounds that gave birth to the Anna movement electrified people in Delhi and made the rest of the country sit up and take notice. He has seemingly appeared on the scene as the wizard with his magical broomstick and taken the initiative to cleanse the 'rotten' political and bureaucratic system. But is that enough to transform society on an enduring basis?

Born August 16, 1968, a



Louis XVI



Robespierre

graduate mechanical engineer from Indian Institute of Technology, Kharagpur, he worked in Tata Steel for a while and later joined the Indian Revenue Service. While still in service in 1999 he helped establish 'Parivartan' (which means

He dealt a blow to the politics of 'jagirdari' and aggrandizement when he and his ministerial colleagues travelled to their swearing-in ceremony by metro, and shunned official bungalows and 'lal battis'. Many in the country are



"change"), a movement focused on assisting citizens on matters regarding income tax, electricity and food ration in parts of Delhi. This organisation exposed a fake ration card scam in 2008; other than that it did not have a great impact and gradually waned by 2012. He won the Ramon Magsaysay Award for Emergent Leadership in 2006 for his contribution to the enactment of the Right to Information Act and for his efforts to empower the poorest citizens of India and his efforts to bring and implement it at the grassroots level. He donated the award money of US\$ 50,000 (Rs 31 lakhs) as a corpus fund to found an NGO, Public Cause Research Foundation. In November 2012 Kejriwal established the AAP or the common man's party whose interests he wished to represent.

He became one of the five most mentioned Indian politicians on social networking sites in the run-up to the Delhi legislative assembly elections of December 2013.

watching closely to see how the AAP team performs in coming days. Lakhs of people in different states of India are already flocking to it. Leaders in established parties, feeling suffocated, are in touch with AAP to explore the possibility of joining it.

AAP Manifesto

Apart from 35 points covering issues from ending corruption, bringing Jan Lokpal bill and Swaraj devolving power to the people – to sports and culture, the Aam Aadmi Party's Delhi Assembly 2013 Election Manifesto in its preamble states that it "is not just another party. It is a party that has arisen from the struggles of Ramlila Maidan and Jantar Mantar. It is a party that is not here merely to fight elections; it is here to change the rules of the game. It is here to rewrite the politics of this country; it is here to transform the relationship between the government and the people, it is here to make the government truly 'of the people'. It is

a party that brings with it the perspective of the common women and men of this country; it is a party that wants to bring power back into the hands of the people." This clearly reflects its good intentions in an era of awakening of genuine welfare for the masses struggling to lead lives of human dignity, but something seems to be missing – a clearly defined ideology on which election promises were made.

Stunning Debut

The Aam Aadmi Party's stunning electoral debut in the Delhi assembly elections is no doubt an offshoot of Anna Hazare's social movement. Such movements over centuries have been used as collective actions to alert, educate and mobilise the people, to challenge the power holders and the whole society to redress social problems or grievances and restore critical social values. By involving the populace directly in the political process, social movements also foster the concept of government of, by, and for the people. The power of movements is directly proportional to the forcefulness with which the grassroots exert their discontent and demand change. The central issue of social movements, therefore, is the struggle between the movement and the power holders to win the hearts (sympathies), minds (public opinion), and active support of the great majority of the populace, which ultimately holds the power to either preserve the status quo or create change.

Changing Political Landscape

What Arvind Kejriwal appears trying to do is to revive true democracy through 'people power' and discard capitalistic democracy influenced by 'power elite', mostly wealthy politicians, whose primary aim is to capture power not for welfare of the people but further their own business interests. This increasing centralized power of the state and other social institutions, helped by mass media to carry out the political process, has all but eliminated effective citizen

participation in the decision-making process. Those who hold power now make decisions in the interests of a small minority, while simultaneously undermining the common good and aggravating critical social problems.

But people being powerful and realizing that power ultimately resides in them and with history full of examples of an inspired citizenry involved in social movements achieving social and political changes even topple tyrannical governments. And Kejriwal, sensing this, has tapped into them and introduced the concept of *swaraj* and *mohalla sabhas* and is trying to attack the backbone of this entrenched system.

It is perhaps the first small step in this direction that has captured and fired the imagination of the people not only in Delhi but almost

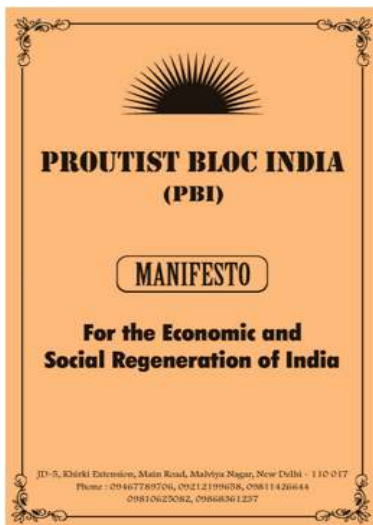
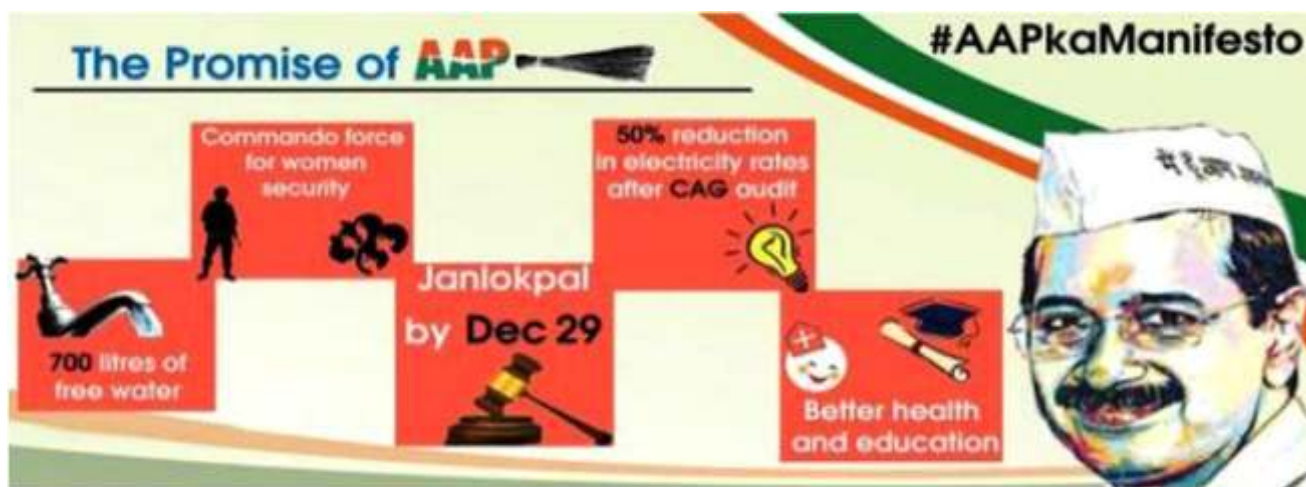
throughout the country, as current spurt in media attention would have us believe.

Good Intentions - No Ideology

But apart from the fact that political rivals and present supporters in the Assembly are waiting for AAP to fall flat on its face and draw mileage for their own benefit - is there a possibility of AAP activists ending up with 'battle fatigue'?

After two years of virtual 'round-the-clock activity in a crisis atmosphere, at great personal sacrifice, post Anna movement, which resulted in Kejriwal being catapulted to power, is there a danger of many activists finding themselves mentally and physically exhausted with large numbers of activists becoming depressed and losing sense of purpose and hope, burning out, and dropping out.

In the past many social movements were mostly short-lived. Even with the new found euphoria and the resolve to make AAP a pan India party and contest General elections to the Lok Sabha, and despite the fact that nothing succeeds like success, this possibility cannot be ruled out. Why? It is mainly because the AAP has no real ideological framework to sustain them – it only has a plank getting politics rid of corruption. But tackling systemic corruption without an ideological framework wouldn't be easy. Delhi's new CM however put the fear of God in many when announced to the people present at the Ram Lila grounds to get in touch with the government on a number to be released soon, promising immediate response against bribe seekers.



Now it may be worthwhile to look at the Preamble of the manifesto of Proutist Bloc India.

Now contrast this with the preamble of the Proutist Bloc India in the same election. Proutist Bloc, India (PBI) founded by Shrii Prabhat Ranjan Sarkar in 1968 has been formed with the ideological framework of Progressive Utilization Theory (PROUT), which defines rules of governance within a proper economic system. It is a political party with a difference, whose bedrock is formed by a dedicated cadre of moralists working to educate, serve and uplift the people by harmonising both human and natural resources. The goal is to transform Delhi into a vibrant economic democracy through the spread of cooperative networks linked with surrounding regions. Furthermore the people of Delhi are to be empowered by the creation of communal councils to supervise safety and development in local areas. The aim of the party is to create a corruption free society in which every human being can live with dignity and feels secure to make all-round progress and not to capture power and exploit the downtrodden masses like other political parties do. It has a system of selecting leaders who would serve the people on these ideological lines.



PBI Results

PBI fielded nine candidates for the Delhi Assembly elections 2013, votes obtained were 484, 370, 326, 312, 304, 225, 105 and 98 totaling to 2224. Though not encouraging on the face of it, but with the rise of the AAP and groundswell of support in its favour all over the country, moralist forces would unite and strengthen the fight against the existing system which would highlight the principles of PROUT among the public and put PBI in the limelight.

PBI's Ongoing Struggle

A hundred years back, Indian freedom fighters waged an unequal struggle against the wealthy and powerful British. The desire of all Indians to get political freedom from the British rule created a force which ultimately brought freedom. PBI is determined to relieve society from the exploitation by rich and corrupt by creating a collective psychic force that will change the fate of this nation. This time unlike the British, the enemy is within which makes matters more difficult. To get economic freedom from such exploiters, calls for greater struggle by the united forces of moralists. Indian society has done it in the past and will do so again with PBI –an association of people committed to ideology, morality and social justice leading the way.

As Shrii PR Sarkar said about the wealthy political class, "... there are some who project themselves as philanthropic politicians. They also devour the people, but they shed a few false tears. Their only aim is to fool the public in order to prosper in business. They try to prevent class struggle by advocating non-violence and preaching utopian philosophies; although they realize full well that if spirituality, whether or not it is practised in individual life, is not

practised in at least an important section of collective life then it will be impossible to remove the economic disparity and exploitation of the capitalists without conflict".

Universal Ethics, Spiritual Values

The word democracy is deceiving people. In reality some families control the economic power in India. Gradually the wealth of politicians has increased so much, that they control economic and political power both. The intellectual and idealistic middle class of India has either adopted the immoral path and acquired wealth or become poor, jobless and helpless spectators. What the world needs are leaders with moral force, spiritual vision and courage to fight injustice and exploitation.

Anyone can become an ideal

leader by setting a personal example of honesty, self-discipline, sacrificing spirit and dedication to the welfare of humanity. What is of essence is to empower all people to improve their quality of life and live in a more just society by fostering the development of worker cooperatives, self-reliant communities, environmental protection, universal ethics and spiritual values.

Politicians Can't Solve Problems

About politics and politicians PROUT's founder Shrii Prabhat Ranjan Sarkar had this to say, "Politicians cannot provide what is needed. During the last six thousand years of human history, they have failed at every step". He further cautions, "party politics is one of the factors which stands, or tries to



The Only Alternative

What is the alternative that will fill the political vacuum and will last long? Only an ideology that lays down practical guidelines, to alleviate the sufferings of the poor and downtrodden, which no amount of caste based or religion based promises have succeeded under the present system in India for the last 66 years of political freedom, and in other countries of the world. PROUT is the answer because it is the only revolutionary ideology based on universalism that promises to work towards establishing economic freedom for the people, where the right to work and possessing purchasing power (a decent living wage) by the people should be enshrined in the Constitution. The latter would banish poverty and people would be able to buy things they need for a dignified human existence, e.g. proper homes, nutritious food, decent clothing and other necessities of life and also be able to bring up and educate their children.

For this it is essential to bridge the rising gap between the rich and the poor by statute of rational distribution of wealth, which would ensure a maximum ceiling on individual wealth, as excessive individual wealth in a planet of limited resources is against humanity. This would be achieved by promoting cooperatives to pursue economic activities so that all people benefit by it leading to economic freedom in an environment of economic democracy which no other party discusses in the public domain.

PBI is committed to strong Proutistic ideology working within the framework of Indian constitution, to awaken the honest and educated people and work for establishing a society which is worth living.

Few of them are:

(a) Minimum requirements of all human beings like food, clothing, housing, education and medical care must be guaranteed by the state. If such basic needs are guaranteed, then people will not be subject to exploitation by the rich. They will be free to pursue their interest in arts, music, spirituality etc. They can spend time to serve the society.

(b) Aspirations of people must be recognised; and the economic system rewards people with talent by giving incentive to deserving people to increase their contribution to society.

(c) Leadership at all levels must be provided by people of high moral character with talent, and capability for selfless service to guide the society.



stand, in the way of human unity ... even more dangerous than disease-causing germs ... all the refined attributes of the human mind, such as simplicity and the spirit of service, slowly but surely get totally destroyed. Party affiliation commands more respect than individual ability; service to self, not service to people, is the main motto; ministerial office, rather than human welfare, is considered superior. Honest and benevolent individuals should carefully steer clear of party politics". The above gets reinforced by the fact that for thousands of years, human society has suffered without a proper system of

governance that benefits one and all.

Arise Awake

It's time the intellectual and moralists of this country awaken, unite and fight against this menace of accumulation of wealth by a few individuals that deprives most members of society of their basic needs, and excessive wealth that gives them the power to exploit honest people in the society. Limited physical resources on the planet should be judiciously used. Gandhiji said that this planet has enough to meet everybody's need but does not have enough to meet one man's greed. Greed of a few people, which is a mental malady, is causing vast

depletion of resources and endangering the environment. To control greed of the people, to expand their mind, to get satisfaction in life and to build moral character people should adopt spiritual path in life. Without spirituality, moral character cannot be developed and without moral character we cannot have good administration in the Government and society. PBI is also committed to promote spirituality and universalism to remove materialistic tendencies, religious and casteist dogma and bring harmony in the society, which is looking for a durable benevolent change.



The craze of 'illusive progress' has now percolated down to the third world countries and is being detested and fiercely reacted against by fanatic societies in the hope of safeguarding their culture and tradition!



WHOLESOME PHILOSOPHY OF LIFE

Balance between Subjectivity and Objectivity

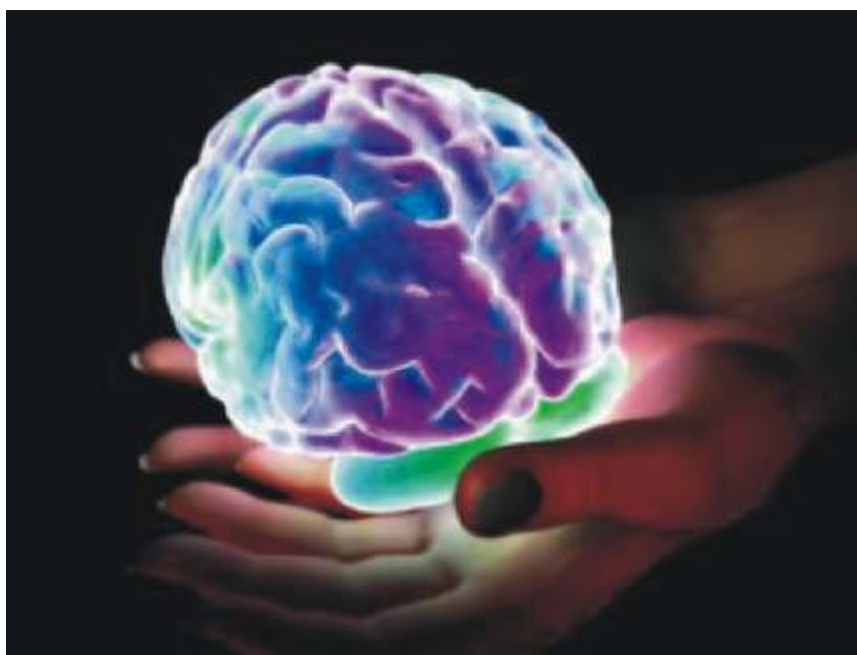
Your Mental Hygiene - I

✱ Maresh Prasad

You are not merely a bundle of flesh and bones: you are much more. You have already seen how chakras, glands and vrittis are interwoven with each other in the promotion of physical and mental health, both. And how a slight defect in glands reflects in the health of chakras creating an imbalance in the control of vrittis, which may lead them astray, and bring disturbance even turbulence in your mind, upsetting the equilibrium with the environment. Conversely, the environmental pressure may also exercise an evil effect upon these mental expressions which may not only disturb your individual peace of mind, but may also create imbalance between you and the objective world.

Mind - the Seat of Pleasure and Pain

Mind is the seat of pleasure and pain. Your body is simply the medium through which the mind experiences these attitudes. Thus, happiness is only an attitude of mind expressed through the medium of



brain. If your mind becomes disturbed, you can never feel happiness. And for what you want to undergo the penance of fasting, regulate your diet and waste your morning hours for exercise? It is for ultimate happiness, of course—hence, the importance of adjustment between you and the environment

and also of poise and tranquility in your own mind. Thus, efforts for both, external as well as internal adjustment have to be made.

As you cannot live in isolation and cannot exist without matter, environment thus has a deep bearing upon you. In fact, it is continuously bombarding external stimuli on

your mind creating varied impressions leading to disturbances, stimulating corresponding vrittis. Events around you do bring pleasure or pain. Hence, you have to tune your rhythm with that of the environment - nay with the whole Universe. In fact, your mind, your thoughts, your system reverberates with the crest and trough of these oceanic waves, as they are. Floating like a paper boat, you have but to wave high or low with the tempest of time; there is no escape. You must, therefore, understand your individuality, its relation with your fellow beings, with the objective world and above all with the Lord Almighty.

Three Dimensional Personality

Human personality is trifarious, i.e. physical, psychic and spiritual. As disharmony between chakras, glands and vrittis brings disharmony in one's life, so also does the in-equilibrium in these brings unhappiness and imbalance in the life of man. A happy blending is, therefore, a must.

Unfortunately, however, people have laid much more emphasis only on one of the aspects in the past, even now in the present. The ancients of India were the people who devoted their whole lives in the investigation of 'Self' and sought the answer to the invincible: 'who am I'? These questions haunted them day and night; the search for an answer stirred their recess and lo! they had the realization of the master charioteer The Lord and bathed themselves in the incessant shower of Divine bliss and having tasted the nectar, understood the misery of their fellow beings and the futility of their efforts to struggle for things mundane and exhorted them to devote their lives for the elevation of their souls and the realization of Self. In the pursuit of 'Self', Shankar (Shankracharya) went to the extent of declaring: "*Braham satyam jagat mithyam*" (world is an illusion, only Supreme is the Truth). The investigation of matter was thus relegated. Parallelism between physical psychic and spiritual strata



was lost. Hence, was the gross under development of these regions, hence the misery and want of the masses and hence, the crime and vicious environment. Hence the loss of *parma* (balance) between the individual and his outside world.

Fascination for Science

People in the West, on the other hand, came under the influence of investigators of mysteries of nature called scientists, technicians, biologists and researchers. With their physical senses and intellect they understood various phenomenon of nature, created varieties of matter out of matter, which generated a sense of competition, ultimately craze. This led to expand their baser propensities which kept them hopping from object to object and thus engrossed in material pursuits, day and night, in the creation of new and newer things fancied by mind. In this world of physicality and material longing, thinkers like Freud and Marx went to the extreme to either completely ignore or thoroughly denigrate the 'purpose of life' and the existence of 'Supreme' as sought in the East. Freud attributed the development of

human personality due to environment and declared the subtler layers comprised by unconscious mind (actually the spiritual domain) as filthy, ugly and obnoxious.

Marx evolved the formula of thesis, anti-thesis and synthesis and dialectic materialism explaining the evolution of human society due to clash between tools of production and production relations and ultimately declaring that: "religion is opium". The impact of these intellectual giants was so great that the very existence of the Lord came under cloud. Pursuit of God became causality. Again parallelism between the three strata was lost. Hence the imbalance in the societies that accepted these doctrines (Thank God this perversity has now been eliminated).

Psychic Derangement

For this imbalance there is so much psychic derangement in the West and US and criminal and brute behavior in many societies. This craze of 'illusive progress' has now percolated down to the third world countries and is being detested and fiercely reacted against by fanatic societies in the hope of safeguarding



their culture and tradition! See how individual homes are broken. There is no love lost between the parents and children. Elders treading over the path of matter and money, sometimes leaving the children (treated as objects rather) to the care of their own, find one fine morning the affront child, face to face, in search of 'self' and 'supreme'. Thousands of young men and women find 'revolt' the only method to salvage their lost peace of mind and imbalance in social behavior. They are fleeing from their hearth and homes, from the embrace of TLC' (tender love and care) of their loosely related fathers and mothers, from the cozy comforts of cushion, carpets, air conditioners, refrigerators, TVs, movies, dates, dances and dinners towards the *faquirs*, *sadhus* and ascetics of the East in search of real peace, real happiness and purpose of life. You can see them in tens, hundreds and thousands.

Disoriented Youth

Thus, when a great majority of youth -- maybe -- even you, the reader, is roaming, loitering and wandering dejected, frustrated, disappointed and worrisome, generating more and more toxins and toxemias in the chain, what real gain can you expect from the trio of fasting, dieting and exercise? A

proper atmosphere, a congenial environment is, therefore, a must before you can receive the real benefit, since you are not outside the world and its environment.

The misfortune is that even now the solution to all the aberrations alluded above, is being sought through the analysis of brain waves of beta, alpha, theta or delta description, and assigning more significance to neurons, dendrites, endorphins or neuro-chemicals than they deserve. Here again, the investigation of 'Self' or 'atman' the Supreme Consciousness is being relegated and the real search is being confused with the inter-play of the above physical entities. There are neuro-scientists who even declare 'realization' as a neurochemical phenomenon or interplay of neurons on regular pathways created by repeated meditation (Deepak Ranade in TOI dt 5/3/09).

Thus the denial of the Supreme, the Atman, nullifying the lessons of Gita!

Societal Clash and Cohesion

Reverting to the victims of the philosophy of the East, there is so much under nourishment, poverty, want, misery and disease due to non-exploitation or ill-exploitation of physical pabula and irrational distribution of resources that even the concept of proper diet is an

effrontery to them. Their daily clamoring of bread, even for drinking water, their shrunk structures, their emaciated bodies infested with diseases just make a mockery of the concepts laid down here. Their first needs being shelter, clothes and something to eat would naturally provoke them to snatch from them who 'have'. Thus a constant fight between haves and have nots! Under such conditions of heat and fire, majority of masses having been engrossed into, what peace and happiness can be expected by an individual, howsoever away he might be in his cozy home. How is the individual to break from the rest? He cannot. He has to heave in the throes of clash and cohesion of society of which he is an inseparable part.

Just Social Order for Good Health

As such, the necessity of proper and just social order which may secure to him and his fellow beings a congenial atmosphere, a viable base for cultivating good health and nurturing good qualities. You may pooh-pooh what these ideas have to do with making one young and healthy. You are mistaken. They do. As the condition of great disparities between individuals and individuals, nations and nations are growing, how the common man can expect the conditions of ample and plenty in all places and thus how he has to ensure the balanced or proper intake eulogized so much. How can he always keep the wild horses of vritties, being daily stimulated, excited and allured by the environment and the unjust social order in check, and thus the mind in poise and balance? Lack of understanding of the interplay of extroversive nature of vritties constantly instigating mind and driving man to seek pleasure and enjoyment of pelf and power in new and newer ways for the satisfaction of baser desires and expression of 'ego', besides the allurements from environment, as aforesaid, has been

responsible for creating tension and war-like hysteria in the individuals all over the world. The state as we are in is not of real peace, but a sort of 'ceasefire' called *tamsic* peace in philosophy.

Under such stress and strain of life, much of which can be avoided through the cultivation of higher pursuits or following the course of spirituality and acquiring a balanced outlook of life vis-à-vis the adjustment with the objective world, both animate and inanimate, what utility of trio can be expected?

Supreme Consciousness Same for All

Everything mundane is the metamorphosed form of the Supreme Consciousness; call Him Allah, God, Wahe Guru, Parampurusha, Parmeshwara or Brahma. Every religion has recognized His being eternal and infinite in some way or the other. If that be the truth, how can anything be outside His domain, His periphery or His constituents? In the cycle of creation or metamorphosis from the infinitesimal of the infinitesimal, the subtlest of the subtlest i.e. Microvita, came out ether, air, fire, water and earth (solid factors). Due to the impact of the centripetal force of *Prakriti* (Nature) upon the smallest *pind* (particle) evolved the first living cell called amoeba and then onwards evolved countless species, and at the head of the cycle of evolution came man, bestowed with consciousness, awareness, sense of discrimination, by whatever name called.

With this brief philosophy in mind, you can understand that all humans -- nay all creatures have only one parentage: Lord is the father to all. Since all inanimate or mundane things were also born, evolved or created out of the same stuff, He, not man, is the Creator, and being so, it is He, who is the proprietor, Master or Owner of all. We are only His children living in His vast kingdom and all have equal rights as much to enjoy the mundane wealth as the children in a joint family have. Like

brothers and sisters of this vast community, we have no right to despise, ridicule, hate, torture or kill others. Creatures being merely at the lower step in the ladder of evolution, they too, thus, deserve kindness, love, compassion and security.

It would be this Mental Outlook, this Philosophy of Life that would bring real peace between two individuals, between two communities or between two nations. Test any crisis or world problem on this touch stone, you will find the solution.

Nature's Vast not Unlimited Resources

Resources of the world are vast indeed, but they are not infinite. The desires of man called vritties, if unbridled, do goad and guide him to acquire more and more, enjoy more and more, depleting these resources faster and faster creating more imbalance, scarcity, hatred, greed thus provoking fight and war. It is well said in advance that future war will be for water (Atal Behari Vajpayee).

For example, take energy crisis. Arabs have vast petroleum resources under their ground. With less in number, as they are, they do not need much of it; instead they do need items of need and luxury. This started give and take. Many countries, more advanced in material progress, did exploit the situation and consume this precious liquid at a pace detrimental to less fortunate brethren in under developed or developing countries. With the result, world is heading for a crisis of scarcity as well as of destruction.

Mother Nature Hits Back

Prakriti has started taking revenge. Cyclones, floods, tsunamis, earth quakes, wild fires, melting of glaciers, over flooding towns, cities, sweeping away villages, habitats, swallowing thousands in one sweep (Uttarakhand tragedy is of just recent) are the results of uprooting nature and display of excessive greed in the fast utilization of natural resources built in billions of years by

the continuous labor of Mother Nature.

Had our brothers across the sands and waters realized that this wealth belongs to Allah and God, and all His children have equal right to utilize it, there could not have arisen any problem, and also no ravages of nature.

Without such a balanced outlook, despite our diplomacy or balance of power recipe, the world stands on the brink of annihilation. A little misunderstanding, a little spark is enough to raze to ground the grand edifice of civilization, we boast to have built.

Take the appalling poverty and want of food faced by hundreds of millions of your brethren. Had we inculcated a balanced outlook and proper approach, how could they suffer due to hunger and starvation? Naturally, the situation poses a constant threat to the 'haves', to the better offs.

Under such extreme conditions of which every man is aware thanks to radio, telemedia, papers and magazines -- the vrittie of fear, suspicion, hatred and the like are constantly stimulating your nervous and glandular systems impacting your chakras and consequently your mind. Hence, the necessity of helping establish a just social order not in a particular corner but the whole world over.

Mad Race for Money

Similarly, mad race towards matter and money, new and newer things, going unabated, stimulating the vritties of greed, lust and acquisition has given rise to a new cult of consumerism. Here also, a proper understanding that human wants are not merely physical, that so called progress is not only in the realm of physicality, but is very much in the psychic and spiritual sphere also, can make a heaven out of hell. Let the people devote their time and energy towards the inculcation of intellect and probe in the 'Self' while craving and retaining only that which is genuinely needed by them, the problems would then



automatically solve and the mental asylums so full of psychic cases would start falling vacant.

Religious Fanaticism

Another imbalancing factor, rather, a great danger to humanity, is the religious fanaticism. Societies living peacefully so far have been suddenly confronted with a sort of barbarism in the name of religion, being named as: "jihad". Despite these societies having all social welfare schemes and guarantee against want and scarcity, they have been rendered fearful and insecure because of the morbid hatred and malignant scare of violence that religious bigotry and fanaticism has begetted. Naturally, the peoples' 'adrenaline' in such societies, remains always active and boosting generating, in the chain, more toxins and toxemias.

Sex and Celibacy

Sex is said to be strongest instinct after hunger. Its satisfaction is a biological necessity, no doubt. But the need has given place to obsession. This at least appears to be free for all.

This vrittie has been given so much vent while the other complimentary 'lajja' has been reduced to almost vanishing point. Since Freud explained that sex is the motivating force behind human behavior, this achievement of psychology has made man sex hungry especially in societies where the top instinct of hunger has been satisfied. Go to any picture, it is appreciated only when sex in some form, suggestive, direct or indirect is displayed. Read any news paper: no advertisement is catchy without an attractive 'mod' catering to this sex instinct of man. Similar is the story of magazines. The result of such free

and frolic a stimulus is that 'kam vrittie' is excited beyond belief and you cannot isolate yourself from the seduction or allurements it provokes.

At the top of it all, now a great cardiologist of America, Dr. Eugence Scheimann has come out with the theory that to relieve tension and avoid heart attack, have more sex!! Little does he realize that too much wastage of lymph, so much vital for human organism, creates many physiological problems. Not only this, the energy discharged on too frequent orgasm would be at the cost of other vital energies. In India there is a popular saying: *jo mare ga bindu ko voh jeetey ga sindhu ko* (one who would control semen he would conquer the sea). In Ramayana it is chronicled that Lord Hanuman could fly over the ocean only because he was a born Brahmchhari. Thus is the importance of preserving celibacy.

Besides, too much vent to a particular vrittie would automatically create irritation in corresponding glands and chakras disturbing the balance of human personality altogether as is the case in free societies. Hence not liberal, but controlled sex is needed to bring sanity and homogeneity in life of individual and that of society.

This is in short why you need a proper philosophy and subjective approach for a balance between you and the environment.

Developing Sublime Qualities

A question arises at this stage: how can we develop the sublime qualities of kindness, compassion, forgiveness, charity and love for our fellow beings or creatures which would facilitate the above adjustment and purify our inner self to enable us to keep control over

wild vritties. As said earlier, vritties or propensities exercise great influence upon the human behavior. So long as they remain extroversial in mode and expression i.e., they keep engrossed in baser enjoyment of matter and physicality, mind does not get time to inculcate higher virtues or values. Thus, not only their extroversial expression has to be checked, but their direction has to be reversed: the expression has to be made introvert. This can be done by engrossing the mind constantly in the thought of the Supreme, or the Cosmic ideation through the process of meditation and devotion (bhakti).

Indeed patience and perseverance is needed a lot.

Every object is since His metamorphosed form and without using matter as we cannot live, let mind realize this internally that whatever his organs are touching, seeing, tasting or using is nothing but the form 'Divine'. If this becomes your habit, then the mind will have no occasion to be dragged astray or the vritties will have no opportunity to run wild and above all, you will not remain the 'doer'; the doer will be He.

Not only this, a regular concentration on the form, shape and color of the chakras with the hammering of their respective vibrations created out of incantation of corresponding sounds called "mantras" is also necessary so that these vital centers of psychic forces and controller of vritties remain in form and strength enough to have proper check over these hostile and wild horses.

This process has been hinted at by Mahrishi Patanjali in his Yog Shastra as well as by Lord Krishna in Gita, the real cult having been left to individual gurus, which in course of time, got obliterated. However, there are still many personalities who know the art and science of mind, meditation and realization, and who are willing to impart this highest service to the benefit of mankind. A genuine search will surely reward the reader.

Adjusting Self with Environment

Those who do not appreciate the necessity of such an internal discipline or adjustment of self with the environment -- of environment with the subjective approach, decidedly they are not promoting the cause of a happy and healthy society. From the above analysis of mind, matter, environment and vritties you can well appreciate the findings of Freud and Marx in their true perspective. You can also realize that Quantitative changes will never lead to qualitative change as it has not done anywhere (The rejection of Marxian philosophy). It is the individual mind, with all its complex expressions (vritties) and *sanskars* (reactive momenta) that has to be approached, tamed and transformed individually for any change desired. It is not by forcing or teaching the collectivity, composed of a vast assortment of human material of all shades and diverse evolutionary levels that the desired change can be effected in all for the above reasons.

This fundamental mistake has been the cause of great purges, Cultural Revolution, and elimination in the socialist progressive countries on a scale which has shamed even the most brutal of men in history. Yet, the qualitative change was a mirage and eventually all such theories are now wasting in dust. New and newer faces had just cropped up to counteract, subvert and nullify the fruits of revolution under the banner of new slogans like glasnost and perestroika. Why?

Spirituality

Because, only body is destroyed after death - Mind, the nucleus of existence along with *atman* (soul) detach and find another body to bear the fruits of their actions accumulated so far during repeated births. No wonder then that the new generations (with past experiences and *sanskars*) did find the unnatural doctrines forced upon them detestable and worth revolting. The cycle of creation and

destruction and thus of evolution (thesis, antithesis and synthesis) is since continuous, the hope of final synthesis was a hoax and the changes behind the erstwhile 'iron curtains' have proved it.

Since taming of mind, control of vritties and inculcation of sublime qualities require the pursuit of spirituality, we can say that: Morality and spirituality go together. If one is wanting, the other cannot sustain. You can ask: Morality is only a set of do's and don'ts, and thus, it has no concern with spirituality. You can even cite the example of scores of persons who are unchallengeable for their morality or integrity and yet are away from the pursuit of spirituality. NO. Morality is the first expression of mind in its long course of Realization; thus it comprises all higher values of life. Even if morality is given limited meaning of integrity and honesty, there are instances when men of apparent morality at the top have transgressed the confidence reposed in them, it is another matter that their omission and commissions have not seen the light of the day.

In fact, even honesty is not possible without the pursuit of spirituality. If fiscal honesty is somehow maintained, mental honesty is generally by-passed. (This is strictly in reference to leadership in India, at present). Nepotism, favoritism, non-action against party satraps or near ones, are instances galore in the present context (2 G, Coal gate, Commonwealth Games, Adarsh et al). This is the story of the so called honest and highly moral men at the top.

Any religion, as it is interpreted today, is not spirituality. It is only ritualism which is thoroughly incapable of strengthening mind to maintain control over the ever wild desires and propensities called vritties.

That is why even the most honest intentions and most sincere efforts were so often betrayed by the

disciples or followers of celebrities. Not only the world of today infested with immoral and insincere multitudes, even in the past, when things were relatively much better, such events occurred. Christ had only twelve disciples, but Judah betrayed him while the rest avoided to even owning him. Why? - Because none of them had pursued the real spirituality. They were, therefore, devoid of moral courage to follow him up to the last.

Monasteries remained the nucleus of attraction so long as the followers of Buddha pursued the practice of *Bodh Tantra* but decayed soon after the pursuit degenerated into the observance of ritualism. So on and so forth.

This is precisely the reason why Gandhism failed to bring forth a tangible impact even upon the avowed disciples around him. It was as early as 1938 that complaints of loss of integrity began pouring in Gandhiji's camp on the part of Ministers in the then Interim Government. No doubt, through ideation of the Supreme, and inculcation of bhakti (devotion) he had raised himself much above the commoner, but then, the strongest men around him could not inculcate in themselves a longing for the Great or did not pursue the course of spirituality, as such, most of them, on receiving pelf and power, could not have a better of their vritties and hence the decay of moral values in Public as well as National life of India and the malaise goes on.

For the same reason i.e., lack of spirituality which enables an individual to maintain a balanced and healthy life, efforts being made here and there, now and then, might fail to create a real 'cadre' of highest morality dedicated to service and responsive to the wails of the common man (aam aadmi). In fact, through the *satyagrah* movement emerged many political giants of unquestionable integrity and loyalty to their caste instead of to the whole nation.

To be concluded....



What is Democracy, Really?

✶ Taraka

George Sand Outrage

What is democracy, really? Why is there so much slavery and misery if we live in a democracy? Why is there so much corruption and frustration, if the people do in fact run the country? As a people we are living a lie the lie that the people of this country actually control this country that ours is a democracy. In some countries with more social consciousness and historical legacies of freedom struggles, this lie of democracy is an irony, but in former western colonies with enduring legacies of exploitation, degradation and starvation, this lie is

a tyranny a tyranny that makes people tremble with impotent rage in the national cage of multinational capitalism.

In India, the world's largest so-called democracy, we have a two-party tyranny. Not one of the parties has any internal democracy. Hence when one of these parties gets power; their internal lack of democracy becomes external in their governance of the country. One party is a feudal family dynasty (based on sycophancy) that devours the people's wealth. In every single sphere of the polity, this party is seen to be making looting of the national

“Humanity is outraged in me and with me. We must not dissimulate, nor try to forget this indignation, which is one of the most passionate forms of love. We must make great efforts in behalf of brotherhood [and sisterhood,] to repair the ravages of hate. We must put an end to the scourge, wipe out infamy with scorn and inaugurate by faith, the resurrection of the country.”



wealth into a fine art. Then we have another party which is controlled by a group of orthodox right wingers who pander to religious divisions in society and make them the stepping stones to power. How can the rule of either party be called democracy?

When a Prime Minister is not elected by the people but instead is appointed by party dictators can this be called democracy? When a Prime Minister does not rule but is ruled;

when a Prime Minister bows down before the whims of a de-facto Prime Minister set to succeed him; When a Prime Minister repeatedly in his watch has witnessed corruption and the corrupt never brought to justice, can we call this democracy? When a Prime Minister has openly said the country is run by crony capitalism and allows this state of affairs to continue; when a Prime Minister looks the other way over atrocities on adivasis to forcefully hand over their lands to private parties in the name of development, can we call this democracy? Similarly the Prime Minister designate of the other party as the public perceives has many instances of untoward and undesirable incidents resulting in loss of precious human lives happening in his watch can this be called democracy too?

To all such present and future Prime Ministers, questions must be asked. Nearly hundred years ago, the master poet-seer Kumara Vyasa posed the following questions in his revelation of the devotional and moral splendour of the *Mahabharata*. These are questions we must make every ruler answer, *Are you giving due reverence to that which is beyond your abilities to comprehend and to wisdom and to experience?*

Are you refraining from distressing your subjects just to balance your finances?

Are you sure, your subjects' hunger-fires are not being fanned by of the fickle caprice of wicked men?

Are you sure, your promises are not mere words? Is your currency reliable?

Are you sure your army is well equipped and not merely posturing?

Are you sure, business and commerce is not encroaching what ought to be free?

Are your ethics not eroding?

Are you not underestimating your enemies?

Are you generous with your support to the good and the honest people?



"The ruler is a tyrant; the ministers, hungry tigers; the officers, roving birds of prey; who will listen to us? The country is burning. We can't stay here anymore!" Are you sure your citizens are not thinking this?

No matter what happens, no matter who wins the election, will the people come to power? Will the laws and the enforcement of the laws reflect the will of the entire nation as well as the letter and spirit of the Constitution? Will the rulers stop using the army against the people in exploited regions of the country? Will people stop being murdered, raped and discriminated against because of their caste? Will the reign of land, mining, construction and other mafias come to an end? Will the stunting of the growth, slave labour, lack of good education, premature marriage, abuse, sexual exploitation and premature death of the country's children come to an end? Will the decimation of the nation's natural resources by corporates come to an end? Will the Indian people continue to watch this crime in silence after having gambled Mother India away to Shakuni political parties in the dice game of national elections? How long will we continue to pretend that this is democracy in action? How long will we forget the words of the man who is proclaimed as the founder of this supposed

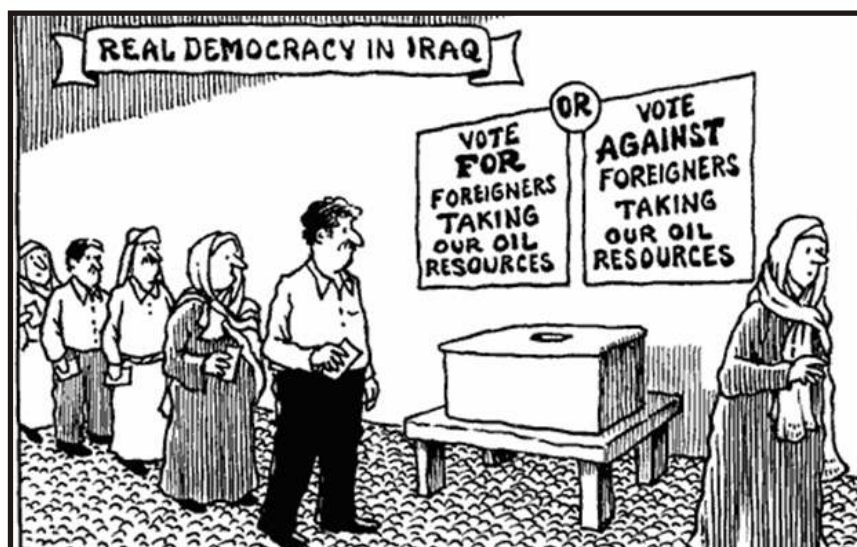
democracy?

"The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence."

- M. K. Gandhi

Roots

Rather than lingering in lies, let us explore the roots of what democracy really is and what it should be? The word *demos*, refers to the common people, in particular it originally meant the people in a city state. City states arose by exploiting and conquering the countryside and creating a system of exploitation to meet its ever-increasing demands. The people brought into the city state as servants and labourers were the *demos*. The slaves and foreigners constituted another class below the *demos*. When, the *demos* revolted against the tyranny of the aristocrats, priests and kings and established their own rule in the form of a direct democracy, this was the birth of democracy in the West. In the East democracy arose like the sun in the present region of Mithila (Bihar, India) with the Licchavi republic which was a limited republic (power mainly in the hands of aristocrats) like Rome. From the beginning these types of city states were based on the exploitation of slaves and also the exploitation and conquest of the surrounding lands and other communities. The word *polis*



according to the philosopher Heidegger originally meant a site of disruption, questioning, openness. For, when people of various languages, cultures and countries come together a proto-cosmopolitan spirit was born as they shed old customs and dogmas. However, this also includes losing their traditional moral values, spirituality and culture. This loss leads to the debasement of the demos and this is the reason as many philosophers have been against democracy as have been its advocates. The crying need to create new moral and spiritual values was not fulfilled by dogmatic, mass religions or by utopian philosophers. This emptiness and disease of culture and the spirit is not an abstract issue it manifests itself in increasing injustice and violence towards the weakest both inside and outside the nation. Increase in the national wealth hence only leads to more oppression and imperialism.

When this inner pathology (born from increasing wealth) infects the body politic completely, then the exploitation loses all sense of restraint or morality and becomes self-destructive. This is the current state of affairs in India where as Arundhati Roy has said, the corporations, the upper and middle class elites and their government servants are cannibalizing the “nether parts” of the body politic. Gerard Colby and Charlotte Dennett

in their epic study of the genocidal war of western elites on the indigenous peoples (adivasis) of South America has revealed that in Vietnam and in Brazil, the goal was to drive hundreds of thousands of people out of the forests and into the city slums where out of desperation they were easily exploited as cheap labour for foreign controlled industries. India's elites have openly announced the goal of similarly transforming the nation into a largely urban “nation of slums.” We say nation of slums, because there is no planning to provide people with basic housing, sanitation, medical care, safe working environments or even food to survive. The planning of these national slumlords is being done in consultation with the western elites who in the 19th century carried out genocide of the American Indians and in the 20th century made this genocide the manifest destiny of the indigenous peoples of Central and South America. Now in the 21st century their eyes are on the prize of India which has one of the largest population of indigenous peoples (adivasis) in the world living on forestlands full of lucrative precious minerals for mining. It is small wonder then that the Indian government views the increasingly large population of current and future youth of India as a security threat.

The root meaning of the word

demos (from which the word democracy comes) is “division” or the power to divide. This is because the demos were divided or separated from the aristocrats and priests. Hence the demos, by nature are prone to sectarianism and factionalism, due to lack of any common, positive ideals, values and spirituality. This is one reason philosophers like Plato have said that to found a social and political order upon the demos is like trying to build a city on swampland. This is especially true in countries emerging from colonialism where education is minimal, where elitism (such as casteism) is rampant and where the endless injustice and anxiety of poverty render the demos easily susceptible to violent religious and ethnic passions. This is why the *kratos*, the power, strength of the people easily falls like sand through their fingers. The sand can be terrifying in a storm but otherwise is easily pushed around. This is why the actual rule or authority or *kratos* of the people is usually a fraudulent farce. In direct democracies such as found in ancient Greece, the people had some genuine power but in representative democracies, this power is simply the power to change the corporate puppets in government seats. The founders of representative democracy in the United States were largely anti-democratic and hostile to the *demos*. In most representative democracies like the UK only the rich had the right to vote until modern times. Currently in the US, since the Gore-Bush electoral debacle, systematic campaigns have been waged to strip poor people and racial minorities of the right to vote. This lack of power especially in Third World nations engenders lack of self-respect which results in destructive and debasing lifestyle that renders the demos heartless to the suffering of the slaves (dalits, adivasis) as well as the victims of ethnic (Marwari, Punjabi, etc.) imperialism in Manipur, Chattisgarh, etc. Furthermore, this causes increasing alienation and

fragmentation. This culture of alienated, isolated people is encouraged by the corporate pseudo-culture. As the elites themselves are corrupted, they also lose all their inner strength and confidence which makes them even more tyrannical due to their increasing insecurity and greed. This is the condition of India and countless other nations on our dying planet.

The word used in many languages of India for a representative democracy or republic is Ganatantra. This is a word without a powerful but forgotten meaning. The propounder of the Progressive Utilization Theory (PROUT), Shrii Prabhat Ranjan Sarkar has revealed the hidden history behind this term. By far the most pervasive and revolutionary of legendary personalities in India is Shiva. Shrii Sarkar has revealed the truth behind these legends. Shiva was an actual historical personality like Krishna. 7500 years ago, Shiva was born in a non-Aryan community and had an Aryan father and an Oriental (Indo-Tibetan) mother. He was born in a time when brutal Aryan invaders were conquering the peaceful and spiritual Adi Bharatiyas (indigenous Indians of the Dravidian, Oriental and Austric communities). Shiva united these oppressed peoples, liberating them from narrow clan (gotra) differences. These dark-skinned, oriental eyed refugees of Aryan imperialism were contemptuously called ghosts (bhutas). As Shrii Sarkar explains:

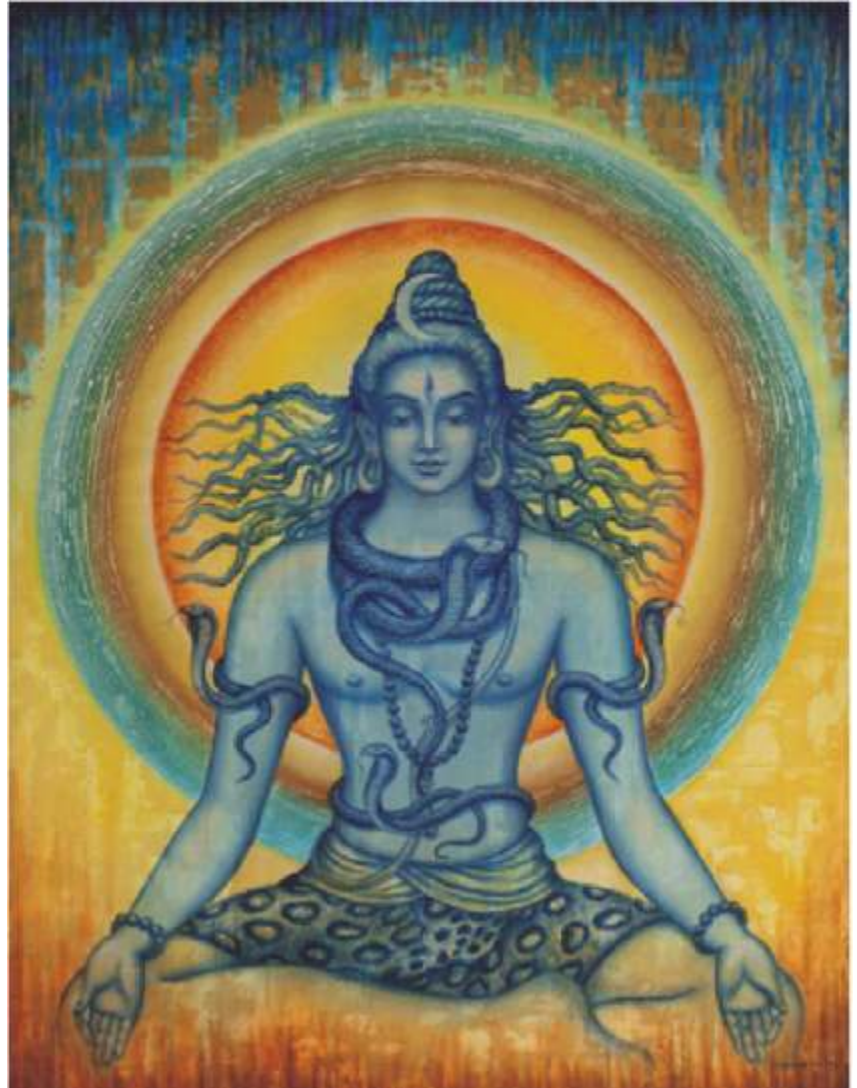


In olden days neglected and exploited people, who had fallen prostrate under extreme oppression, used to look upon Shiva as their supreme shelter. Shiva would crush this exploitation with His thunderbolt. He would strike the arrogance of vain and egotistic people with His trident, and reduce to ashes the mountains of injustice and tyranny. He felt great compassion for those afflicted people and, making them sit beside Him, advised them how to solve their physical, psychic and spiritual problems. Shiva used to live on a hill and all kinds of people from far and near would flock to Him. He would call them with the call of His *visāna*, His long horn... Perhaps those persecuted people, whose lustreless faces showed no glow of well-being, who had been reduced to skeletons by their back-breaking labour, who had no soft bed of flowers on which to rest those persecuted people, buffeted by hunger and exhausted by injustice were not at all beautiful. That is why the arrogant tyrants of those days contemptuously called them “ghouls” and “ghosts”. But those so-called ghouls and ghosts were in fact the companions of Shiva. These unbeautiful representatives of the hungry masses of the world of that time were actually the simple and devoted followers of Shiva, His

ganas who spoiled the *yajña* [ritual animal slaughter] of King Daksha... Shiva wanted His beloved devotees, His ganas who took shelter under Him, to attain the highest spiritual realization, and so He Himself used to teach them the different processes of spiritual practice to remove all spiritual and psychic afflictions; and moreover He spared no effort to help His devotees to overcome all mundane and social difficulties. Whenever Shiva noticed tears in the eyes of His devotees He felt restless. In fact, everyone was aware of the tenderness and flower-like softness of His large heart. As this quote reveals, Shiva was first and foremost a revolutionary in the spiritual realm as the primordial preceptor of Tantra yoga. The verb *Tan* means “to expand” and the word *trae* means “to liberate”. Tantra then is the scientific practice which liberates the mind from debasing propensities, inhibiting complexes and limiting states of Consciousness. Ganatantra or true democracy then is the science of liberating the ganas (suffering humanity) from inner vices and outer exploitation through inner and outer expansion by universal love. When the undeveloped minds of those prehistoric people underwent the revolutionary transfiguration of Tantric meditation they became

radiant with power and hence were objects of fear to the superstitious Aryans. It was Shiva and his wife Kali (of the African-cum-Dravidian community) who led these Adi Bharatias into battle against the Aryans. Many progressive Aryans like Maharishi Dadhici joined Shiva and together with other disciples helped found the first cosmopolitan city of Varanasi. This was a city based on the ideal of sama-samaja (social equality) and was not built upon the conquest of surrounding regions. This is the forgotten *polis* (city state) of Indian history upon which the Prout movement seeks to make its culture (of justice, equality, spirituality and above all Cosmic family bonds of affection and bliss) the destiny of India and all of humanity. The people of this state were called *ganas* meaning the troops or the multitudes of oppressed humanity. By their meditation, surrender and sacrifice they become fused into energy flows of revolutionary activity or *ganashakti*.

The word *gana* comes from the word *gan* which means “to count, to add up,” but it also means “to consider, to imagine, to value or cherish and to attend to and care for”. So *ganas* are those oppressed peoples liberated in spirit by Tantra and who become true representatives (*ganetas*) of the exploited by considering and imagining how to liberate them, by valuing and cherishing their culture and by caring for their exploitation by joining them in their fight for all-round freedom. The collective spiritual practice by which these *ganas* were liberated is called the *Ganacakra*. This was a special form of collective meditation where all the *ganas* meditating and dancing around Shiva created a powerful collective spirit that gave them the power to fight against overwhelming odds and to establish brotherhood and sisterhood amongst all communities based on social equality and social justice. These disciples and Shiva constituted a



mandala or sacred architecture of the energy of Pure Consciousness. To be a part of this mandala requires not only that one experience that Consciousness, but to maintain and transmit those experiences requires discipline, surrender and a profound sense of love and reverence for members of the mandala that is, all living beings. Love is shown by readiness to sacrifice comforts and even one's life for suffering humanity. This is why in a *ganacakra*, disciples would take vows to sacrifice all their lives for this revolutionary righteousness (*dharma*). Only by becoming empowered (i.e. developing *kratos* or power) in this way can the demos or citizens of a democracy attain genuine self-rule (*svaraj*) and

freedom. The Sanskrit word for freedom is *svatantra* which literally means self-liberation through self-realization. This is why Shrii Sarkar has said,

Whatever liberty exists in society today is the result of prolonged struggle by many individuals and groups. At the root of this struggle is the innate human desire for happiness the longing to establish oneself in the supreme flow of bliss.

Rearing Revolutionaries

History will record that the revolution in India has already begun. Today, history records that India's freedom struggle began not with the formation of the Indian Congress by an Englishman or even with the mass upsurge of 1857 but

instead in the endless series of adivasi revolts against the exploitation of the British and their upper caste lackeys (babus). Tomorrow's history will record that with the adivasi revolt in Lalgah and in Orissa, the revolution of tomorrow took birth. Even aside from adivasis, countless youth of exploited communities have realized the truth of what the manifesto of the Hindustan Socialist Republican Association (of the martyrs Chadrashekar Azad and Bhagat Singh) said almost a century ago,

Revolution is Law, Revolution is Order and Revolution is the Truth. The youths of our nation have realised this truth. They have learnt painfully the lesson that without revolution there is no possibility of enthroning order, law and love in place of chaos and legal vandalism and hatred which are reigning supreme today.

Revolution is love. To really become anguished in one's heart about the fact that countless children who died due to lack of nutritious food and medicine; about the countless children bought and sold like cattle as labourers, maids and prostitutes; about the beautiful forests and animals being slaughtered; about the more than 1.5 lakh refugees fleeing massacre and rape in Chattisgarh is to become a revolutionary. To truly care is to dare everything just to save one human being. Revolution is the only way out of the chaos of corporate exploitation and legal vandalism of the Constitution. If people say they are not revolutionaries it simply means they have no love or to be more truthful, they are afraid of the resplendent power of their own innate, divine love burning deep in the dense darkness of their hearts.

The Sanskrit word for revolution, *viplava*, comes from the word *plu* which means "to flow or to flood." The prefix *vi* is a superlative. Hence *viplava* is that overwhelming flood or deluge which breaks all barriers and submerges everyone

and everything in its currents. Many are naturally terrified of revolution out of fear of the consequences of confronting might of the corporate state. Yet mingled within the very core of that fear is the intoxicating thrill of such defiance. As Shrii Sarkar has stated that there is a joy in launching a struggle against injustice and that joy is part and parcel of aesthetics or the science of truly enjoying being alive on this earth.

History however has shown that revolutions thus far have failed to bring about lasting meaningful change. Furthermore most often when the revolutionaries do win they become even more tyrannical and murderous than the exploiters they defeated. For example, the Maoists in India are far more murderous than the Indian corporate government. They proclaim to be fighting for a classless society but in fact are controlled by upper caste males. They proclaim to be fighting for the welfare of tribals and other exploited people but they murder tribals on suspicion of being informants or for not obeying their orders. They claim to exist solely for uniting the proletariat against the state but they themselves are divided into factions that kill each other and they themselves cooperate with the state and mafias in the smuggling of

precious minerals, coal and timber.

A seemingly minor but in fact more important fact is that the revolutionaries are often found to be more corrupt than the regimes they replace. There is no better example than the Indian National Congress and similar parties like the African National Congress. This is why the INC is said by many to stand for Indian Nepotism & Corruption because of its culture of corruption based on vice networks of family and caste. During World War II, this organization (founded by British and Indian capitalists) had no interest in following Subhas Bose into the path of revolution. Rather many of the leaders made fortunes selling supplies to the British army, while other leaders were denounced by Bose as stooges of capitalists who also funded the ashrams of Gandhi.

From the very inception of the PROUT paradigm in 1959, Shrii Sarkar created a meditation revolution in the spirit of the people of Bihar to give them the mental strength and spiritual inspiration to become moralists and to fight against inner and social vices. Rather than becoming a guru to help the wealthy get relief from stress arising from their suppressed conscience revolting against the crimes, Shrii Sarkar attracted police officers, clerks and rural youth who



rejected the corruption of political parties and the dictatorship of communist party leaders. This led to a moral upsurge in Bihar that led the Central Governments to ban government officers from membership in organizations inspired by PROUT. A moral revolution is the foundation for any meaningful revolution. Buddha long ago created a moral revolution without money by simply walking on foot to every village (in places like Sharan District of Bhojpur) dialoguing and spreading moral values with the radiant power of his enlightenment. A similar moral arousal and mobilization is needed in India today.

Anna Hazare has begun this task of awakening the moral conscience of the country. Furthermore, he has said that this is the Second Indian Freedom Struggle. However, he has failed to define what this struggle is all about. This is why his moral force and the force of his movement have been lost. His handler, Kejriwal, has targeted only the corruption of politicians and Reliance industries. He has kept studiously silent about how India's political corruption is driven by corporate influence, in particular western corporate control over the Indian economy and the Indian media. Foreign corporations

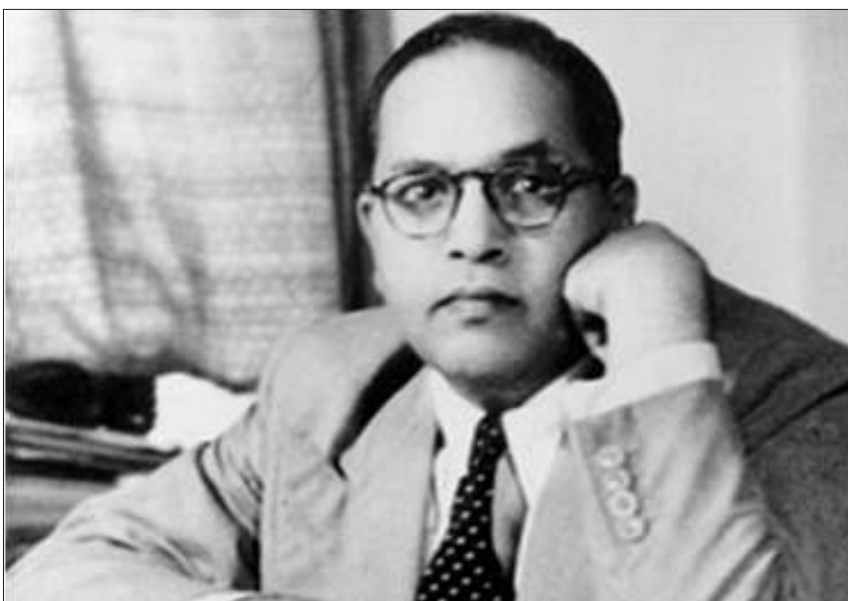
are fed up of having to pay bribes to Indian politicians and above all they are fed up of being unable to swallow the Indian economy wholesale, due to old government restrictions on foreign corporate control. Through the Ford Foundation they have funded Kejriwal with huge amounts of funding. This has been challenged by other parties but the fundamental fact is that all so-called democratic elections are anti-democratic as the huge amounts of money involved, forces candidates to sell themselves to mafias and corporations. To call a political order based on such "prostitution" (as Gandhi named it) a democracy is the height of hypocrisy. Unless the Election Commission creates publicly financed elections (where each candidate is given government funds of the same amount and given free and equal access to the media) there is no hope of India ever becoming a democracy and no hope at all of ending political corruption.

The failure of this recent moral crusade is due to a lack of moral courage in identifying the root of corruption not just in India but in the world. The root of corruption lies in the economic dictatorship of the world's economies by a handful of financial interests who operate using banks and corporations. Those who

profit out of this regime are corrupted by their blood money and those who are victims of this regime are corrupted by cultural imperialism and poverty. Hence if we really want a moral or dharmic (righteous) society we have to end economic himsa of the economic dictators of India and the world. This involves a movement for economic rights for every person to be guaranteed the rights to survival such as food, water, clothing, shelter, education and medical care. This movement culminates in the struggle of every community and ecoregion for economic svaraj for economic democracy (ganatantra). This is a mission to create an economy of the local people, by the local people and for the local people. In the wake of Tagore's assault on Indian nationalism as a rush towards political democracy in order to avoid dealing with the social and economic tyranny of the caste system, Dr. Ambedkar stated when presenting the Constitution to the Constituent Assembly,

'On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up.'

Ambedkar clearly said that his motive in creating the Constitution was that every government should



strive to bring about the ideal of economic democracy. This spirit of the Indian Constitution has been willfully ignored and violated by every single Parliament in the last sixty years. This is because Ambedkar failed to guarantee direct economic rights to the Indian people such as proposed in 1944 by US President Franklin D. Roosevelt. Furthermore the government has no power to control the crimes of capitalist merchants such as in hoarding food so as to create price inflation. Where the people have no rights, the government feels no need to even pretend to have any responsibility. The Right to Food movement like other noble movements in Indian history has ended up in the current fraudulent Right to Food bill which is designed to win votes by handing out a government dole so as to create a culture of dependency rather than a culture of dignity and self-reliance based on being established in the most basic right of life itself.

Economic ganatantra is an economy based not on profit or even on meeting the basic necessities of life of everyone. Economic ganatantra is based on creating an economic foundation for the full blossoming of the latent talents and genius of every human being by the power of an internal revolution of mediation and divine love. To teach meditation and bhakti (divine love) to the starving without helping them fight for economic svaraj is a form of himsa. To teach spirituality along with charity to the exploited is to reduce them to psychological slavery. Those who do this are the enemies of society. This is because someone who is a psychological slave not only is doomed to the damnation of exploitation and semi-starvation but because such a slave can never attain spiritual salvation which lies in the expansion of the mind and heart towards Infinity.

When we face the fact that almost 50 percent of the Indian population is malnourished and that as per the government's flawed statistics more than 60% of the



population is below the poverty line to remain silent is a crime and to remain inactive is nothing but a form of social himsa. To be a revolutionary is the only way to sincerely practice morality. In Indian traditional legends, morality (*niiti*) is the wife of *danda* a word meaning “punishment of the enemies of society who cause massive suffering.” One cannot have one without the other. When the government becomes agents of the exploiters of society, morality becomes inseparable from revolution. Prout advocates nuclear revolution or a revolution in every sphere of life such as spiritual, cultural, social, economic and political. This nuclear revolution is the goal of Prout samaja movements. Samaja refers to an ecological and cultural region such as Malwa, Bundelkhand or Avadh which are imprisoned in huge states (Madhya Pradesh and Uttar Pradesh) and hence suffer from chronic malnutrition, low levels of literacy, feudal exploitation, casteism and religious violence sponsored by political parties. Through movements for cultural freedom and renaissance, for ecological and economic democracy the revolutionary struggle for economic democracy is waged. Thus far movements have been

merely reactive to corporate greed and government corruption what India needs are countless new movements inspired by local and regional dreams for economic and cultural freedom and renaissance. The longer this struggle for economic democracy is postponed, the more and more we will suffer when the Global Economic Depression finally comes home to India. India today awaits people with the moral courage and righteousness (*dharma*) of Bhagat Singh who said,

Let us declare that the state of war does exist and shall exist so long as the Indian toiling masses and the natural resources are being exploited by a handful of parasites. They may be purely British Capitalist or mixed British and Indian or even purely Indian. They may be carrying on their insidious exploitation through mixed or even on purely Indian bureaucratic apparatus. All these things make no difference.

Love Revolution

To lack the courage for satyagraha and revolution is natural. However what is unnatural and evil is to focus our outrage on weaker and innocent people based on prejudices we learned in childhood of caste, religion, language, etc. We all know how a child who is bullied,



File photo of Nazi Beer Hall Putsch November 9, 1923

instead of confronting a bully, will often him/herself bully someone smaller than them so as to vent their anger. This is what has been happening since the Indian economy was so-called “liberalized” or sold to the highest bidder. The result of this has been that most of India's population has become poorer and a small amount of people have moved into the middle class. This middle class, we know so well, is afraid to confront the criminals and corrupt government officials. However their anger at their victimization is exploited by politicians who focus their rage on a particular caste or religion. This is how fascism is building up in this country. Fascism comes from the yearning for a strong, dictatorial leader who will teach a lesson to the corrupt people and the people we are taught to hate. We all know that the Indian middle class is attracted to such fascist leaders as well to religious extremists that have taken over every religious group. Even the renowned universal-minded Ramkrishna mission has come under the control of religious extremists who have forced it to participate in their functions. This final coup de grace to the soul of Indian democracy coming after the body blows to democracy described above renders the nation truly piteous as described by Khalil

Gibran,

*Pity the nation that is full of beliefs and empty of religion.
Pity the nation that wears a cloth it does not weave,
eats a bread it does not harvest, and drinks a wine that flows not from its own wine-press.
Pity the nation that acclaims the bully as hero,
and that deems the glittering conqueror bountiful.
Pity a nation that despises a passion in its dream,
yet submits in its awakening.
Pity the nation that raises not its voice
save when it walks in a funeral, boasts not except among its ruins, and will rebel not save when its neck is laid
between the sword and the block.
Pity the nation whose statesman is a fox,
whose philosopher is a juggler, and whose art is the art of patching and mimicking.
Pity the nation that welcomes its new ruler with trumpeting, and farewells him with hooting, only to welcome another with trumpeting again.
Pity the nation whose sages are dumb with years
and whose strong men are yet in the cradle.
Pity the nation divided into fragments,*

each fragment deeming itself a nation.

So now, let us in a detached way, explore what exactly is fascism and its history, which we all think we know. Today all over the world we see the rise of religious fascism. This began first in Iran with the rise of Shiite theo-democracy where only “good” Muslims have the right to run for elections. In Pakistan, Maudadi laid the foundations for Sunni theo-democracy and in the current climate of extremist terrorism this is no longer sounding like a fantasy but a future reality. Kevin Phillips has already described the rise of Christian theo-democracy in America and the violent Buddhist theo-democracy of Sri Lanka is also well-known and spreading to Burma. In India the frustration of the middle class at not attaining the wealth of the rich as well as the destruction of the economic base of this class are often former feudal landlords who have lost land, control over lower castes and are forced to migrate to cities. Fascism in Italy and Germany was based on a similar population as per the research of Michael Mann. This middle class are often former backward castes or non-respected communities of upper castes. Hence they seek to proclaim their authenticity (to the upper castes) by trying to be pucca Hindus and hence being prone to supporting and participating in religious violence. This process of extremism among the emerging lower middle classes has been going on since the British era. However, earlier the influence of British political culture as well as the ideologies of socialism and communism weakened the spirit of religious himsa.

With the death of communism Shrii Sarkar issued more than five warnings that a dangerous ideological vacuum had been created and that if it were not filled with universalism and the fight for economic democracy, then something much worse than communism will take its place. Then in 1987 an 18 year old widow was

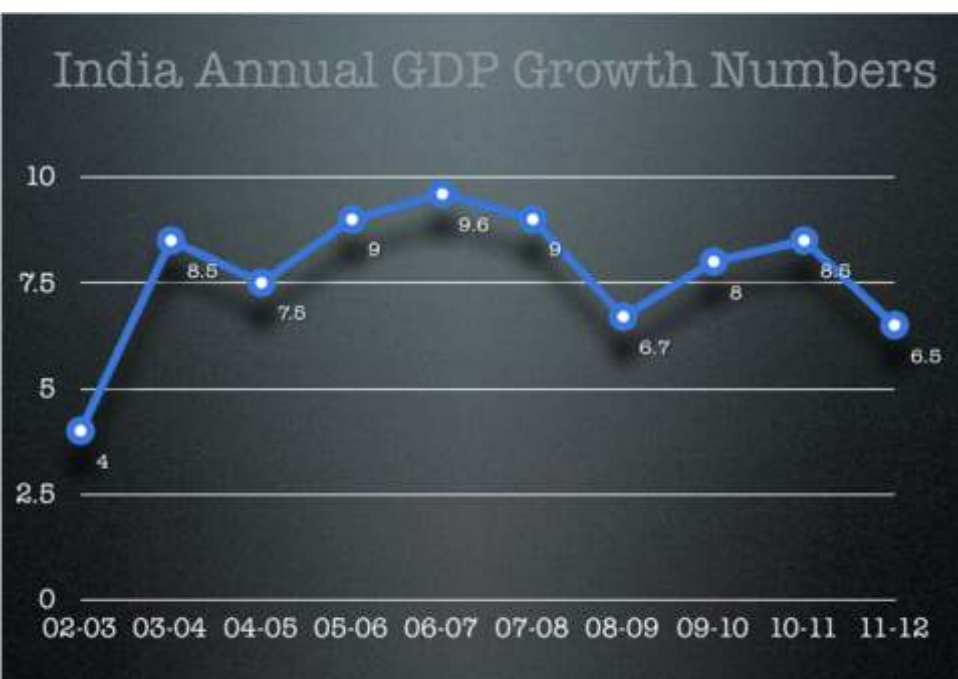
said to have killed herself by setting herself on fire in the ancient Indian tradition of sati stemming from the sati of Madri of the Mahabharata. This attempt to revive one of the most heinous aspects of the Puranic religion fought by Rammohan Roy, led to a large-scale movement. In 1989 a movement by Hindu extremists was launched to build a temple to the Aryan God Rama upon a mosque in Ayodhya. Throughout Indian history different religions have vandalized each other's place of worship. For example, as the historian Shrii Prabhat Ranjan Sarkar has said, Jagganath Puri temple was originally a Buddhist temple that was forcibly occupied by disciples of Shankaracarya and research indicates so also was the famous Tirupati temple. In Ayodhya itself, certain Hindu temples seem to many scholars to have been built upon the ruins of Buddhist temples. This temple issue was a galvanizing force in igniting Hindu rage stemming from a deep-seated inferiority complex arising from memories of the humiliations of the medieval Muslim conquests. On August 13th 1990, Prime Minister V P Singh implemented the Mandal Commission recommendations for reservation of government and

educational seats for lower castes. The upper caste elite (comprising only 15% of the population) erupted in rage with violent protests. Then in September 1990, a leader of the Hindu fascists began a militant march across India that left innocent people killed in riots along the way. On October 20, 1990, Shrii Sarkar warned humanity that once again India was in danger of being partitioned because foolish leaders were once again raising communal (religious fascist) sentiments. Shrii Sarkar quoted Tagore and asked people in every house to prepare to fight the venomous forces of communalism.

We all know what has happened since then all over India and the planet. A recent study by political scientists Anjali Thomas Bohlken of the University of British Columbia and Ernest John Sergenti of the World Bank, using a statistical model, found that just a 1% rise in India's GDP decreased the expected number of riots by more than 5%. The question is now that India faces the arrival of the Global Economic Depression, especially after the entry of foreign banks into lending to Indians, what will happen if the GDP declines 10% (as it has in many other countries) and the number of

riots increase 50%? Just after the recent fall in the Rupee we saw bloody riots in Avadh started by a rumour that Hindu boys had been killed in revenge by a mob for protecting their cousin from harassment by killing the Muslim perpetrator. In fact the girl testified that the story of her being harassed was false. Hence a violent clash between young men led to bloody mass killings and rapes which sent 40,000 Muslims into refugee camps. Both groups of people from this impoverished region clearly said that the violence was instigated by political parties during the ongoing election campaigning. Currently there are more than 40,000 refugees who are being driven out of camps and left to die in the cold. The current leader of the Hindu fascists (whose agent was one of those behind these manufactured riots) is unique in that he has crushed other communal leaders in his state and functions purely autocratically without heeding anyone. More than forty years ago, the preceptor of PROUT, Shrii Sarkar warned of such a debacle in Indian democracy, saying,

Likewise, if there is a dearth of intellectual pabulum and the intellectual standard of the people is not high, they can take "dos" to be "don'ts" and vice versa. Take for example, a communal riot where a little innocent boy is killed, and when the person who encourages the riot becomes the people's leader. Where the intellectual standard of the people is low, people commit blunders prompted by such leaders they become beasts. Those backward countries which have less socio-political-economic consciousness in the people tend to have more immorality. In such countries the leaders misguide the people in order to collect votes. I call such leaders "political satans" or "political pigs" Such pigs become leaders only when the intellectual standard of the common people is low. In a country with shortages of physical and intellectual pabula, people ultimately become beasts



and commit sins and crimes. To murder a person during a riot is both a crime and a sin.

Long ago, the idol of many Indian middle class youth, Adolph Hitler said that love does not last and that only upon hate can one found a powerful movement. Thus far in this 21st century we have been proving Hitler right. It is high time for a renaissance of the most unique revolution in world history the Bhakti Revolution. During the Middle Ages, mysticism flowered all over the world in response to the tyranny of religions. Only in the Middle East and South Asia (India, Pakistan and Bangladesh) was seen a cultural and literary revolution that embraced new languages and folk culture. In the Middle East there was a mystical (sufi) cultural revolution especially in the Persian language and also in Turkish and to some extent in Arabic. However in India, in nearly every language there was a cultural revolution based on Bhakti or Sufism (mystical love). Today India and the world need a renaissance of this forgotten heritage of love revolution. We need an Ishq or bhakti revolution free from Islamic and Hindu dogma. As

mystical love creates the sentiment that every creature is a manifestation of the Divine Beloved, it destroys the feelings that someone is a mleecha or kaffir or untouchable. This prema revolution will create a powerful force for social unity and dynamism which can be used to fight economic exploitation and lay the foundations for genuine growth in the form of local economic ganatantra.

More than 5 centuries ago, a 23 year old premi launched a love revolution against Muslim extremists and Hindu priests. Caitanya Mahaprabhu led a kiirtan (singing the Beloved's Name) revolution that combined the ecstasy of mystical love with the fight for justice. This was made possible by the agony and ecstasy of his viraha (heartache and separation pangs from the beloved). He later even went to Afghanistan and made the fanatics there sing and dance kiirtan by the power of his love. In our era where the humanity and its collective heart is in the Intensive Care Unit (ICU) of the hospital of our so-called democracy we need this love revolution like a drowning man needs oxygen. To become like

Mirabai or Bulleh Shah or Caitanya is no longer a romantic idea but the only way out for the survival of India in these ominous times just as the sunset of the Global Economic Collapse darkens the skies of India. We need furthermore to take this burning divine love and infuse it into our intellectual, psychological and emotional lives. Shrii Sarkar, the Dharma Guru who was imprisoned during the Emergency era, created the Neohumanistic worldview that fights geo sentiment (national, provincial), socio-sentiment (racial, religious, caste, ethnic) and pseudo-humanist sentiment (speciesism, human violence against Nature). While in jail, He gave a call unto all of humanity to burst their bonds of narrow sentiments, saying,

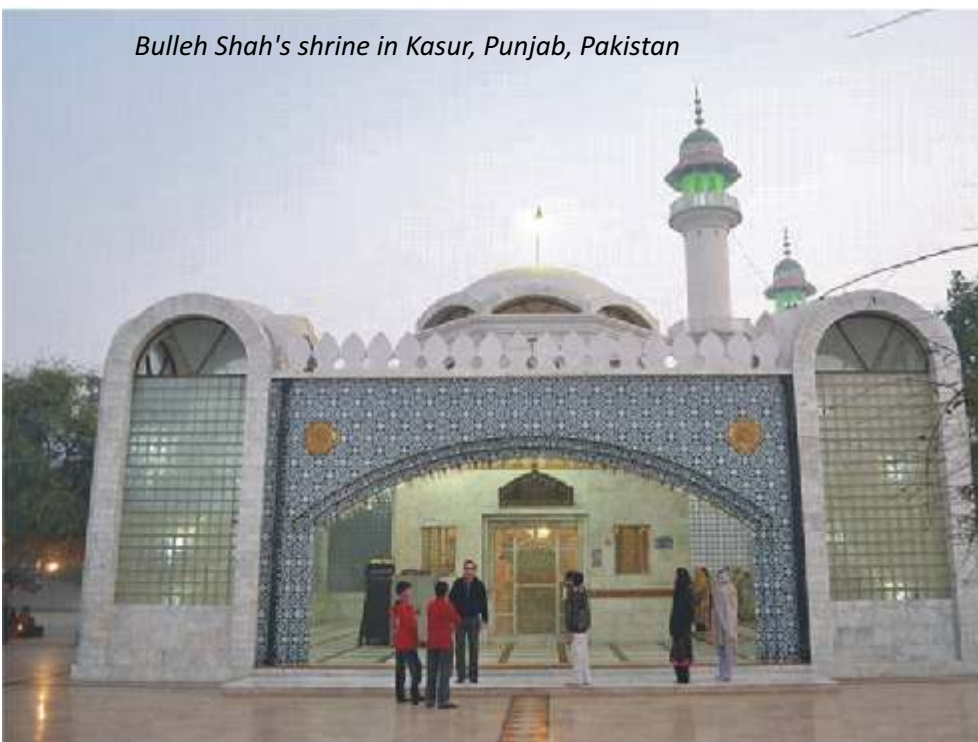
Come out of Jail and your body. Embrace the whole world and the universe and they will identify with you.

This call to fight for righteousness (dharma yuddha) against the forces of hate and the exploiters who finance them is a call for economic democracy, for establishing a true political ganatantra based on the transformation by meditation and mystical love of ordinary people into spiritual revolutionaries (sadvipras). It is a call that was first heard in modern times in the manifesto of the Naujawan Bharat Sabha (Assembly of New Indian Youth) that was started by Chandershekar Azad and Bhagat Singh. It is a call that will pound in our hearts no matter how we try to ignore it. For it is the call of undaunted courage and sacrifice, saying,

We want people who may be prepared to fight without hope, without fear and without hesitation, and who may be willing to die unhonoured unwept and unsung.

This is a call that we will answer today, tomorrow, ten months from now or even later. But answer we must, for it is the call of our humanity, of our destiny to establish a true Ganatantra on this ancient soil of Bharat Mata where democracy first took birth.

Bulleh Shah's shrine in Kasur, Punjab, Pakistan





A Chin woman on the streets of Aizawl, the capital of India's northeast India's Mizoram State.

CHIN MIGRANTS FACE Bleak Prospects in India

Thousands of Chins migrate across the border in search of work. There are more than 100,000 undocumented Chins in India.

Before a car accident injured him, 45-year-old Vanlathanga worked as a labourer cutting timber in the mountains of northeast India's Mizoram State. Like many migrants from neighbouring Myanmar, he had left the grinding poverty of his village in Chin State and crossed the border to India, attracted by the prospect of earning some money.

Thousands of Chins migrate across the border in search of work. There are more than 100,000 undocumented Chins in India. Some are driven by political oppression and discrimination, while others due an acute lack of job opportunities back in Myanmar. Those who wish to apply for asylum must make their way to the UN Refugee Agency (UNHCR) in New Delhi, some 2,200km away, where approximately 7,000 Chins are registered as refugees.

The Chins, a largely Christian ethnic minority, are often forced to seek employment in the informal labour sectors in Mizoram, where they can be exposed to abuse by employers who hire them for arduous and dangerous work, knowing that those abuses will often go unreported, migrants and



Vanlathanga now stays home and helps his wife make bread

experts say. “We are the people in between. We cannot go back to Myanmar but we also don't belong in India,” Vanlathanga's wife, Nguntincuai, told IRIN. A 2011 report by a coalition of international organizations found that many government and private employers in Mizoram require proof of Indian citizenship before they will give someone a job.

Research in 2005 by the Human Rights Law Network, based in the Indian capital, Delhi, found that “the majority of the Chins in Mizoram end up as cheap labour in domestic work, road constructions, agriculture work, including timber sawing in jungles, roadside vegetable vendors, scavengers in the jungle for roots, tubers, leaves and herbs,” or sometimes earn a living as street vendors.

Chins in India can often find only dangerous and grueling work, have limited recourse to relief from abuses, and receive only piecemeal support from church groups and NGOs, all of which curtail their ability to survive in India, experts and migrants say.

Tough Work and Little Support

In September 2012 a car hit Vanlathanga while he was working beside a road in a forest. He was hurled into the air and when he fell to earth his leg broke so badly the bone

was exposed. He needed emergency surgery to repair his broken leg and had to stay in hospital for more than a week. A year later he is still unable to walk properly and cannot return to work.

Nguntincuai, 43, who came to India shortly after the accident with their three daughters, now supports the family by selling homemade chapatti flat bread to truck drivers passing through Aizawl, the capital of Mizoram, on their way to the Myanmar border.

Like Vanlathanga, she cannot find “official” work in the formal sector. “It's physically exhausting [making and selling the chapattis] and very difficult to bear. We have no time to chat or play with our children,” Nguntincuai said.

She wakes up at 2 a.m. to prepare the bread and by the time she returns home from selling it her children have gone to school and Vanlathanga is already busy rolling out the dough for the next batch of chapattis. They can earn up to US\$20 per week, - barely enough to survive.

45-year-old Vanlathanga worked as a labourer cutting timber in the mountains of northeast India's Mizoram State before being injured in a car accident. Today he helps his wife roll balls of dough in their one-room house in the city of Aizawl.

Thousands of Chins migrate to India for work

No Way to Complain

Vanlathanga said his employer often abused him with threats and by withholding his wages, but he never reported it to the police for fear they might deport him. After the accident, the employer cut all contact with Vanlathanga, even though he is still owed \$100 in unpaid salary, perpetuating a legacy of abuse and exploitation.

“If [the boss] didn't pay us we could not say anything. We were afraid we would be arrested and sent home,” Vanlathanga said. The supervisor routinely withheld pay from the 20 Chin migrants he employed because he knew their undocumented status in India meant they were unlikely to complain to the police. The international NGO coalition said this led to “chronic economic insecurity and unstable lives”.

A 2009 Human Rights Watch report found that many Chins in Mizoram experienced discrimination and rarely found stable employment. Those who did find work were often in “exploitative and abusive work environments”, the report noted, highlighting that Chin children as young as 14 were working on farms or in factories.

Local Support Offers Piecemeal Protection

“We rely on each other... we have no other choice, there is no one to turn to,” said David Ngun Lian, president of the Chin Refugee Committee, an NGO in New Delhi. In the absence of support from the state or international agencies, many Chins in India turn to small local NGOs and church groups for support.

Zo Sangbuii, the president of the Women's League of Chinland, an organization which helps arbitrate disputes between Chin migrants and their employers, among other things, said, “We go to the employer and try and discuss better conditions [for Chin employees].”

Acute Child Malnutrition has Doubled in Afghanistan Since 2012



✱ Mark Church

In Bost Hospital in Lashkar Gah, Afghanistan, an 8-month-old boy named Samiullah is suffering from marasmus, a form of advanced malnutrition. Afghan hospitals have reported significant increases in severe malnutrition cases among children. A recent *New York Times* report on child malnutrition in Afghanistan further exposes the ongoing social catastrophe

produced by the US-led invasion of the country in 2001. According to the United Nations, chronic or long-term children malnutrition cases have increased by 50 percent in the past year. While the *Times* attempts to mystify the reasons for this escalating disaster the January 4 article is titled “Afghanistan's Worsening, and Baffling, Hunger Crisis” its origins lie in the destruction of the nation's infrastructure and economy.

The article and accompanying photo essay paints a dreadful picture of the lives of thousands of Afghan children. In hospitals across the country reporters found children suffering from diseases such as kwashiorkor and marasmus. Both diseases are the result of insufficient protein. Kwashiorkor causes a distended belly, changes in skin and hair colour, swelling, lack of growth and a weakened immune system. Marasmus is brought about by the

lack of normal growth and the wasting away of fat and muscle tissue. This leaves children with saggy skin and aged-looking faces and bodies. Afghan children as young as eight months are reported to be suffering from marasmus.

While doctors cite major increases in these diseases in the Kandahar, Farah, Kunar, Paktia and Paktika provinces, a rapid rise of cases has been reported in Kabul, the Afghan capital.

According to the *Times*, the Indira Gandhi Children's Hospital in Kabul is recording 100 new cases of severe child malnutrition and five to ten deaths per month. This is double the number recorded at the hospital in 2012. The hospital's pediatric ward, considered one of the best in Afghanistan, is now so overcrowded that two or three children are being accommodated on each bed. The centre is also critically under resourced with one non-operational incubator, one suction pump and a handful of oxygen bottles. Even more poorly equipped regional hospitals are taking the brunt of the upsurge. The Bost hospital in Helmand Province, for example, is reporting 200 new cases a month.

Despite this, UNICEF and Afghanistan's ministry of health have refused to declare an official emergency, claiming that Afghanistan's official rate is only 7

percent of the child population and therefore below the 10 percent threshold for the crisis to be made official. The Afghanistan Multiple Indicator Cluster Survey for 2010-11, conducted by UNICEF and Afghanistan's Central Statistics Organisation, found that the worst affected regions were the southern provinces of Kandahar and Helmand. Both have been at the centre of ongoing US-led military operations against the Taliban.

The survey placed the number of children suffering from malnutrition in these provinces at 29.5 percent with about one million children under 5 malnourished. It is also estimated that 1 in 10 children die before they are five and that 59 percent of children grow up stunted because of malnutrition. The *Times* notes the devastation and displacement was brought by US-led occupation but then cites Médecins Sans Frontières officials who claim that the increase could be because more people were now trying to obtain medical assistance after hearing about new facilities. Afghan women were also blamed for not breast-feeding their babies and using milk-powder and dirty water. In fact, only a quarter of the population has access to clean drinking water, while many women are malnourished, impairing their ability to breastfeed.

The principal cause of this

social catastrophe is the impoverished and ruined state of the Afghan nation, brought about by US-led invasion in 2001. Touted as a "war against terror", Washington claimed the military occupation would not only remove the Taliban and Al Qaeda but bring democracy and prosperity to Afghanistan. All subsequent experience has confirmed that its principal and ongoing aim was to secure a key strategic position for US imperialism in Central Asia. Most of the Afghan population remains mired in poverty, forced to survive on minimal wages with the average income just one dollar a day. At least 36 percent of the population lives under the official poverty line.

An International Labor Organisation (ILO) report in 2012 found that half the population did not have enough to eat and 18 percent of children were working. Those Afghans with jobs were in precarious positions. Sixty percent of hired workers are in the agriculture sector, which is still mostly subsistence based with casual employment. The next most important is the service sector which is expected to be gutted once the planned partial US-NATO withdrawal from the country is carried out.

While billions of aid dollars have been poured into the country \$15.7 billion in 2012 most of this has been siphoned off by elements in and around the corrupt puppet regime of President Hamid Karzaia all under the oversight of the US and NATO. According to some estimates, 90 cents in the dollar is lost to corruption. Large amounts of this "aid" can only be used to purchase goods from the donating country or on specific items or to pay the high salaries of foreign staff administering various programs.

The result is that ordinary Afghans receive virtually no support or aid and what exists is incredibly fragile. That millions of Afghan children are suffering from a lack of food, clean water and medical support is a social catastrophe created by Washington and its allies.





Behind the success of each of these commodities, in production and/or trade, is a fascinating story, the story of well-designed policies, or processes, or investments, or technology, but above all, the entrepreneurial spirit of our farmers.

Three Cheers for Indian Agriculture!

✱ Ashok Gulati

The year 2013 was something to cheer about the performance of Indian agriculture. Given the good rainfall, agricultural GDP in the 2013-14 agri-year (July-June) is likely to grow between 5.1% and 5.7%, almost three times higher than last year. New records in production and trade are being achieved. Take these: Horticultural production is likely to touch 269 million tonnes (mt) and perhaps for the first time going to surpass the food grain production (of 260 mt or so) in 2013-14. Milk production is likely to scale a new peak of 139 mt, and this

commodity will be the biggest agri-commodity in terms of value, even bigger than rice or wheat. Cotton is likely to touch 37 million bales, and so on.

On the agri-trade front, our exports in 2012-13 were \$41 billion against agri-imports of \$20 billion, giving a net trade surplus of \$21 billion. This feat is going to be repeated this year too. India is the largest exporter of rice, guar gum meal, beef (buffalo meat) and the second-largest exporter of cotton. India exported 22 mt of cereals, never done before in its history of more than 3,000 years! India's

'revealed comparative advantage', as measured by the Balassa Index, is 1.6 against that of manufacturing at 0.98, indicating clearly that Indian agriculture is much more competitive globally than our manufacturing sector.

Behind the success of each of these commodities, in production and/or trade, is a fascinating story, the story of well-designed policies, or processes, or investments, or technology, but above all, the entrepreneurial spirit of our farmers. Let me narrate just three stories here, which have had a large impact on





our agriculture and benefiting millions of farmers, consumers and the country at large. The idea is to distil lessons for future policy direction so that we can scale these up, with much larger gains.

First, let us talk about milk. In 1951, when the US was producing 53 mt of milk, India's milk production was just 17 mt. In 2013-14, US milk production is likely to be around 91 mt and India at 139 mt! Project this for the next 10 years and see its implications. And so far, most of this is done by small farmers with an average herd size of about four cows and/or buffaloes. This is an outstanding example of inclusive growth, which the developing world with smallholders needs to emulate.

Vergheese Kurien and his team were the people behind this but the political credit of this goes to Lal Bahadur Shastri, who spent a night (October 31, 1964) in a village in Anand talking to farmers till 2 am and decided the next day to scale up activities of AMUL by setting up the National Dairy Development Board in 1965, which later on launched

Operation Flood to make India self-sufficient in milk. Shastri also gave us the slogan 'Jai Jawan, Jai Kisan'. But so far, not more than 20% of this milk is being processed through the organised sector. Lesson: We need massive scaling up of processing activities, be it by cooperatives or domestic or international private players to reap the full benefits of this 'white revolution' and take it to its next stage.

Second, Atal Bihari Vajpayee extended the slogan of 'Jai Jawan, Jai Kisan' to include 'Jai Vigyan'. The cotton story reveals the power of science (vigyan). In 2002-03, as per central government statistics, India produced only 8.6 million bales (Cotton Advisory Board estimates were somewhat higher) of cotton. This is likely to cross 37 million bales in 2013-14, giving an annual export of around 10 million bales valued around Rs 20,000 crore. All this was made feasible through Bt cotton (genetically modified), which came through the research of a big multinational seed company and was launched in India

through its Indian partner. Today, more than 90% of cotton area is under Bt cotton varieties. Yet there are apprehensions about GM technology in policy circles and some NGOs, and the government has dithered on the Bt brinjal case. Lesson: While due transparency in the approval process is necessary, it needs to be done more expeditiously. Bold moves in biotechnology are necessary, from investments to linkages with private sector players and its proper extension to farmers, if we have to produce enough food, feed and fiber for a large and increasing population.

Third, let us talk about Pusa basmati. It has raised India's basmati exports from less than 1 mt to about 3.8 mt in 2013. The annual additional benefit from this is anywhere from Rs 15,000 crore to Rs 20,000 crore. It was invented in the public sector through research under the Indian Council of Agricultural Research, with meager resources. Just one good piece of research, by VP Singh and his team, gave 100 times more returns on investment than India did on all varieties of rice for several years. Lesson: Investments in agri-R&D have very high pay-offs. We need to significantly scale up our investments, and incentivise our scientists to convert their research into economic benefit for the country.

There are several other stories in Indian agriculture to be proud of. Yet, at times, we feel pessimistic whenever there is severe drought, or farmers commit suicide, or farmers agitate for better prices, and so on. Lesson: The agricultural glass is more than half full, and it can be filled even more if we make our agri-policies farmer-centric. It is not just the tonnage that is important, the smile on the faces of farming families is equally important. Only a happy family can give the best to the nation and make us all feel proud.

The writer is chairman of the Commission for Agricultural Costs and Prices.



INDIA

Disturbed or Discriminated?



The extension of 'disturbed area' status for north eastern states since 1955, and thereby the activation and extension of emergency laws, has been but a routine administrative exercise for the union government. The legacy

was upheld this year. The union has again extended the 'disturbed area' status of Assam for another six month period, with effect from 4 November 2013. Despite such back door declarations of emergency laws, India continues to claim internationally that there is no

situation of armed conflict in the country.

The latest extension means continued application of the draconian Armed Forces (Special Powers) Act, 1958 (AFSPA) in Assam and in the 20 km area in bordering states of Arunachal Pradesh and Meghalaya. Reportedly, the decision has been taken by the Home Ministry after considering the security situation in these three states.

The practice of declaring an area as a 'disturbed area' began with Assam. Assam was declared a 'disturbed area' for the first time in 1955 under the Disturbed Areas Act, 1955 (DAA) at a time when the current Nagaland state was still a part of it. Nagaland became a separate state in 1963, and remained 'disturbed'. In November 1990, again, the entire state of Assam was declared a 'disturbed area' under AFSPA and the DAA, with the argument that the use of armed forces to aid civilian government was necessary to counter the United Liberation Front of Assam (ULFA) sponsored militancy. Assam still remains 'disturbed'. On 17 September 2001, areas in Arunachal Pradesh, Nagaland, and Meghalaya, lying in 20 km range from the Assam border were also declared 'disturbed

These laws empower the state and the union government to declare an area as 'disturbed'. Once the declaration is made, the armed forces, empowered with lethal powers can be deployed in the area.

areas'.* *Earlier, in 1980, the entire state of Manipur had been declared 'disturbed'. Following a public agitation in July 2004, the disturbed area tag was partially lifted from Imphal city, the state capital. And while Nagaland has remained a designated 'disturbed area' till today, 38 police stations in Tripura state and the Tirap and Changlang districts of Arunachal Pradesh have also been declared 'disturbed.'

AFSPA and the DAA empower the state and the union government to declare an area as 'disturbed'. Once the declaration is made, the armed forces, empowered with lethal powers can be deployed in the area. According to a parliamentary question answered on April 5, 2013, the Ministry of Home Affairs disclosed that the following areas in the country have been declared as disturbed:

(i) Entire State of Assam & Nagaland;

(ii) Tirap, Changlang & Longding districts of Arunachal Pradesh;

(iii) 20 km wide belt bordering Assam in Arunachal Pradesh & Meghalaya;

(iv) The entire State of Manipur, excluding the Imphal Municipal Area;

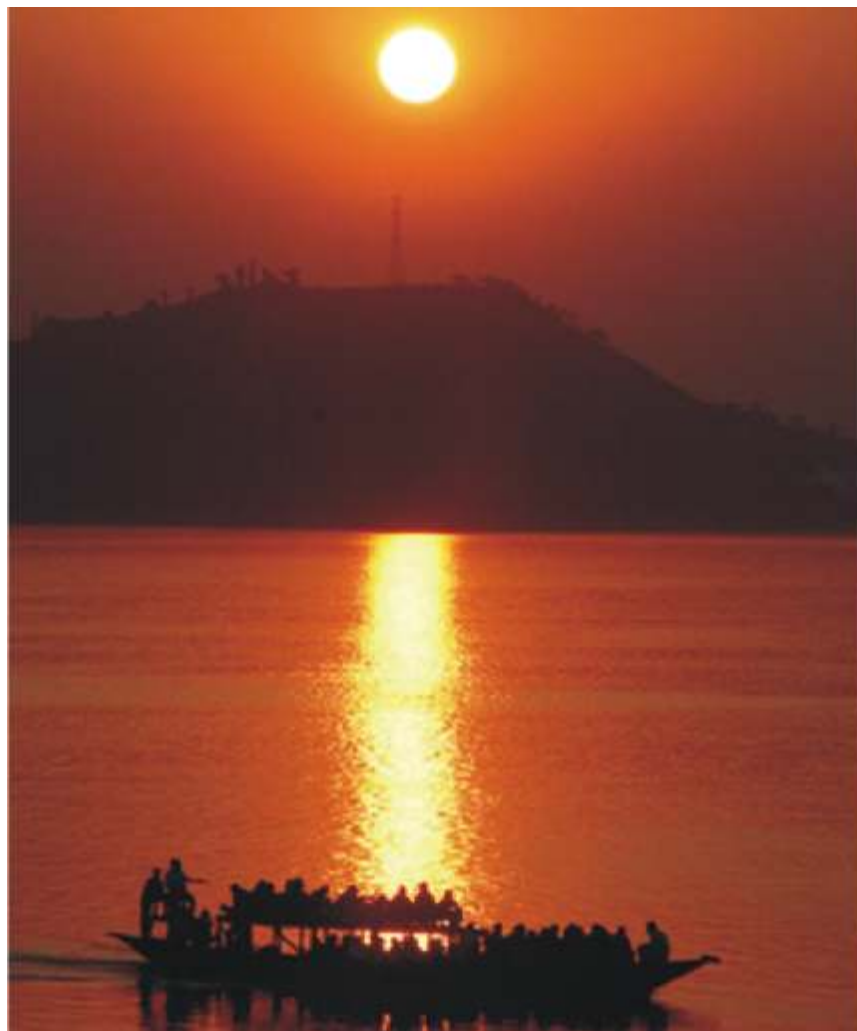
(v) Parts of Tripura as notified by the State Government; and

(vi) Jammu, Kathua, Udhampur, Poonch, Rajouri, Doda, Srinagar, Budgam, Anantnag, Pulwama, Baramulla and Kupwara districts in Jammu & Kashmir. Declaration of 'disturbed area' also means additional budget allocations. The Ministry of Home Affairs further informed the parliament that union government has been providing financial

assistance in 2011- 2012 under Security Related Expenditure (SRE) to the affected states; Assam (153.04 crore), Nagaland (83.11 crore), Manipur (28.88 crore), Tripura (39.25 crore), Arunachal Pradesh (27.82 crore), and Jammu and Kashmir (342.27 crore).

The state of Meghalaya is the exception to the trend of 'disturbed area' increase and extension. The state government decided not to recommend that the union declare the Garo Hills area of the state as a 'disturbed area' on the ground that 'the situation in the region is not bad compared with other disturbed areas of the country'. The Garo Hills district of Meghalaya has been subject to active armed hostility for few years. The Garo National Liberation Army (GNLA) rebels, under the leadership of a former police officer, Mr. Champion Sangma, have carried out insurgent activities in three impoverished districts of Garo Hills and killed over 35 people, including security personnel.

There have been instances where a state's resolution against such declaration has been ignored. It is reported that the Nagaland state assembly passed resolutions against the extension on four occasions. Each time these resolutions have been ignored by a union government bent on extension. The recent declaration of Nagaland as 'disturbed area' for another year under AFSPA reinforces nothing but the union's dominance over law and order in a state, something supposed to be a state subject under schedule 7 of the constitution. Nagaland is under active ceasefire for decades now; casualties amongst the armed forces are rare. Yet, recently, on 30 June, 2013, the 'disturbed area' status has been extended to Nagaland for another year through the Gazette of India Notification No. S.O. (E) dated 30 June 2013. Immediately after the notification, there was protest against the declaration. Several citizens' groups issued their protest notes. The latest declaration completely overlooked



the fact that there has hardly been any army casualty in a decade. Tripura, a state often touted as an example of successful counter insurgency measures, has also still remained 'disturbed'. Tripura has not had any major armed encounter in recent years. The only reward for this lack of conflict: in June 2013, Tripura police stations marked as 'disturbed area' have been reduced from 34 to 25. The parameters to declare an area 'disturbed' are never clear. Initially, in 1958, only a state could declare an area a 'disturbed area'. In 1972, an amendment to AFSPA empowered the union government to also declare an area 'disturbed'. With this amendment, the power and role of state governments reduced to that of cheer leaders in a game of cricket.

To date, there is no legal definition of what constitutes a 'disturbed area', a specially designated zone where the right to life can be easily violated under AFSPA with absolute impunity. Even the judiciary has ignored this aspect. In *Naga People Movement for Human Rights vs. Union of India*, AIR 1998 SC 431 (NPMHR in short), it was simply said that the country understands what

constitutes a disturbed area. It was further decreed in the same judgment that there is no requirement that the union government shall consult the state government before making such a declaration. The Court held that a declaration of 'disturbed area' under Section 3 of AFSPA has to be for a limited duration, subject to periodic review before the expiry of six months. The judgment stated that 'the conferment of power to make a declaration under Section 3 of AFSPA on the Central Government is not violative of the federal scheme as envisaged by the Constitution'. Further, the Court held, 'a similar conferment on the Governor of the State cannot be regarded as delegation of the power of the Central Government'. 'Although a declaration under Section 3 can be made by the Central Government /suo motu/ without consulting the concerned State Government, it is desirable that the State Government should be consulted by the Central Government while making the declaration', held the Court.

The continuation of 'disturbed area' status has been criticised by the Human Rights Committee in its observation on India's third periodic

report in 1997. The international legal standard, such as the one laid down in article 4 of International Covenant on Civil and Political Rights, 1977 (ICCPR), allows a state to undertake extra ordinary measures 'in times of emergency which threatens the life of the nation', following an official proclamation that the measures taken are 'strictly required by the exigencies of the situation', and on the condition that certain fundamental rights, including the right to life and the right not to be tortured, can never be suspended.

The UN Human Rights Committee, in its General Comment on article 4 of the ICCPR, emphasised that measures taken under article 4 are carefully justified as why it is necessary and legitimate in the circumstances.

It is time for the Government of India to stop this routine practice of prolonging emergency in north east India. Being a party to the ICCPR, it must comply with article 4. Doing so will help the union overcome its 'disturbed' syndrome, and start functioning responsibly.

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U.S. Upset Over India's Concern for Patients' Health

A huge concern of the pharmaceutical industry is that not only may it lose money in the huge Indian market (1.2 billion and growing), but that India may also set a “bad example” for other countries.

✶ **Amitabh Pal**

The Obama Administration is annoyed at India for siding with common folk over Big Pharma. The Indian government occasionally annuls medicinal patents when the drugs are not affordable for the country's ordinary citizens. Top U.S. officials, including President Obama and Vice President Biden, have been urging India to change its approach and keep drug prices high. Obama even went to bat for the drug companies in a meeting with Indian Prime Minister Manmohan Singh in the Oval Office some months ago, *The New York Times* reports.

A huge concern of the pharmaceutical industry is that not only may it lose money in the huge



Indian market (1.2 billion and growing), but that India may also set a “bad example” for other countries. “For drug companies, the most worrisome aspect of India's efforts to lower drug prices is that other countries are beginning to follow its lead. Both Indonesia and the Philippines recently adopted patent laws modeled on India's, and legislators in Brazil and Colombia have proposed following suit,” the *Times* adds. And in the ultimate nightmare for such corporations, the

availability of their drugs at such low prices in India may cause folks to question why people are paying so much for crucial medicines here at home in the U.S. of A.

“Why should we be giving away Herceptin in India and China when we have insured women in the United States who can't even afford the co-pay?” Dr. Peter Bach of Memorial Sloan-Kettering Cancer Center told the *New York Times*. “Nobody really asked that question about AIDS drugs in Africa. But

with cancer medicines, people will ask, and that's what scares the pharmaceutical industry." It's interesting that Bach mentions AIDS drugs because that's where the Indian and the U.S. governments previously clashed over drug prices. As a consequence of India amending its patent law in 1970, AIDS patients worldwide were able to afford lifesaving drugs decades later thanks to the Indian generic drug industry.

This didn't please the Clinton Administration and its pharmaceutical funders. President Clinton tried to arm-twist India into reversing policy, until activists made it too embarrassing for the White House to display such callousness.

Clinton has since said that he regretted his stance then, and the Obama Administration is too savvy to restart the fight over AIDS drugs. But the battle involving cancer medicines is no less a crucial one. More than twice the number of Indians die from cancer than from AIDS. The fact that drug companies have been a "major contributor" to Obama (as The New York Times delicately puts it) is no excuse.

Supporters of the pharmaceutical industry's mission for stricter patent laws argue that this is the best system for innovating new drugs. Not so, argues economist Dean Baker, the co-director of the Center for Economic and Policy Research. "Patent monopolies are an

antiquated and incredibly inefficient way to finance drug research," he writes. "There are other mechanisms: for example, the \$30 billion annually spent on research by the National Institutes of Health. Paying for research up front, rather than through government-granted patent monopolies, would eliminate the incentive to lie about the safety and effectiveness of drugs. It would also allow for much faster progress, since all results would be fully public so that researchers could more easily build on each other's findings."

Obama should commend India for doing the right thing, instead of prioritizing corporate profits over lives.



PBI Demands Direct Election of Prime Minister and Chief Minister

New Delhi : Proutists of Delhi staged a day long dharna (sit-in) at Jantar Mantar on December 20, 2013 demanding direct election of Prime Minister and Chief Minister by the people. The immediate provocation for the agitation was the drama staged by Bhartiya Janta Party and Aam Admi Party refusing to form government despite the Governor's offer to them for the same.

After the stubborn refusal of BJP (which was the largest single party), Aam Admi Party also took to dramatics for couple of days before finally deciding to form the government. Congress Party had declared to support AAP from out side of the government.

During this period of high political drama, people of Delhi passed their days in great agony and anxiety. They apprehended fresh elections to the assembly and the consequent burden on public exchequer. Therefore PBI decided at least to voice its concern on the impending impasse and become vocal for the direct election of the Chief Minister by the electorates as the durable solution. Chief Minister so elected will constitute its cabinet from amongst the MLAs or even people from outside of the legislature. If needed Constitution may be amended for the purpose.

Such a step will finally lead to Partyless democracy and a new era in parliamentary democracy will be ushered in.

Those who spoke on the occasion included J.K.Tiwari (spokesperson, Delhi state), R.P.Baisala (Chairman, Delhi State), Amarjeet Varma (PBI candidate in the recent election for Delhi state) among others.



Prout Educational cum Cadre Training Programme

New Delhi : On 16th February 2014, Prout Bhawan, Delhi (JC-48, Khirki Extension, Malviya Nagar , New Delhi-110017) will host one day Prout educational cum cadre training programme for PBI cadres. All the candidates who have contested as PBI candidate in the previous assembly elections with their main cadres will participate in the programme. The fuctionaries of PBI, Delhi state unit as well as national committee will also participate in it.

The agenda includes organising productive forthcoming national convention besides preparing cadres to jump into action in the field.

PBI National Convention on 1st and 2nd March, 2014

New Delhi : Proutist Bloc India will hold its annual national convention on 1st and 2nd March at Ambedkar Bhawan, Rani Jhansi Road(near Jhandewalan Metro station), New Delhi.

A day long dharna (sit-in) at Jantar Mantar to voice Proutist demands will follow the convention. Among others the demands include : Making jobs for all one of the fundamental rights of Indians, giving rights to farmers to fix the price of their produce, making politics domain of moralists alone and establishing coordinated cooperation between man and woman.

Large number of delegates are expected to arrive for the programme from Odisha, Vidarbha, Haryana, Punjab, Delhi, Karnatak, Madhya Pradesh and Bihar.

For any information, please contact at the following numbers :

09811426644, 09810625082, 09212069074, 09467789706, 09437164980, 09439044364 and 09212199658.

Karnatak State Unit Convenes Meeting of District Functionaries

Bangalore : Janmeji Rao, Vice-chairman, PBI national committee and convenor of Karnatak state committee has convened the meeting of district organisers of PBI on 9th February 2014 at Shimoga. at 11 am. Venue of the meeting is Hotel Matura Paradise, Shimoga.

Contact Janmejirao at 09448124546 for details.

Odisha Proutists Decide to Agitate

Olasuni (Odisha) : The state committee of Proutist Bloc ,India(Odisha) has swung into action in order to agitate for the redressal of the grievances of the suffering and suppressed people of Odisha. Despite the Prime Minister Office's letter to the state government to take action on a memorandum submitted by PBI to the Prime Minister, the state government has not yet shown any inclination to address the pressing issues of the downtrodden people of Odisha.

In order to further intensify their agitation to compel the state government to take people's issues seriously, a three day Prout educational and cadre training programme was organised at Olasuni, in the neighbourhood of Cutuck (the former capital of Odisha state) from 10th January to 12th January onwards.

About selected 100 Proutists had assembled to participate in the programme. The trainers included Kanhu Charan Behura, Kedar Sahu, Kulmani Nayak, Rajashri Biswal, Acarya Dhisuddhananda Avadhuta and Acarya Santosananda Avadhuta.

It was explained to them that two aspects of the Proutist movement is vital. First , the leadership ; secondly the issues and their proutistic perception.

They were encouraged to become a genuine moralist free from the vices of a hypocrite and an opportunist. One of the demands of the PBI is to keep politics open only for moralists .

Regarding the pressing issues of Odisha, three main points were explained and elaborated:

- 1: Cent per cent employment (Job for all)
2. Only farmers will determine the prices of what they produce.
3. There ought to be an all out attack on the problem of liquor consumption

For the third item, ladies in large number have come out in support of the agitation. It is everybody's knowledge that mostly ladies have to bear adverse consequences of the curse of addiction as they remain involved with the well being and economy of the family throughout .

It was also decided to stage dharna and court arrest in front of the state assembly on 10th and 11th February.

Odisha Proutists to Stage Dharna before Assembly on 10th and 11th February

Bhuvaneshwar (Odisha) : The Odisha Proutists have decided to take their agitation right in front of the assembly under the leadership of Kanhu Charan Behura, Kedar Sahu and Kulmani Nayak.

Their dharna (sit-in) in front of the assembly will start from 10th February. They have also decided to court arrest to press their demands strongly.

In order to make their agitation successful, they have selected 31 blocks for mass mobilisation and propagation of the objectives of their agitation.

Following is the list of some of the blocks with respective organisers for some of the blocks :

- | | | |
|--|-------------------------------------|---|
| 1. Baleswar--Sadara | 2. Bhadrak-1. Bhadrak and 2. Baanta | 12. Mayurbhanj-Betanati |
| 3. Jajpur-1. Badchana | 2. Bari | 13. Angul |
| 4. Kendrapada, Mahakalapada, Marshaghai, Garadapur | | 14. Kendujhar-Banshapala |
| 5. Katak-Mahanga | | 15. Rayagada-Kashiipur-Saroj Mohapatra |
| 6. Puri-Gopa | | 16. Sambalpur-Kuchinda- Shankarlal Dev & Surendra Dev |
| 7. Khordha- Khordha, Bhubaneswar | | 17. Debagada-Barkot-Dolakara Bhoi |
| 8. Nayagada-Ranapur | | 18. Boudh-1. Harabhangha-Suresh Chandra Pradhan |
| 9. Dhenkanal- Dhenkanal, Gandia | | 2. Kantamal -Aditya Pradhan |
| 10. Ganjam- Brahmapur | | 3. Boudh-Kedarnath Sahoo |
| 11. Gajapati- R. Udayagiri | | |

They have fanned out in the blocks and are mobilising people to reach Assembly on 10th February.

CITIZEN'S FRONT FOR WATER DEMOCRACY

Delhi Government's Admirable Decision

Citizen's Front for Water Democracy studied on various aspects of Delhi Government's scheme of 666 liter (20 Kilo liters) free water to citizens of Delhi and worked out how many people will get immediate benefit and how many people may join 666 club.

CFWD also studied the water conservation aspect of it and found the scheme will not only benefit the citizens financially but may also become a mile stone on water conservation. CFWD anticipates that it can save much water every day and benefit the water deficit or stressed areas in Delhi.

CFWD has also planned a awareness program among citizens so that maximum benefit of Free Water Scheme may be extracted. Through this awareness program citizens will be made aware about water conservation techniques through which they can reduce their water consumption and may get the benefit of 'Life Line Water Scheme' that is free of cost.

How DJB Consumers Can Best Utilize 666 Liters "Lifeline Water Scheme"?

On 30th December 2013, the Aam Aadmi Party (AAP) government, in Delhi delivered on its commitment of giving 20 Killo liters (KL) of "life line water" per family per month to each household 'free of cost'. This scheme will bring multifold benefits to the DJB (Delhi Jal Board) consumers. On the one hand it ensures 'RIGHT TO WATER' to everyone (for the time being only to those who have metered connections) and on the other hand, it promotes water conservation and prompts water users to reduce their water consumption to avail the benefit. This scheme would encourage the water consumers to use water saving techniques to reduce their water consumption.

Most people aren't aware of how much water an average household use each month. In Delhi a typical household uses around 20-30 Killo liters (Kl) of water a month (more in the summer, less in the winter.) The question now arises how many DJB consumers can enjoy the benefits of this "life line water" scheme?

With the launching of this scheme, DJB consumers will hopefully use this precious resource more cautiously and judiciously because now onwards every drop of piped water will count and every consumer will try to conserve this important resource to save money on their water bill. This may result in managing our existing water supplies more efficiently and it may help to ensure better water supplies to those areas not getting sufficient DJB water. It is quite important for DJB consumers to be conscious of the fact that their maximum water consumption must not cross 20 Kl per family per month if they are keen to avail the government subsidy on water and this calls for adopting behavioural changes in water usage. Those families who would limit their consumption upto 20 Kl per month will get the benefit of "life line water scheme" and could save per month Rs. 241 (Water charge Rs. 66.50 + Sewerage Charge Rs. 39.90 + Service Charge Rs. 133.10 + Cess Rs. 1.33).

However, if they fail to do so, not only they would be deprived off the subsidy but also they would cough up much more even if they exceed their water usage by a liter and would come under the bracket of 21 Kl. There will a steep rise in water bills starting from 21 Kl of water consumption, such consumers would pay Rs. 340 (Water charge Rs. 86.47 + Sewerage Charge Rs. 51.88 + Service Charge Rs. 199.65 + Cess Rs. 1.73) for consumption of 21 Kl or higher if they consume more than 21 Kl.

Who benefits from the Lifeline water scheme?

- At present, the immediate beneficiaries of lifeline water scheme are around 8,56,000 out of roughly 1,700,000 domestic water consumers of DJB.
- The number of beneficiaries may increase in future by another 1.25 Lakh when multi-storied buildings with single water connection will go for separate individual water connections for each flat/ dwelling to avail benefit of this scheme.
- As per DJB's own record more that 350,000 water connections have no water meter or faulty meters. Most of these consumers are being charged at an exorbitant price as their water bills are calculated on an average basis that is fixed at 22 Kl of water consumption and they are charged Rs. 372 (Water charge Rs. 106.40 + Sewerage Charge Rs. 63.86 + Service Charge Rs. 199.65 + Cess Rs. 2.12). Therefore, number of beneficiaries may increase by approximately 2 lakh, when most of these households having legal water connection but fitted with no water meter or a faulty meter will decide to switch to a properly functional metered connection to gain from the "life line water" scheme.
- The city of Delhi has a serious water scarcity, artificially created due to the mismanagement and inequitable distribution of water. This scheme will not only facilitate conservation of water resource by those household who would consciously cut their consumption to reduce their water bills, but it will also facilitate provisioning of piped water to those areas that are currently water stressed or have no piped water supply network since the Delhi government will be under moral obligation to provide equal benefits of this scheme to every citizen of Delhi.

The CFWD did a preliminary study on the benefits and challenges of recently introduced 'Lifeline Water Scheme' by the Government of NCT of Delhi and tried to find out the ways as to how more and more people may take advantage of this scheme. Some of the benefits are:

- People get their 'Right to Water' for life and commodification of water is prevented.
- People get limited amount of free of cost water.
- It will encourage water saving through individual water management and water wastage will be reduced.
- More water will be available in Delhi that can be supplied to water deficit areas.
- It will encourage water metering.

The 'Lifeline Water Scheme' will be a breakthrough for water conservation in Delhi. It would achieve what the previous governments failed to achieve even by spending crores of rupees to create awareness on water saving and water conservation through awareness drives and advertisements. We hope that this scheme will bring in incredible results on water saving through people's self-governance on water use to avail this scheme. It is difficult to imagine how much water would be saved but the saved water would be lifeline for those who are not getting DJB water at present and can be supplied to water deficit areas.

There are roughly 8,56,000 household/water connections in Delhi who would get the benefits of Lifeline Water Scheme from 1st January 2014. This figure of 8,56,000 are those water consumers who are paying water bills for consumption of less than 20 Kl of water for last 1 year and have functional water meters. The DJB consumer details can be understood from the table below:

Sr. No.	Description	Connection
1.	Total Number of Water Connections in Delhi	19,47,654
2.	Total Number of metered water connection	15,92,605
3.	Total Number of Non-metered water connection	3,51,089
4.	Total Number of bulk water connections	3,960
5.	Estimated Number of domestic water connection come under purview of 'Free Water Scheme'	17,00,000
6.	Estimated Number of water connection consuming less than 20 Kl per month	8,56,000
7.	Estimated Number of water consumers consuming may increase in future to 20 Kl per month	11,81,000
8.	Estimated Financial Expenditure if each and every water consumer avail the benefit	Rs.285 Crore as on 1.1.2014
9.	Estimated Financial Expenditure if 8,56,000 water connections presently under 20 Kl get the benefit	Less than 206 Crore as on 1.1.2014

The CFWD study shows that the number of beneficiaries may increased to around 11.81 lakh in near future and these type of consumers are classified into following heads:

- People presently consuming more than 20 Kl can become beneficiary by using water conservation techniques.
- People having no water meter or defective water meters and are billed on an average basis.
- Water consumers living in multiple units in one building but are sharing only one water connection; after getting individual connection may get benefit.

Consumers with no water meters or have defective water meters :

There are roughly 3.51 lakh consumers, those who are either not having water meters installed at their water connections or having faulty water meters, these consumers are billed for 22 Kl/ month on average basis and hence they fall under the next slab and misses the 'Lifeline Water Scheme'. These water consumers may install DJB approved water meters by themselves from market through DJB licensed plumbers or may request DJB to install water meters at their water connections. The details of the same are available at http://www.delhi.gov.in/wps/wcm/connect/doit_djb/DJB/Home/Consumer+Section/Water+Meter+Replacement+Issue/

Consumers sharing water connections

The consumers living in multi-storied buildings and sharing one water connection are normally have higher consumption and in all probability crosses the slab of 20 KL as the number of persons sharing single water connection are higher. We anticipate that these types of consumers will apply for individual water connection to get the benefit and the number of water connections may increase in near future. CFWD, on the basis of Delhi Census and DJB water connections, anticipate that 1.25 lakh more families may apply for individual water meters to avail the benefit of 'Lifeline Water Scheme'.

Tips to reduce water consumption to avail the benefit of 'Lifeline Water Scheme'

The consumers billed for more than 20 Kl may also get benefit of 'Lifeline Water Scheme' by adopting water conservation methods and checking their water connections. As per the prescribed norms of the CPHEEO (Central Public Health Environmental Engineering Organisation of the Govt. of India) for Metro cities, the average daily requirement of an individual is 135 liter as explained in the box. If usage is properly managed, then consumption of water in daily activities, i.e. bathing, washing of clothes, washing & cleaning of house can be substantially reduced.

Domestic Consumption of an individual

Drinking:	5 liter
Cooking:	5 liter
Bathing etc:	55 liter
Washing of clothes:	20 liter
Washing of utensils:	10 liter
Washing and cleaning of house:	10 liter
Flushing of water Closets, etc.:	30 liters

Ref: CPHEEO, Govt. of India

How to use water more wisely and cut your water bill?

Saving water usage at homes does not require much spending. Water saving methods can be achieved at little cost and consumer can easily lower their water bill and can maximize their personal savings.

As per the CPHEEO norms for domestic water use, 675 liters (or 135 liters each) for a family of 5 persons are required because 40% of water is used in bathrooms; 22% is used for toilets; 15% in washing of cloths; 8% in washing of kitchen utensils; 8% in cleaning of house; 4% for Drinking purposes; and 4% for cooking etc. As per the standard practice, a toilet use 30 liters and around 55 liters are used in bathrooms every day per person. Therefore, replacing or modifying existing older toilet by a ULF (ultra-low flush) toilet, water consumption can be reduced by 50%. Similarly, by using low-flow aerators, showerheads and other water-saving devices, water usage can be reduced in the bathrooms. We would encourage every DJB consumers to go for water conservation at home which can save water, save money, save electricity and can reduce the water bills and increase your saving.

One way to save water is through Retrofitting: It has been estimated that a family of five could save between 70,000 to 75,000 liters of water a year by repairing leaking faucets, internal piping network and toilets, installing low-flow aerators, installing flow restrictors or replacing shower heads with low-flow ones. Thus, with good water management every consumer can use less water and can save money.

The following water saving methods can be used to minimize water consumption :

- Replace conventional faucets that have an average flow rate of 13.5 liters of water per minute. Install low flow aerators of 2–3 liter of water to reduce this flow.
- Check and Repair all leaky faucets, fixtures and pipes both inside and outside home.
- When doing the laundry, never wash less than a full load. Nearly 15% of home water use goes in laundry. Save water by making sure to adjust the settings on your machine to the proper load size.
- Replace standard toilet (10-12 liter) per flush with an ultra-low volume (ULV) 5-6 liter flush model represents a 50% savings in water flushed and will cut indoor water use.
- Replace your regular showerheads with low-flow showerheads.
- Use minimal amount of water for shaving or brushing your teeth. There is no need to keep the water running while brushing your teeth or shaving.
- Use minimal amount of water in Kitchen while cleaning vegetables or utensils. Don't let the faucet running when you clean vegetables or utensils.
- Do not use more than a bucket full of water or more than 20 liter water for bathing.
- Do not wash floors, better sweep and mop.
- Consumers need to check their water meters and its proper functioning.
- Consumers need to check the leakages from internal pipelines.
- They need to plug leakage and to replace leaking taps immediately.
- Use leak control device at overhead water tanks to prevent leakage while filling the overhead tank.

In brief if the scheme is effectively implemented than it will bring manifold benefits as mentioned above and soon more than 85% domestic consumers may get water free of cost in Delhi.

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Ministry of Information and Broadcasting
Government of India

**Brick by brick We built our Nation
In partnership with each other**

**Collectively We put our Nation
On the path of progress and prosperity**



**Should We then not say that
We built India together**

65th Republic Day

PROUT

Progressive Utilization Theory

A Vibrant Magazine which Informs & Inspires

Cry of the Suffering Humanity

What is PROUT :

PROUT is an acronym for the Progressive Utilization Theory. Conceptualized in 1959 by Indian Philosopher Shrii Prabhat Ranjan Sarkar, PROUT is a viable alternative to the outmoded capitalist and communist socio-economic paradigms. Neither of these approaches has adequately met the physical, mental and spiritual needs of humanity. PROUT seeks a harmonious balance between economic growth, social development and cultural expression.

Combining the wisdom of spirituality, the struggle for self-reliance, and the spirit of economic democracy, Proutist intellectuals and activists are attempting to create a new civilizational discourse. PROUT news-magazine aims at conveying comprehensive and visionary goals of PROUT Philosophy.

PROUT magazine invites scientists, economists, politicians, artists, intellectuals and others to join us in the creation of a new, spiritually bonded society by propagating and popularising unambiguous elevating thoughts. Through Proutistic views and Neo Humanistic analysis, it strives to serve as beacon for the benighted civilization of our times.

Main principles of PROUT and Neo-Humanism :

Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.

Basic necessities guaranteed to all : People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.

Balanced economy : Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.

Women's Right : PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.

Cultural Diversity : In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.

World Government : PROUT supports the creation of world government with a global constitution and a common penal code.

For both civilization and science, intellectual knowledge is indispensable. Spiritual or intuitional development is possible through the happy blending between civilization and science. - Shrii Prabhat Ranjan Sarkar