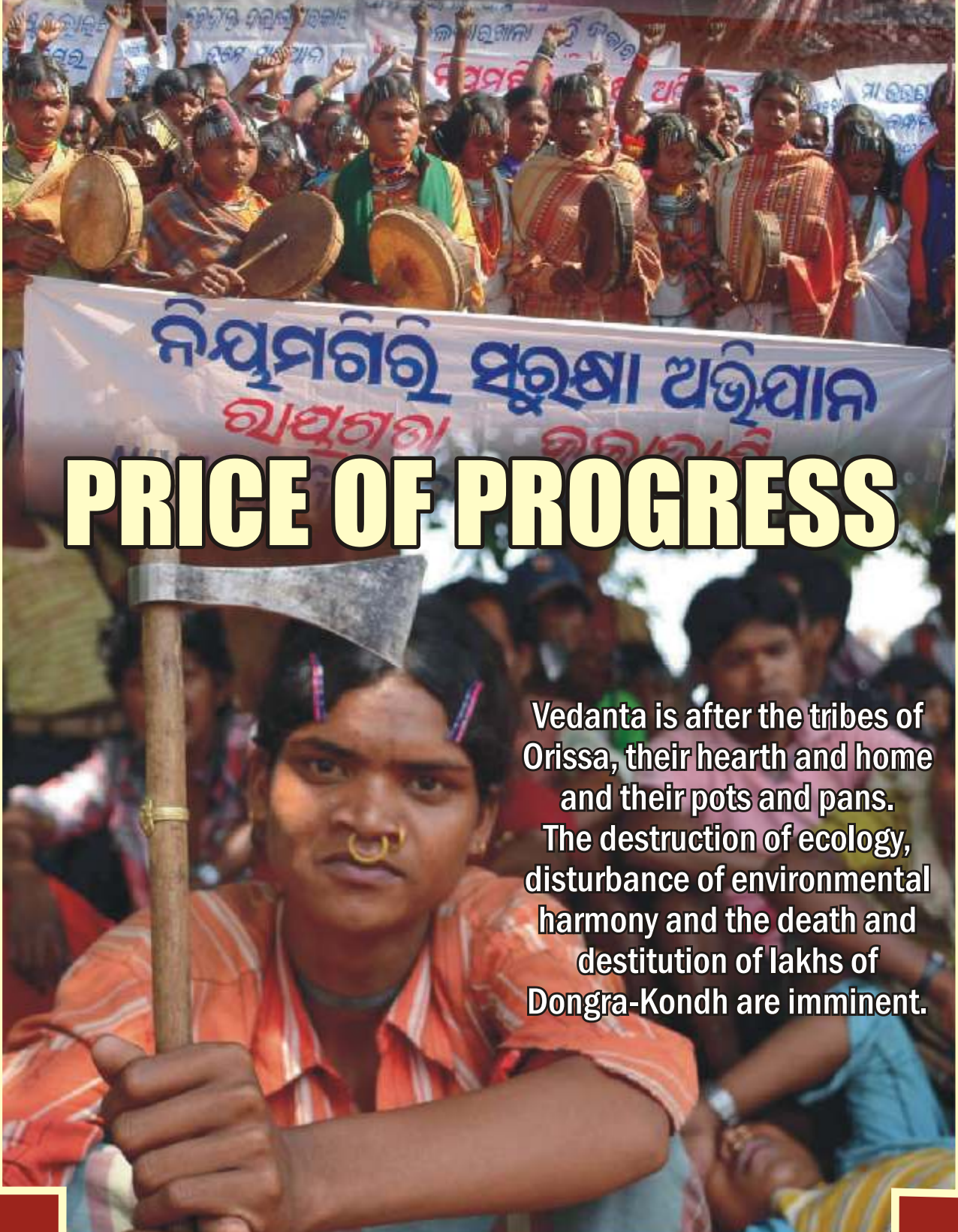


PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



PRICE OF PROGRESS

Vedanta is after the tribes of Orissa, their hearth and home and their pots and pans. The destruction of ecology, disturbance of environmental harmony and the death and destitution of lakhs of Dongra-Kondh are imminent.

Offices in India : New Delhi, Raipur, Chandigarh, Shimla, Mumbai, Bangalore (Bengaluru), Ananda Nagar (WB), Patna, Chennai, Trichur, Vishakhapatnam
Overseas Offices : Copenhagen (Denmark), Washington DC, Manila (Philippine), Nairobi, Berlin (Germany), Taipei (Taiwan), Singapore, Brazil, Cahira
e-mail : prout.am@gmail.com facebook : <https://www.facebook.com/prout.journal.5> website : proutjournal.co.in



ISSN2321-6786

ANANDA VANII NEW YEAR'S DAY - 2015

For jinániis (those who want to realize God only with intellect) and logicians, the path of Dharma is a razor's path, but, for sádhakas (spiritual practitioners), it is like a flower. Since God is attainable only by devotion, therefore He is with you. Victory will certainly be yours.

-Shrii Shrii Anandamurti

(Selected from Uttiśhata Jágrata, Patna, August 6, 1978)

**Prout journal
wishes all its readers
a very happy,
prosperous and peaceful
New Year 2015**

Editor

A'ca'rya Santosananda Avadhuta

Contributory Editor

A'ca'rya Maheshvarananda Avadhuta

Editorial Board

A'c Vedaprajinananda Avadhuta

A'c Krsnasevananda Avadhuta

Sohail Inayatullah

Ganga Grace

Sarabjit Prakash

Correspondents

Kanhur Charan Behura

Rajesh Singh

Ravindra Singh

Business Development Manager

Amal Nayan

Layout & Design

Pranav Koul

Suman Kumar Jha

Head Office

Prout Bhawan, JC-48,

Khirkki Extension Main Road,

Malviya Nagar, New Delhi - 110017

Mobile No. : 09212199658

Email : prout.am@gmail.com

General Manager

Ramkesh Choudhary - 9350860274

Circulation Manager

Rajiv - 09650055058

Rate (INDIA)

Newstand Price	-	₹ 25/-
Annual Subscription	-	₹ 275/-
Two Years Subscription	-	₹ 520/-
Three Years Subscription	-	₹ 730/-
Five Years Subscription	-	₹ 1100/-
Ten Years Subscription	-	₹ 1800/-

Overseas (BY AIRMAIL)

Annual - US\$ 45

Overseas (By Paypal)

US - US\$ 45

Others - US\$ 50

Payments in India may be made
by cheque favouring

Neo-Humanist Education Foundation

mailed to Acarya Santosananda Avadhuta,
JC-48, Khirkki Extension, Main Road, Malviya
Nagar, New Delhi 110017

For outstation remittance from non
computerized banks/branches add
Rs 30.00 for bank clearance charges.

Or amounts may be deposited directly
to any branch of the State Bank of India
as per details below:

Neo-Humanist Education Foundation

State Bank of India

Malviya Nagar Branch,

C-30 Malviya Nagar,

New Delhi 110017

A/C No. 30379188250

IFSC SBIN0001493

Overseas remittances may be made by Paypal
using id prout.am@gmail.com

or electronic bank transfer referring above
details and **Swift Code SBININBB382**

Printed, Published and Edited

by A'carya Santosananda Avadhuta

on behalf of Neo Humanist Education Foundation

JC-48, Khirkki Extension, Main Road,

Malviya Nagar, New Delhi - 110017

and printed at Cyber Creations,

JE-9, Khirkki Extension,

Malviya Nagar; New Delhi-17

Online link <http://www.proutjournal.co.in>**INSIDE**

January 2015

COVER STORY**15****EXPLOITATION****The Price of Progress****contents****08 SOCIAL ISSUES**

Religious Exploitation in Capitalism

17 TRIBAL ENVIRONMENTALISTS

Fighting Displacement

20 WOMEN'S INEQUALITY

World's Oldest Profession : Don't Legalise - Eradicate

24 ECONOMIC INJUSTICE

Labour Reforms or Labour Repression

30 HIDDEN AGENDA

Nuclear Revolution in a Nutshell

37 HUMAN RIGHTS

Population Control Policies and Women's Right to Survival

44 PROUT NEW REPORT

Assassination of L N Mishra : Real Guilty yet to be Booked

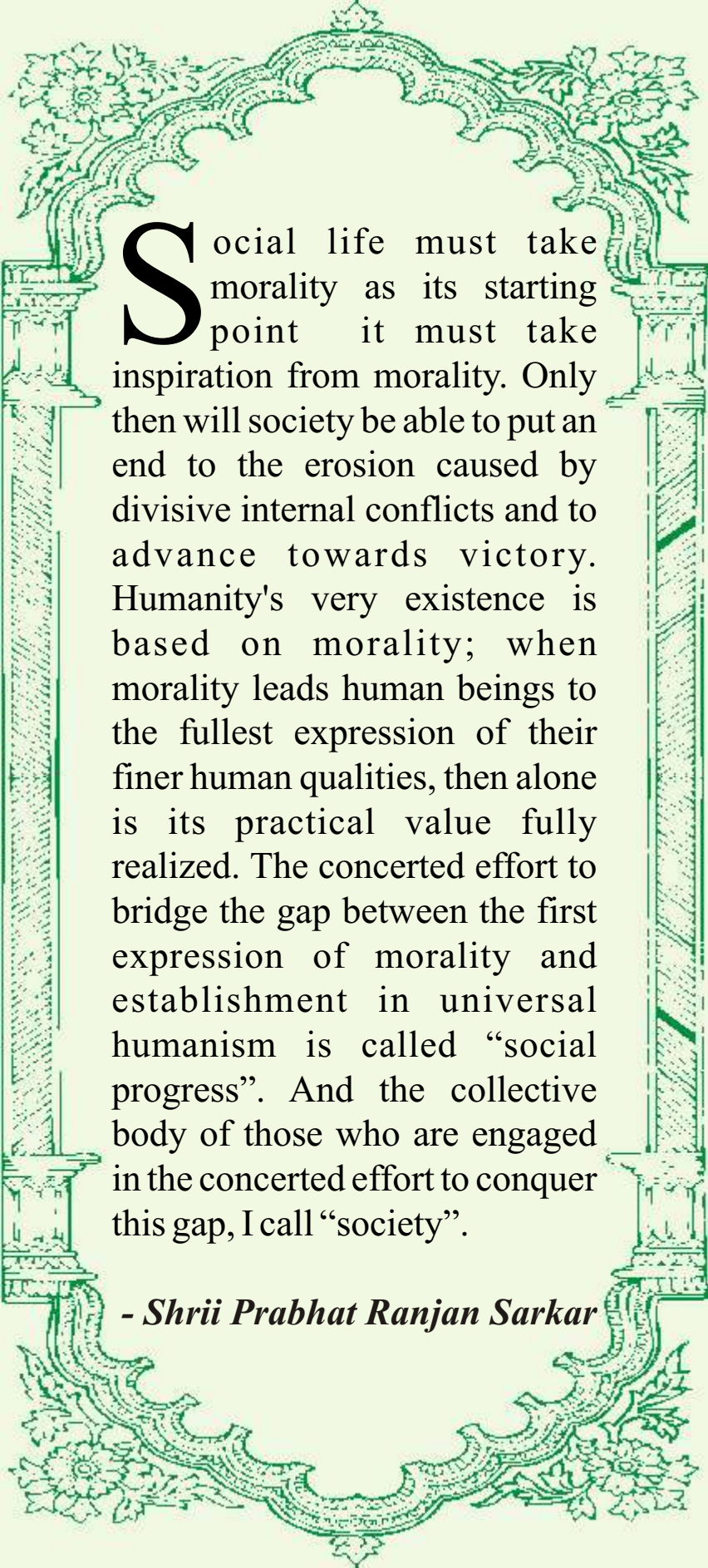
**30****44****regulars****05 EDITORIAL****06 LETTERS****07 INSPIRATIONAL****46 ACTIVITIES****For Enquiries
Please Contact**

Mob. : 9650055058, 9350860274

Email. : proutcustomercare@gmail.com

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.



Social life must take morality as its starting point it must take inspiration from morality. Only then will society be able to put an end to the erosion caused by divisive internal conflicts and to advance towards victory. Humanity's very existence is based on morality; when morality leads human beings to the fullest expression of their finer human qualities, then alone is its practical value fully realized. The concerted effort to bridge the gap between the first expression of morality and establishment in universal humanism is called "social progress". And the collective body of those who are engaged in the concerted effort to conquer this gap, I call "society".

- Shrii Prabhat Ranjan Sarkar

Loving EVERYONE

Two tragedies have struck the world in recent days. The first tragedy is the ISIS terrorist attacks in Sydney where innocent children were killed. There were minute to minute reports on the major western controlled news channels. The second tragedy was the killing of innocent children in a school by the Pakistani Taliban. This second tragedy is barely reported about, while the suffering of the more affluent Australians was mourned in detail on news networks.

The truth is that many religious terrorists are manufactured. For example, in the beginning, the UN and non-western reporters warned that the so-called Syrian freedom fighters getting weapons from Saudi Arabia, Turkey, Israel and the West included fanatic Islamists. When these “freedom fighters” murdered so many Syrians no one cared. Edward Snowden who revealed the spying of the US NSA agency said that in fact the leader of ISIS was not an Arab but was a western agent. ISIS Sunni troops stopped the Shia Iraqi government from creating oil deals with Russia and China. At that time, they were useful to the West no matter how many innocent Iraqis were killed. When ISIS threatened to conquer Kurdish Iraq, and when they started killing Western hostages, then alone were they declared to be evil. We should note that US Army experts who created death squads in Central America trained Sunni and Shia death squads in October. But all the victims of the civil war in Iraq have no place on our news channels. This is because when western people die it is a tragedy and when Syrians and Iraqis die it is not worth thinking about.

A similar tragic discrimination is seen in Pakistan. We will hear the cries of the families of the murdered Australians but the cries of countless innocent Pakistani murdered by being caught between the Pakistani army and the US killer drones on the one side and the Taliban on the other. We hardly ever hear stories of their families' struggle to get food, shelter for basic survival after husbands are killed. Nor do we hear about the anguish of mothers whose children are needlessly slaughtered. This is because the lives of Pakistanis are not important. The Pakistani government allows drone attacks that kill many innocents but does practically nothing for their families. This leads to countless minds being poisoned with dogma, hatred and violence.

The tragedy is bound to continue. More and more people will be killed. These people will not be mourned on television nor will the anguish of their families be shared and felt around the world. These attacks reveal many complicated problems, however, all boil down to the fact that we do not have the heart to honour all members of our human family on this planet. These days of contrived hatred, empathy with all the suffering people is nothing but unrealistic idealism to many. But the fact remains that unless we make the commitments to love all members of our Cosmic Family on this small planet, such incidents would continue unabated.

Everyone has to be cared for, their agonies and joys felt. A world be strived for in which no child ever goes to sleep hungry, a world where all are loved especially those who suffer and are oppressed. There is no other way out.



SATANIC INTELLECT

The major problems facing the world today are caused due to the intellectual prowess of people with evil minds. The opening sentences of the article by Shrii PR Sarkar highlights this aspect as a classic example. Also as rightly said that the pages of world history reveal that all the crusades and jihads of the Middle Ages were plotted by such people. How much better would the world be if such intellect is used for the benefit of mankind and not its destruction?

Savitri Sharma, Faridabad

INDIA SURRENDERS TO US PHARMA CORPNs

Pramod Kumar and Mike Ludwig's expose is an eye opener especially for those who are always in praise of the capitalistic system of economy. What one misses in the detail of such joint statements by world leaders is how ultimately the common man gets enslaved by mammoth corporations. The issue of intellectual property rights is an anachronism of the past. It has very little place in today's advanced scientifically oriented and

enlightened world where everything in the universe is actually the common property of mankind.

Jose Sardana, Vaso-da-Gama

INDIA LEADERS IN CHILD TB

How horrifying the details and statistics provided by Sachin Kumar Jjain.. It's time the authorities did something urgently to eradicate this menace which has almost been eradicated in the rest of the world.

Shambhavi, Kotah

ORGANISING POLITICAL DEFIANCE TO SUCCESS

A thought provoking cover story by Gene Sharp. From selective resistance, symbolic challenges, spreading responsibility to aiming at the power base of the exploiters and handling success responsibly they all boil down to the will of oppressed man united together to fight oppression and exploitation.

**Jack Steinberger, Finland
by email**

EBOLA CIA PROJECT

Shelley Kasi and Raja Sekhar need to be congratulated for bring out to

the world the truth behind the dreaded Ebola virus. Who knows how many such terrible secrets are waiting to be popped out of the box?

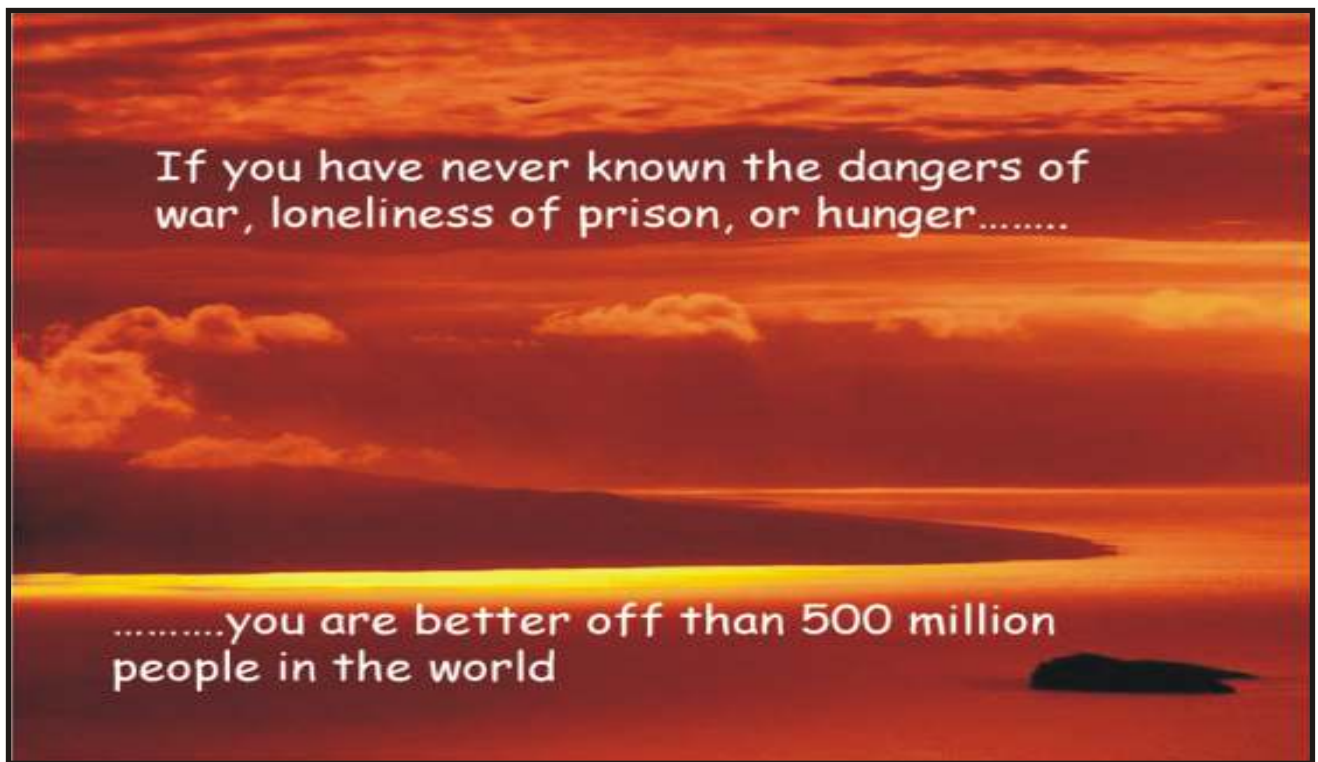
Shriley Wise, Ontario, Canada

EUTHANASIA TO LEGALIZE OR NOT

Arun Prakash's article (November issue) on Euthanasia has enthused me to write that those who argue in support of Euthanasia undermine the basic principle of life that every living creature has existential value regardless of the nature of the problems it may be facing. Besides, it is the doctor who declares that the patient is terminally ill, himself suffers from the limitations of medical science which is still evolving in scope and efficacy.

A disease that was considered incurable in the past is curable today. Similarly the disease that is considered incurable today may be totally curable in the future. So there is nothing like a terminal illness. Apart from that the simple tenet of ethics is that one who cannot give life has no moral right to take life.

R. D. Singh, New Delhi



The Important Things In Life

A philosophy professor stood before his class with some items on the table in front of him. When the class began, wordlessly he picked up a very large and empty mayonnaise jar and proceeded to fill it with rocks, about 2 inches in diameter.

He then asked the students if the jar was full. They agreed that it was.

So the professor then picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles, of course, rolled into the open areas between the rocks.

He then asked the students again if the jar was full. They agreed it was.

The professor picked up a box of sand and poured it into the jar. Of course, the sand filled up the remaining open areas of the jar.

He then asked once more if the jar was full. The students responded with a unanimous “Yes.”

“Now,” said the professor, “I want you to recognize that this jar represents your life. The rocks are the important things – your family, your partner, your health, your children – things that if everything else was lost and only they remained, your life would still be full. The pebbles are the other things that matter – like your job, your house, your car. The sand is everything else, the small stuff.” “If you put the sand into the jar first,” he continued, “there is no room for the pebbles or the rocks. The same goes for your life. If you spend all your time and energy on the small stuff, you will never have room for the things that are important to you. Pay attention to the things that are critical to your happiness. Play with your children. Take your partner out dancing. There will always be time to go to work, clean the house, give a dinner party, or fix the disposal.”

“Take care of the rocks first – the things that really matter. Set your priorities. The rest is just sand.”





Religious Exploitation in Capitalism

SHRII PRABHAT RANJAN SARKAR

Casteism, communalism, provincialism and nationalism are supported mainly by the money of the vaeshyas. They finance such “isms” to keep people divided so that they cannot unite and protest against their exploitation.

To ksatriyas (warriors), life is like a game of chess, because they do what they have to do, even if it costs them their lives. The insatiable longing for victory compels them to behave in such a manner. A great, imperialistic leader and a most ordinary labourer equally welcome the call to a life of heroism and personal forcefulness. Ksatriyas try to wash away their defeats and their sense of despair in the blood of the battlefield. But vipras (intellectuals/priests) behave differently. Vipras regard the winning of intellectual battles and invention of new types of intellectual expression as the highest values in life, and when their minds are completely engrossed in those highest values, they do not even think of exploiting others. At such times they are even prepared to undergo great pain and suffering for the sake of their ideology or beliefs.

Other [debased] vipras cash in on the names of those

magnanimous and ideological vipras, finding in them an opportunity to exploit others. Whatever respect people today may have for vipras is due to those ideological vipras. This is because more than ninety percent of the intellectual and spiritual progress which humanity has so far achieved has been the legacy of those magnanimous and selfless vipras. Their contributions can never be forgotten in any age.

Although the vipras' collective life is not as happy as that of the ksatriyas, they enjoy more peace. This is because they do not spend wakeful nights worrying about the possibility of mutual bloodshed. There is greater security in the society of the Vipra Age than in that of the Ksatriya

Age, because despite the extensive factional strife caused by ideological differences, the social structure is comparatively strong.

Vipras are always awake and alert to what is going on around them, but their ability to respond appropriately to a situation is limited, as there is a



Chess originated in ancient India and was known as Chatur-Anga, in the Mahabharata Pandavas and Kauravas played this game.



lack of coordination between their intellects and their actions. When they have someone to work for them they are able to put their feelings and ideas into action, but if they do not have workers or obedient servants or someone to provide funds, most of their ideas come to nothing.

People with intellect should not need more intellect, but the vipras do need more. This is because the vipras' intellect is in most cases unproductive intellect. Something needs to be done to create a balance between their brains and their hands and feet; yet giving them advice serves no purpose, [because] they refuse to listen. They sell their intellects for money, but they are unable to find a balance between their intellect and their actions.

The vipras ascertain the strength of an enemy and then incite the obedient ksatriyas and shúdras (workers) under their control to do battle, but they themselves stay at a safe distance. During the battle the heads of the brave ksatriyas and the cowardly shúdras roll in the dust and a river of blood flows on the earth, but the bodies of the vipras do not get even scratched. At the slightest possibility of defeat, they treacherously betray

the shúdras and ksatriyas under them and enter into a secret pact with the enemy. Then they pose as peace-lovers and put the stigma of having fomented the war on the ksatriyas.

Thus vipra history is a history of adroit traitors. Within that history a high degree of intelligence is to be found, but no greatness. In it there are weakness, cowardice and ingratitude; and although there is cleverness, that cleverness is tarnished by selfishness.

The Rise of the Vaeshyas

Because the vipras have so much confidence in their presence of mind they fail to think about the future, consequently they rarely bother to accumulate wealth. They think that they will always be able to make some arrangement in any situation. But this overconfidence leads to their downfall. When real danger arrives and their presence of mind fails them, they have to sell themselves to anyone with any kind of wealth.

The vaeshyas (capitalists), though endowed with less intelligence, begin to control the vipras with their capital. The subservient vipras then occupy themselves in increasing the wealth of the vaeshyas. Although they lack the capacity to accumulate wealth themselves, the vipras (intellectuals) explain to the vaeshyas how to increase their

wealth. The vipras show the vaeshyas all the straightforward and dirty ways of killing and cheating others that had escaped the vaeshyas' attention. The vaeshyas evade taxes and indulge in black marketeering, smuggling and adulterating food and medicine, and increase their profits by paying bribes, but it is the vipras, grovelling at the feet of the vaeshyas, who supply the brains and the techniques behind these activities.

Nevertheless, in the course of time the vipras lose even their intellectual originality. They become servants of the vaeshyas, agents of capitalism. In the vaeshya-dominated society the vipras (intellectuals) become like the shúdras (workers) and ksatriyas (warriors): mere beasts of burden who carry bags of sugar without ever tasting its sweetness. The exploiter vaeshyas gradually wrest the right to lead society out of the hands of the vipras, and establish their dominance using the vipras' intellectual force.

Almost everywhere in the world the vaeshyas (capitalists) support democracy rather than monarchy, because in a monarchy the administration cannot be as easily influenced. People regard the bravery,

tradition, noble birth and ksatriya (martial) nature of a monarch with respect, or with a mixture of devotion and fear. For this reason they do not like to oppose a monarch unless he or she does something which severely undermines the interests of the people. If the monarch demonstrates even a little concern for the public interest, the lives and properties of the vaeshyas in that kingdom may at any time be endangered.

In a party dictatorship or any other type of dictatorship, the dictator has to take into account the interests of the people. Even oppressive dictators cannot afford to ignore the welfare of the state, otherwise they will lose power. But in a democracy there is no danger of this.

The unintelligent ksatriyas and ignorant shudras (workers) are easily duped by the mind-stupefying, life-enchaining propaganda of the vaeshyas, assisted by their vipra servants. Even the vipras, despite their intelligence and despite whatever they may say or think, support the vaeshyas out of fear or due to lack of a proper alternative. Thus in a democratic structure, particularly in a structure where vipras and ksatriyas degraded into viksubdha shudras (disgruntled workers) are few in number and ignorant shudras form the majority, the vaeshyas can easily win votes.

During vaeshya rule the vipras' intellect remains intact; it neither sleeps nor becomes rusty. However, though the vipras have intellect, they do not have the courage to apply it, because crude worldly bondages hold them tightly, like the grip of an octopus. It can therefore be said that the day that the vipras



submit to the vaeshyas, the Vipra Age dies, even if the vipras themselves do not.

The blood-sucking vaeshyas (capitalists) order the vipras (intellectuals) whom they hire to write voluminous books which artfully distort the truth. They try to portray as evil and sub-human those who oppose the vaeshyas and demand the right to live. In order to keep their machinery of exploitation running, the vaeshyas produce deadly weapons with the help of mercenary vipras. On the orders of their vaeshya overlords, vipra scientists willingly or unwillingly take up the task of making weapons in their laboratories that have the potential to destroy human civilization.

Although the vipras understand what is going on, they cannot do anything about it. They look up towards heaven, hoping to see the arrival of better days. They think, "When will the downfallen vipras, ksatriyas (warriors) and shudras (workers) unitedly save human civilization from the all-devouring greed of the vaeshyas. When will people realize that it is not the desire of providence for

some to exploit others." Due to the utter despair they feel, the subservient vipras gradually become consumed with remorse recalling how they themselves once exploited others.

The economic exploitation of the vaeshyas relegates the vipras to the level of intellectual satans, and the money of the vaeshyas controls the brains of those satans. In the Vaeshya Age intellectual progress occurs on many levels: new inventions are brought forth, new types of deadly weapons are invented, and people learn how to produce many types of commodity to increase comfort. Many people believe that these things are creations of the Vipra Age, but actually they are expressions of the Vaeshya Age. The vipras who sell themselves to the vaeshyas for money produce such items at their behest.

A deep analysis reveals that many of those, whose creative and inventive ability once commanded the respect of innumerable people, become dependent upon the mercy of the vaeshyas for their food and

clothing. Poets and [authors] write according to the dictates of their vaeshya (capitalist) publishers or in the hope of winning prizes from the vaeshya-controlled governments. Artists wield their brushes according to the demands of the market, or are compelled to produce commercial art, neglecting more subtle art forms in the process. Instead of writing the truth, journalists turn day into night and night into day according to the wishes of profiteering newspaper publishers because they are afraid of losing their jobs. They go against their own consciences and pervert the truth in order to help unworthy people become leaders. They create spectacular lies with their pens.

Of course there is another side to all this. If vipras engage themselves in intellectual development and research, it is difficult for them to meet their material needs. Because the vaeshyas finance them, this problem is solved, and they are able to work free of worry. But naturally the vaeshyas do not extend their economic support in a disinterested way. Their ulterior motive is to establish themselves in society, and because of this the Vipra Age comes to an end.

Economic Liberation

The subservient vipras employ all their intellectual power to increase the wealth of the vaeshyas in exchange for the basic necessities they need to fill their bellies. Millionaire vaeshyas employ vipras (intellectuals) at low wages in order to increase their wealth; with the help of these vipras they build up networks of adulteration, black marketeering and smuggling

After the vaeshyas secure

the allegiance of the vipras, they enlist them to help them consolidate the capitalistic social structure and philosophy. The Bhūdan movement is an example of this type of philosophy; it is supported by the vaeshyas (capitalists) and propagated by the vipras under their control. As a result of this kind of movement, efforts to fight the exploitation of the vaeshyas decline because people think, "Why fight against rich people when they voluntarily distribute their land and wealth to the poor?" This aversion to fighting will somewhat lengthen the Vaeshya Age; because as the vaeshyas (capitalists) know full well, most of their donations are not genuine, but exist on paper only and whenever they make genuine donations, they realize double the amount as profits in some other [underhanded] way.

In the Vaeshya Age this type of rotten philosophy gets widely trumpeted in the newspapers. Attempts are also made to mislead students by including such harmful philosophies in textbooks. The agents of the vaeshyas attempt to awaken respect and devotion for vaeshyas in children's minds by depicting them in textbooks as symbols of peace, love and humanity.

To accomplish this objective a new type of nationalism based on economics is created which is totally different from both the nationalism of the Ksatriya (Martial) Age, based

on personal force and family glory, and that of the Vipra (Priest) Age, based on learning. The nationalism of the Vaeshya Age leads to a form of imperialism which is extremely dangerous for the unity of the human race.

Although the vipras grovelling at the feet of the vaeshyas wield great authority at various levels of society as the servants of capitalistic imperialism, the vaeshyas never entrust them with the responsibility of leading society or structuring the economy. Only in this way can one easily understand whether a country or state is in the Vaeshya Age. It is not always the case that a state controlled by the vaeshyas is democratic. One indication that is clear is that the vaeshyas always keep the collection and distribution of finance and the corresponding ministerial posts in the hands of orthodox vaeshyas (businessmen). They never delegate these responsibilities to a learned and experienced vipra economist, because it is their own systems of collection and distribution of finance that provide them the opportunity to establish themselves. Thus in the vaeshya social system, vipra scholars are nothing but paid planners and intellectual servants appointed to materialize those plans.



Whenever, after popular acceptance of the vaeshya-created social system, it became apparent that vipras were trying to free themselves from the rule and exploitation of the vaeshyas, the vaeshyas would buy the support of the masses, rub the noses of the rebellious vipras in the dirt, and then replace them with a group of sycophantic vipras.

The vaeshyas have repressed unrest and discontent among agricultural and industrial labourers, as well as political revolution, with the help not only of their vipra hirelings, but of ksatriyas (strongmen) and shudras (militias) as well. In fact, of all the classes, the vaeshyas have made the most extensive use of the policy of divide and rule.

For example, when a group of vipras vociferously demanded an investigation into the mysterious death of Shyamaprasad Mukherjee, another group of vipras immediately diverted their steaming [anger] by increasing the tram fares in Calcutta and at the same time starting a movement to oppose the increase. Because of this, those typical vaeshyas who were directly or indirectly responsible for Shyamaprasad's death escaped punishment.

The discriminatory measures adopted by employers or states ruled by vaeshyas to suppress labour agitations are generally known to every educated person. To disrupt the plans and intellectual movements of one group of vipras (labour organizers), a second group of vipras are appointed as spies or informers. Such spies or informers do not work out of ideological inspiration but in order to fill their stomachs. They are merely paid servants of the



vaeshyas.

The efforts of intelligent vipras or brave ksatriyas to escape from the influence of the vaeshyas can be called the *vikranti* [counter-revolution] or the *prativiplava* [counter-revolution] of the vipras or ksatriyas.

Some people consider what happened recently in communist Hungary as counter-revolution, but actually it was not. It was a vipra (intellectual) revolution against ksatriya (military) rule. It failed because factors relating to time, place and person could not be prepared properly. Those in power called it counter-revolution in order to belittle it.

In India at present the Vaeshya Age is in full swing. But because there is not sufficient consciousness among the exploited vipras (intellectuals), ksatriyas (skilled workers, warriors) and shudras (workers) and because the clever vaeshyas of India, having learned from the experiences of other countries and having become cautious, often employ some psychology and exploit people indirectly rather than directly the revolution to end the Vaeshya (Capitalist) Age has not yet taken place.

What to speak of revolution, even the need for revolution has not yet been felt properly among intellectuals. At present they are in a

hesitant frame of mind. They are waiting for the auspicious day when the Vaeshya Age will end naturally through *kranti* [evolution], without any struggle.

This mentality is reflected in the support which a group of intellectuals extend to the Sarvodaya movement and Gandhism. They deliberately ignore the fact that the Sarvodaya movement and Gandhism will only increase the period of their suffering.

There is also a group of leaders who have genuine sympathy for the masses and who do not in their hearts support the Sarvodaya movement or Gandhism; they nevertheless believe that the vaeshyas (capitalists) will be removed from power without a struggle through their plans for a welfare state. I am not suggesting that their ideas are totally irrational, because they do have an example before them. Great Britain is moving towards socialism [in the 1960s] by accepting the ideals of a welfare state. If it is possible there, why shouldn't it be possible here? It is natural to ask this question, because in the rotation of the social cycle it is not imperative for revolution to occur. A change from one age to another can also occur through

evolution. However, although it is theoretically possible to establish a welfare state or genuine economic freedom through evolution, in practice it will not work. It is true that in Great Britain some of the minimum requirements of life are being provided to the people, but how great the difference is between rich and poor! Clearly their social system is capitalistic. The exploited and disgruntled people are given a small amount of sympathy to appease them. They are given a small taste of the dainties and delicacies, but their stomachs are never full.

The masses in India face greater privations than the masses in Britain. Due to a lack of political and economic consciousness and the confusion created by the misleading propaganda of the Sarvodaya movement and Gandhism, the people of India may continue to be complacent for some time more, misguided by the false promises of the agents of capitalism. However, this situation will not continue for long.

Because rich people have the opportunity to purchase votes, it is not easy for leaders who are genuinely concerned about the people to become members of parliament. It is therefore not possible to eradicate the sufferings of the people of India by enacting laws befitting a genuine welfare state. It is not possible to bring about the economic liberation of India through the present democratic structure.

Divisive 'Isms'

The predominance of dishonest people over honest is far greater in the Vaeshya Age even than it was in the Vipra Age. The vaeshyas (capitalists) use most of their capital and privileged status

to deprive others of the wealth they earn through their hard labour. (Here "labour" certainly includes intellectual labour.) Just as the vipras (priests/intellectuals) use their intellects to stupefy and manipulate the ksatriyas' vitality, the vaeshyas still more ruthlessly turn the vipras, as well as everybody else, into beasts of burden. When the Vaeshya Age begins after the Vipra Age, and the vipras and ksatriyas (warriors) helplessly sell themselves to the vaeshyas, the vipras and ksatriyas clearly understand that they are sold. They are like chickens that have just been sold to the hungry chicken-fancier.

Only the shudras (workers) fail to realize that they are sold. Although the vipras and ksatriyas know what is happening, they nevertheless accept the dominance of the vaeshyas due to selfishness, infighting and a lack of [practical] economic knowledge. The vaeshyas are fully aware of the disunity and other weaknesses of the vipras and ksatriyas, and they use this knowledge to perpetuate their hold on power; they use their financial power to incite one group against another. The ksatriyas (skilled workers, security staff), out of obligation to the vaeshyas, lose their lives in needless battles and fracasés of different kinds; while the vipras (priests/intellectuals), similarly fed and sheltered by the vaeshyas, keep

such factional conflicts permanently alive by creating various types of sentiment such as casteism, communalism (religious extremism), provincialism and nationalism, and by composing the necessary scriptures to accomplish this.

It should be clearly understood that the vaeshyas encourage all "isms" that divide people. Casteism, communalism, provincialism and nationalism are supported mainly by the money of the vaeshyas. They finance such "isms" to keep people divided so that they cannot unite and protest against their exploitation.

The funny thing is that the vaeshyas (capitalists) purchase the vital energy of the ksatriyas and the intellectual skills of the vipras with money and use that energy and those skills to perpetuate their hold on power and turn the ksatriyas and vipras into long-term slaves. The vaeshyas' financial power carries more weight than the power of speech and intellectual power of the vipras, not to mention the physical power of the ksatriyas; therefore the vaeshyas have no trouble buying the vipras' brains and the ksatriyas' brawn with their money.



Among those who possess knowledge, intellect, great courage or physical strength, there is hardly anyone who has the courage, or sometimes even the intelligence, needed to take the financial risks necessary to earn money. The vaeshyas understand this weakness of the vipras and the ksatriyas. They lull their discrimination to sleep by praising the ksatriyas' valour and the vipras' intellect. Then afterwards they can easily buy them off. In a vaeshya state, poets, scientists, [authors] and

There is nothing more vicious and outrageous than the abuse, exploitation and harm of the most vulnerable members of our society, and that nation's laws and resources need to reflect the seriousness of these terrible crimes.

- Bob Ney

great heroes are awarded prizes, medals and titles for this very reason. By participating in all this, the vipras and the ksatriyas surrender all their endowments at the feet of the vaeshyas for a little

money or some name and fame; and at the same time feel they are fortunate. They fail to realize that they are digging their own graves.

**THERE'S A REASON YOU SEPARATE
MILITARY AND THE POLICE**



**One fights the enemies of
the state, the other serves
and protects the people.
When the military becomes
both, then the enemies of
the state tend to
become the people.**

The Price of Progress

Vedanta is after the tribes of Orissa, their hearth and home and their pots and pans. The destruction of ecology, disturbance of environmental harmony and the death and destitution of lakhs of Dongra-Kondh are imminent.

* Ram Jethmalani

Mining companies are swiftly taking over the bauxite rich, low, flat-topped hills of South Orissa that have been home to the Dongria Kondh tribe long before there was a country called India or a state called Orissa. As revealed in the beautiful Odiya novel by Gopinath Mohanty, *Amrutara Santana*, the Kondh worshipped and watched over the hills as living deities: the hills made their life possible. The Niyamgiri hills are covered by cool forests which induce moderate rainfall and provide water for the rivers and rivulets that flow from them and irrigate the lands below. The hills, ancient and the only home of the Kondh, have been sold to a British company Vedanta owned by Anil Agarwal the Indian billionaire who lives in London in a mansion that once belonged to the Shah of Iran.

Vedanta is after the tribes of Orissa, their hearth and home and their pots and pans. The destruction of ecology, disturbance of environmental harmony and the



death and destitution of lakhs of Dongra-Kondh are imminent. Vedanta's response is cruel: Why not: It is only the price of progress. America, Europe and Australia have a history of killing indigenous populations: why not India?

The Niyamgiri hills have been sold for their bauxite while the government has announced

Operation Green Hunt, a war purportedly against Maoist terrorist headquartered in the jungles of Central India. In reality, it is a cruel, avaricious and corrupt war against the landless, the Dalits, workers, peasants and weavers of the region. These weak, downtrodden, almost-forgotten people pitted against a juggernaut of injustice by a cruel

society and corrupt politicians. I regret that even the Supreme Court, presided over by a Dalit Chief Justice, has been unwittingly supportive of a policy that involves wholesale corporate takeover of these peoples' lands and resources.

The war against the tribals must stop. It can be stopped, by not by the Prime Minister. The common man must speak up. Police arms and uninhibited murder are not substitutes for hospitals, schools and clean water. It is possible that the vox populi (voice of the people) will be drowned out by media barons in the pay of corrupt politicians. But people must not allow mining companies to exterminate the army of passive resisters.

The atrocity of the Maoists must be dealt with according to the law, without cruelty and contempt. But let us not forget that in 2004, when the ban on the Peoples' War Group was lifted in Andhra Pradesh, their rally was attended in Warangal by 15 hundred thousand Indian citizens. Maoists draw their power from the atrocities perpetrated on the poor.

In April 2010, the Prime Minister said, "Maoists are the single largest internal security threat to the country." On January 6th 2009, he thought that the Maoists had only 'modest capabilities.' On June 18th 2009, at a meeting of state Chief Ministers and in Parliament, he was more forthright about what he really felt: "If left wing extremism continues to flourish in parts which have natural resources of minerals, the climate for investment would certainly be affected." Does it not sound like a sell-out to crony capitalism? To me it does. Corrupt governments are not the solution to the problem. They are the problem. Society has to reform itself and eliminate insane caste-ridden injustice and cruelty.

Vedanta reached the Supreme Court seeking sanction of its scheme to acquire tribal land and set up vast industries. The following paragraph occurs in the 2007 Judgement of the Supreme Court.



Operation green hunt soldiers

"On the one side, we have a picture of abject poverty in which the local people are living in Lanjigarh Tehsil including the tribal people. There is no proper housing. There are no hospitals. There are no schools and people are living in extremely poor conditions."

It was no business of the Supreme Court to draw up a list of some improvements in the scheme presented by Vedanta. But in essence, the Supreme Court encouragingly declared, "Come back and we will approve your plan." To say the least, this has been one of the most unusual exercises of judicial power, particularly when it knew that Vedanta had been found guilty in Norway of environmental damage and human rights violations.

The Court advised in essence: "Make the application in the name of Sterlite: a Vedanta associate." Vedanta had been described as the subsidiary of Sterlite in the pleadings, but that did not matter to the Court. Vedanta was just an associate; maybe a bad one, but its association was good enough for the Court.

P. B. Sawant, a distinguished ex-justice of the Supreme Court, now wholly committed to social service, said that the Maoists must be thanked for making known the injustices done to the people of the

region. Talk to heroes like Binayak Sen and you will know the horrifying truth. It is not a matter without significance that former Home Minister Chidambaram was a non-executive director of Vedanta, drawing an annual salary of Rs 75,000. Of course, he resigned when he became minister. But it is difficult to get rid of past friendships and loyalties even for a minister.

An independent People's Tribunal comprising distinguished judges and social workers has found that there has been persistent and gross violation of the rights of the poor and the Fifth Schedule Constitutional rights of the tribals. The government remedy in Chattisgarh of Salwa Jadum (Peoples' March; a government paramilitary counter-terror group) is wholly unproductive and will only lead to slaughter of the innocent. It has already proved a colossal failure. The only sensible solution is to address the injustices that are the primary dynamo of Maoist power. A wise and humane government can deal with the situation by evolving programmes of redressing the festering grievances of the tribals and ensuring rapid economic growth. Instead the present government sells tribal land to corporate giants who are rightly seen as predators of an insensitive government.

Fighting Displacement

Why the market fails to lure Mali Parbat's militant environmentalists

The market forces believe that the greed of the human being is universal – that once connected to the free market (and the caste-market), all this romanticism over a bunch of twigs and leaves will die.

* Javed Iqbal

The efforts of metals major Hindalco to mine bauxite from Mali Parbat in Odisha has run up against stiff resistance from local Kondh adivasis, who wouldn't shy away from militancy to protect their ecology, if needed. Javed Iqbal explores why they reject 'industrial development'. *"The adivasi is a tree. And what is an axe? It is wood and steel. You need wood to cut the tree,"* says Arjun Khilo of the Mali Parbat Suraksha Samiti, on the touts and *dalaals* of his community who support Hindalco's efforts to mine Mali Parbat.

Mali Parbat, Deomali Parbat, Kashipur and Niyamgiri in Odisha, all have one thing in common: bauxite, the reason for perennial streams that turn valleys into forests and farms, and the reason for perennial lobbying from the government and company officials to mine it.

The debates (over whether to keep the bauxite where it is or not) are today seeming to transcend the immediate context and turning into a war of attrition between two philosophies of power and civilization. Even as the people of



Arjun Khilo (extreme left) of the Mali Parbat Suraksha Samiti, which is resisting Hindalco's efforts to mine Mali Parbat. Pic by the writer

Niyamgiri rejected Vedanta, the company's lobbying resources and efforts apparently amount to a lot more than anything they'd get out of the mountain. The Narendra Modi government also seems strongly inclined towards diluting the Forest Rights Act for infrastructural projects, which means, that they don't need to listen to the adivasi before they tear a bulldozer through their home. The stage-managed

public hearings that are held across the country seem to be too much of a burden to the democratic credentials of this administration.

The market though, believes that the greed of the human being is universal that once connected to the free market (and the caste-market), all this romanticism over a bunch of twigs and leaves will die. There must be a way to reason with the people of the mountain, but the

adivasis of the mountain have their own un-romantic logic to give to the proponents of mining.

The Kondh villagers protesting against Hindalco's mines in Mali Parbat in Koraput district live with their own anxieties and suspicion of all outsiders. There are apparently 17 million tonnes of bauxite ore in the mountain that were handed over to Hindalco in 2003 for a project spread over 270 acres, but mining operations have barely begun.

In January of 2014, a confrontation between supporters and protestors led to the wrecking of the premises and vehicles of the contractor's offices of Rashleela and consequently, to multiple cases against those opposing the project. As awareness of police repression spreads: they disappear into the forests when they hear any vehicle approaching their villages. They had even stopped Hindalco's mining operations in 2012, and the bauxite ore that was mined still lies a few kilometres away from the village. Earlier, on 29 August 2010, a lawyer and Congress leader Anand Kirsani was murdered in his village of Dususra, allegedly by the CPI Maoist. He had once been the president of the Mali Parbat Suraksha Samiti, that had filed a public interest litigation against mining at Mali Parbat but would ostentatiously withdraw it a few years later. He was also a member of the Peace Committee, which was agitating against the Kondh Adivasis of Narayanpatna who had re-claimed their lands.

Arjun Khilo, one of the current leaders of the Mali Parbat Suraksha Samiti, calmly mentions that the greatest threat to them can come from their own those who file cases against them, those who have been kicked out of their movement, but still go for all the company's public hearings to represent them.

"First the repress us, they put cases on us, then when we protest, they stop all the development work in our villages: whether roads, electricity, check dams, anganwadi, etc. Then with the



Brothers Podam and Lochan Khilo, displaced by HAL in 1963, are now those fighting Hindalco's efforts to mine Mali Parbat. Pic by the writer

cases foisted, it's hard for our people to go to the market to sell our produce," says Arjun, surrounded by a group of educated young men and old men, with their own history of displacement. Yet, what turns some into what the market wants them to be, and others to hold onto the mountain even with the very real threat of police and state repression?

Reason 1: Podam Khilo, now 65 years ago, remembers being displaced by the Hindustan Aeronautics Limited project in 1963. He was merely 14 years old when he lived in Talapet village. "From which Panchayat?" I asked, but Podam begins to list the name of the villages instead: 'Chikapur, Chindupur, Belaiguda, Kodigaon, Chulapadi, Bodengon, Bodobodengon.'

The government with its Nehruvian socialism (caste socialism) had come in, given them Rs 2,500 and asked them to leave. They weren't offered any land, or any rehabilitation. His family remembered a fertile land a few kilometres away, whose people they'd meet at the weekly haat. They settled at the village of Muniguda, where their story of displacement still influences the youth of Muniguda. 'I still do labour work here, if the mountain goes, where

will I work?'

First, there were people displaced by the HAL project, then they were others displaced by the Kolab hydroelectric dam. The people of Chikapur were displaced thrice in the following decades. All the 15 displaced families who moved to Muniguda as a result are landless to this day and dependent on the mountain; their stories of impoverishment and struggle are factors leading to general distrust of the government even among the present generation.

'We will be indirectly displaced by mining if Hindalco mines Mali Parbat,' says Arjun, maintaining that if the mountain disappears, their rivers will dry up, and they will lose the wealth of our lands.

Reason 2: 'What all does the mountain and the forests produce?' I ask. 'Everything,' said a young man. 'Such as?' 'All green vegetables' "What about from the forest?" An old man, and another young man decided to list it out for me: 'Amla, triphala, harrida, bhada, bel, mahu, sada patta, sardi coli, sar-coli, jambo, jam-coli, guava, khandu, beet-khandu, targen-khanda, peeta-khanda, tarka-khando, sorenda-khando, kakdo, kata-koli.' "And, dhanu (rice), mandiya, aloo, ghobi, beans, moka, gajur, bananas,

turmeric, tomatoes, lahu, cucumber, chadu.”

“All green vegetables but capsicum,” they conclude.

Reason 3: “But what makes dalaals let go of the wealth of the mountain, while you hold on to it?”

“Money,” answers a young man next to Arjun. “Only that?” “The people here who work in the forests, the fields, all day, they make around Rs.200. The *dalaals* go to the company's offices and talk to them for half an hour and they make Rs.500. Easy money.’ ‘As for us, we saw what happened to the others, we won't go.”

Reason 4: The villagers add that in Damanjodi, those who were displaced did not get enough land, and only one in a family of four brothers had a job. “This land, has been here for generations,” continues Arjun, “Where else will we get land? There are some 60 to 70 villages that depend on Mali Parbat. Once they mine the mountain, which will just take a few years, what will we do after that? The company feeds the dalaals just for a day, what about tomorrow? Without water in these fields, who will even buy this land?” “Do we go to Kolkata and Bhubaneshwar and live in the slums

there?”

A few years ago, in neighbouring Rayagada District, Bhagawan Majhi, the leader of the Kashipur movement against the Utkal Aluminium project, had asked 'How much Bauxite do you need? How many missiles you want to make? How many bombs? How many airplanes? You must give us a full account.' They didn't. It was not an equal conversation: it was not whether they should take the bauxite out or not, but could they?

The writer is a Mumbai-based journalist and photographer.



World's Oldest Profession

Don't Legalise - Eradicate

Because of injustices against women with respect to their social rights and because women are economically crippled, a section of women is compelled to take to prostitution. Although there are many causes of this profession, these are the main two. – Shrii PR Sarkar

* Arun Prakash

Recently there has been some debate in the national media whether the world's oldest profession that generates an estimated \$ 100 billion in revenues worldwide should be legalised or not.

According to Prout's founder Shrii PR Sarkar, "In India prostitution has been outlawed, but every rational person knows that it cannot be stopped by legal means. Poor women who once lived in red-light districts have only fled out of fear of the law to respectable localities. As a result the sin which was previously confined to certain areas is now spreading to other parts of town. In order to eradicate this sinful occupation in India, it will be necessary to eliminate the vaeshya (capitalist) social system, because in eighty percent of cases the cause of prostitution is economic injustice. Of course if due to wrong education or base propensities people (both men and women) give indulgence to this sinful occupation, it will continue even after the eradication of economic injustices. So instead of



French sex workers being taken to jail circa 1745

enacting laws, the exploitation of the vaeshyas will have to be eliminated, as will other social injustices. And instead of legally banning something, a healthy outlook should be encouraged."

It is sad how successive governments over the past decade

have remained ambiguous, even indifferent to prostitution, leading to its increasing acceptance and growth. While no authentic figures exist, in the Nineteen Nineties the highest expert estimates calculated the number of prostituted women in India at 70,000 - 100,000, the

current estimates put it at 1-3 million! No estimates are attempted of the total profits raked around this nefarious trade, but as per a National Human Rights Commission-sponsored report prostitution transactions alone total Rs 185,000,000 daily or Rs 37,000 crore annually, with children accounting for Rs 11,000 crore.

The Vohra report dissecting governance-ills raised the nexus between prostitution and organised crime. The HRC report also refers to “increasing penetration of organised crime syndicates.” This is no ordinary issue and the alarmingly high figures should open eyes. The Supreme Court (*Gaurav Jain vs. GOI*; July 9, 1997) amply clarified India's legal position on prostitution and prostituted women and children. The court calls prostitution a “crime against humanity, violation of human rights and obnoxious to Constitution and Human Rights Act”. It recently appointed a committee to review government schemes in order to ensure that women are given technical skills to earn livelihood and be able to live a dignified life. The National Commission for Women appears to have taken this as a base to endorse the view that prostitution should be legalised, so that sex workers are more effectively rehabilitated and their basic citizen's rights are safe guarded. Nothing could be further from the truth as Rami Chhabra feels having done much research on the subject - legalizing prostitution imposes cataclysmic social costs and that national interest demands a fuller debate. In Germany according to her “number of women in prostitution has doubled since legalisation, yet 90% plus are still illegal, mostly trafficked from less prosperous countries. Now known as the 'bordello of Europe' with a sex tourism business built on the backs of mostly migrant women supposedly exercising choice, Germany has luxurious multi-storeyed mega brothels in several cities, making pimps and procurers respectable businessmen. Political



Yoshiwara girls on display during edo period in Japan 17-17th century

forces want to backtrack but are helpless before enormous vested interests. Netherlands, which preceded Germany with the 'individual choice, human rights' paradigm, has its deputy prime minister calling it 'a national mistake'. The Dutch justice minister and police concede lack of improvement in the condition of prostituted women, still poorer health, and increased numbers in 'not voluntary' drug addiction. Significant links with organised crime have led to many brothel closures.”

What causes this social malady? These are socio-economic factors. In society when men are economically superior and women economically dependent on men, some forsaken women for their physical existence are forced to take to the profession of prostitution. This cannot happen when women will enjoy economic independence and equal status in society. This hateful disease of society is also due to excessive wealth among a handful of persons that leads them to incontinence and debauchery on the one hand, and poverty forces women to take to this sinful path on the other hand. Society must offer an honourable position to those women who will then have no need to follow this hateful business they were

forced into and be able to lead dignified lives.

On February 27, 2014 year the European Parliament passed a detailed resolution to tackle sexual exploitation and prostitution, and their impact on gender equality. 343 voted for, 139 against and 105 abstained. It noted two models in Europe the German/Netherlands 'individual choice, legalised sex work' model vs. the 'Nordic model' that situates prostitution as symptomatic of women's continued inequality and discrimination and incompatible with women's human rights, dignity and equality. It posits that prostitution is not inevitable and that both entering and remaining in prostitution are often linked to poverty, marginalization, violence and abuse. It argues that prostitution has a broader negative impact on society and on male/female relationships.

A 2004 study by the British Home Office reveals that as many as 85% of women in prostitution report physical abuse in the family, 45% report sexual abuse and the murder rate for women in prostitution is 12 times that for women in the general population. Various studies find significant levels of entry into prostitution under the age of 18 and reasons for entry commonly include homelessness, poverty and

addiction. Heather Harvey of 'Eaves for Women' argues that decriminalization of the whole sex industry, (buyers, pimps, managers included) has not made women safer. Experience has found that legalisation leads to an increase in prostitution, trafficking and related crime - hence both Germany and Netherlands backtracking on this approach. The whole issue of crime related to such activities was aptly summed up in the words of the parents of a recently murdered sex worker, "To think the best we can do for these women is giving them a safe place to sell their bodies is a joke. There is no such thing as a 'clean safe place' to be abused in". Heather feels that the strongly argued position that the best thing to do is to acknowledge prostitution as an inevitability or better still as a valued public service and work like any other and is not right and that what needs to be done is try and make the women in it a bit safer and a bit less stigmatized.

The Nordic model moves the stigma from the women who are selling to the men who are buying and the managers and pimps who are profiting. Sweden decriminalises the exploited seller, offers support and exit programmes but



criminalises the purchasers and procurers. That is what should be done to act as a deterrent and reduce the demand. Ironically, since 1999 many activists urged India to follow a similar 'demand reduction' strategy, explicitly penalising the buyer. Demand reduction is also enjoined by the 2000 Palermo Protocol supplementing the UN Convention Against Transnational Organised Crime to which India is a signatory. Today, the Swedish model stands vindicated adopted by Norway, Iceland, Finland, Ireland, Russia, Philippines and Korea.

What this actually conveys is that women sex workers should not

be branded as criminals and there should be increased investment and support to help prevent women entering prostitution. There should be access to specialist support for women who wish to exit prostitution and this should include access to alternative education, training and employment avenues. It also means that there should be a determined attempt to reduce demand for prostitution and that law enforcement measures if any should be aimed at pimps, managers and buyers and not at the women in prostitution.

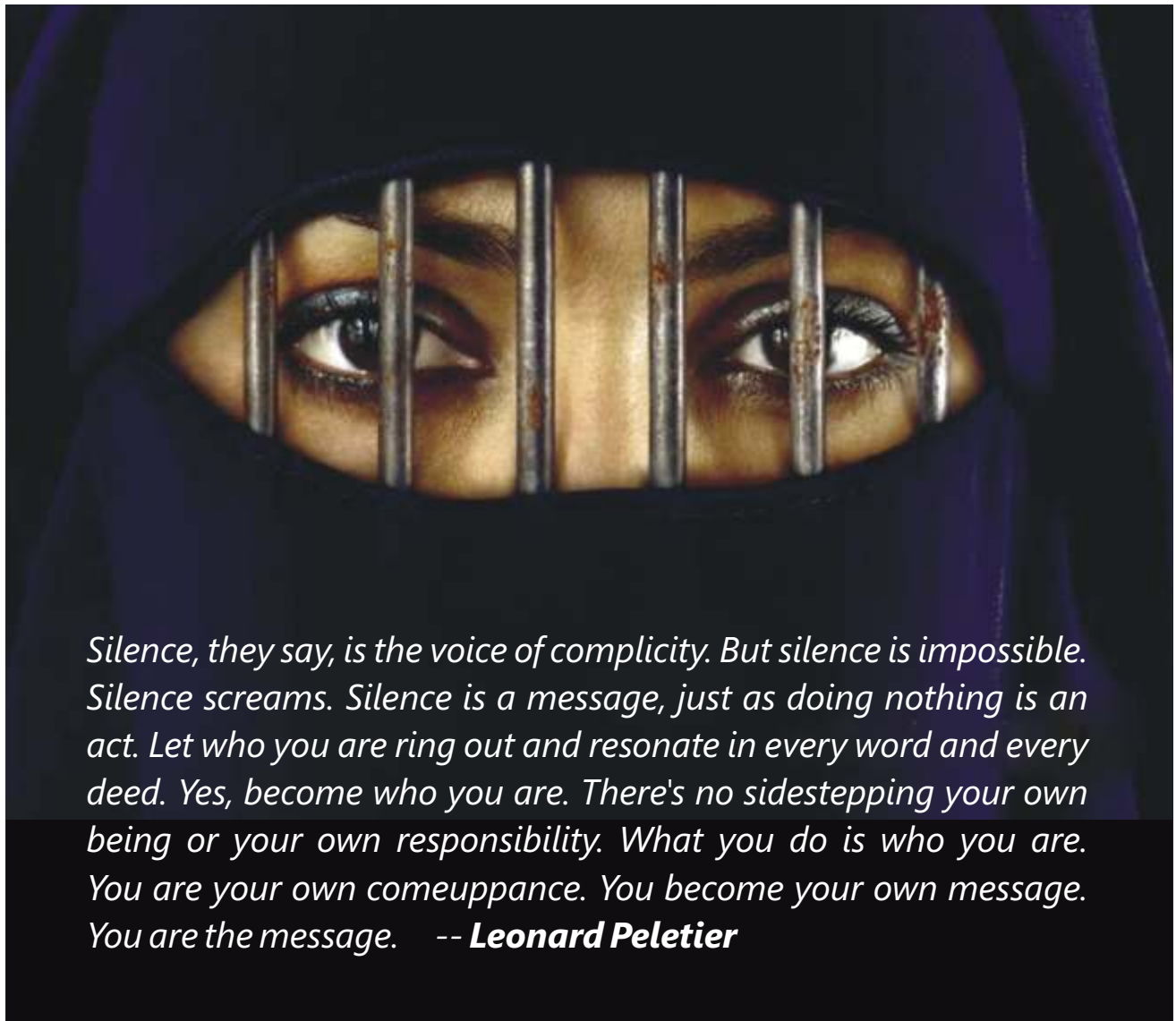
Better laws, implementation, policing, support systems for women's safety and sexual abuse prevention are required as is, above all, a change in the male mindset. If respect for bodily integrity is interpreted to include the right to barter it in commercial transactions, this tears all intimacy out of socially legitimate relationships. The current battle to secure bodily integrity, including the battle against marital rape, can scarcely succeed if we sanction the willful sale of the body. Legalisation of prostitution benefits an already discredited business model and imposes cataclysmic social costs.

We may conclude with Shrii Sarkar's word, "Because of injustices against women with respect to their social rights and because women are economically crippled, a section of women is compelled to take to prostitution.



Aachen a red light district in Germany

Although there are many causes of this profession, these are the main two. Ananda Marga recognizes that women are as dignified human beings as men. Ananda Marga, in addition, wants to encourage women to be economically independent of men. The system, in which characterless men swagger about in society while fallen women are denied proper opportunities despite their sincere desire to lead an honest life, can never be supported by justice. Women who desire to lead an honest life must be given a respectable place in society.” And the only way to end this social injustice caused by gross economic inequalities of the present age is to introduce PROUT.



Silence, they say, is the voice of complicity. But silence is impossible. Silence screams. Silence is a message, just as doing nothing is an act. Let who you are ring out and resonate in every word and every deed. Yes, become who you are. There's no sidestepping your own being or your own responsibility. What you do is who you are. You are your own comeuppance. You become your own message. You are the message. -- Leonard Peletier

Labour Reforms or Labour Repression

Capital is set free so that it can exploit the global reserve army of labour and reduce the overall collective bargaining power of people/labour vis-a vis capital.

* Surendra Pratap

The new NDA government is moving fast towards amending existing labour laws. Notifications are issued and comments are invited on the amendments proposed by the government on Minimum Wages Act 1948, Factories Act 1948, Apprentices Act, 1961, Labour Laws (Exemption from Furnishing Returns and Maintaining Registers by Certain Establishments) Act, 1988 and Child Labour (Prohibition & Regulation) Act 1986. In the meantime the BJP ruled state government of Rajasthan has also taken a major stride towards labour law “reforms” that are anti-labour. It is important to mention here that the labour movement in India is also demanding labour law reforms for a long time. But the labour movement demanded a labour law reform targeted to unify various labour laws, end the multiplicity and inconsistency in various provisions in various labour laws, and upgrade the labour standards. This issue was discussed at various forums and meetings like Indian Labour Conference and the working groups formed by the Planning Commission.

However, it is ironic that the views and demands of trade unions were completely ignored by the governments. The proposed

amendments are mainly targeted to address only employers' demands and have very little concern for demands raised by labour and trade unions. Therefore they may lead to downgrading the labour standards and reducing the collective bargaining power of labour. This motive is clearer in another policy initiative wherein in the name of ending so called inspector raj all the ministries are directed to shift to a system of self-certification of adherence of official norms by all companies, barring those engaged in activities that are regarded as hazardous or involving risk. The Department of Industrial Policy and Promotion (DIPP) has clearly said

that no inspection of business premises and factories should be done unless it is approved by the head of the department. This directive is issued to deal with the government's concern that the inspectors from the labour department, central excise and state VAT authorities, and those dealing with boilers, pliant tools of industry as they are, are still seen as major headaches by businesses.

Therefore it is very much clear that the government is highly concerned with the profit accumulation of the investors/employers and wants to give them a free hand. But what are the obstacles to unbridled profit



IndustriALL Global Union and Korean Metal Workers' Union call to stop Samsung labour repression

accumulation? They need to pay taxes, they need to follow environmental and other OHS (occupational health and safety) standards, they need to pay wages and follow labour standards. But if all of this is just a headache for the investors, something they think of hurdles in their way of extracting profits, then what is the value of these investors/employers to the society? Why do we need them? Who is going to benefit from such development?

Let us also remind ourselves of a rare kind of judicial self-criticism emerging as a kind of warning on this issue. A Division Bench of Justice G S Singhvi and Justice A K Ganguly in its two separate orders in 2010 cautioned that the attractive mantras of globalisation and liberalisation are fast becoming the *raison d'etre* [purpose of existence] of the judicial process and an impression has been created that the constitutional courts are no longer sympathetic towards the plight of industrial and unorganised workers, and that there will be precarious consequences for the nation if the constitutional imperatives are diluted to promote the so-called trends of globalization.

It is clear that the agenda of so-called labour law “reforms” is closely linked with the neo-liberal model of economic development. Therefore to articulate what kind of labour law reforms are needed in India, it is necessary to look at: a) what kind of economic development is promoted by the government and what results it has already produced and is it worth justified to tear down labour laws to promote and support such kind of development; b) What kind of economic development policies and strategies need to be followed to promote more equitable and more democratic society and c) the problems of existing labour law system in India and what changes needs to be done to upgrade the labour standards and increase the collective bargaining power of labour.

The right to organize and



Repressive action against labour in Hong Kong

collective bargaining is the basis of capitalist democracy. The development of society depends on the wealth produced by its own social labour. The nature of social development in terms of inbuilt concerns for the wellbeing of the people depends on the extent of social equality in the ownership and control of means of production and the mechanisms for distribution and redistribution of wealth produced by social labour. In a capitalist society, ownership and control of crucial means of production is generally concentrated in a small elite section of the society and large majority of masses survive only on their labour power. This is not only true for the wage labour but also for the large section of the peasantry (small peasants who live in an illusion of being the owner of means of production but actually the modern market has converted them in to wage labourers on their own fields).

In such situations, the wellbeing of the people depends only on the strength and power of collective bargaining of the masses at different levels—at the level of a production unit, at the level of industry, and at the level of policy making. It is on this background that the right to organize and collective bargaining becomes a broad social and political issue. It is so important that the extent of freedom, space and smoothness of collective bargaining can be considered as a barometer to measure how democratic a society

is. We cannot imagine a capitalist democracy and civilized society without right to organize and collective bargaining.

The meaning of civilized society is a society where at least survival (allowing for different levels of survival at different levels of socio-economic development) is fully ensured for all; and the workers and the people at large can effectively exercise their powers of collective bargaining to ensure redistributive justice for further improvements in their living standards and working conditions. If the survival is not ensured, then the workers are virtually thrown in the conditions of slavery and it drastically reduces their collective bargaining power. The importance of labour laws on wages, working hours, job security, social security, occupational health and safety and other working conditions is that it sets the base level for collective bargaining. The greater collective bargaining strength and improvements in the working and living conditions of organized sector workers was achieved primarily due to this factor.

Sacrificing democracy for profit accumulation

In the new international division of labour, shaped by the global market 'value chains', major section of industries are locked in lower levels of 'value chains', and they are ruthlessly exploiting the labour to



Forced labour protestors Brazil

ensure super-profits to transnational corporations along with capturing an attractive profit for themselves. In any case, a very small amount of profits generated remains in the country and the rest is transferred to developed countries; for example in electronics industry total value added in the country is only 10%. Huge share of profits generated is captured by the transnational corporations by virtue of their control and monopoly on crucial technologies and crucial components. This situation may not change without a great focus on basic research in all fields of science, and in crucial fields like metallurgy. In India there is no focus in this direction, the budget for research and higher education is dismal and decreased in the recent budget and the conditions are becoming worse with privatization of education and contractualization of academicians engaged in research and teaching.

Moreover, in regime of the World Trade Organisation, the capital is freely mobile, i.e. there is no surety that the FDI coming in country will remain for long time. If the multinational corporations see opportunity for better profits in some other country, they may shift their investments from one country to other in no time, creating mass closure of factories and mass unemployment. For example,

hundreds of factories were closed down in Mexico and their orders went to China and similar impacts were felt in Philippines and some other countries as well. Recurrent crisis is inbuilt in this growth model. During the recent international financial crisis, according to government data, more than 500,000 jobs were lost in India in export-oriented sectors alone during the last three months of 2008. Many scholars believed that these figures were highly underestimated. The Financial Express reported that unemployment estimates for the first quarter of the financial year in 2009 show a total of 1.71 lakh job losses. The data shows withdrawal requests from the Employees' Provident Fund Organization (EPFO) between April and June touched a record 31.51 lakh, indicating large-scale layoffs as well as a severe cash crunch among workers.

It is evident that globalization brings all sorts of uncertainties. Sustainability of development and jobs created by foreign investments are uncertain; job security at workplace is uncertain, incomes in traditional occupations are uncertain, income in agriculture has become highly uncertain, even the life of the workers is always in uncertainty due to increasing number of environmental disasters, drastic increase in occupational

health and safety problems, increasing number of epidemics caused by new diseases and drastic increase in crime and accidents. The so-called liberalization (i.e. corporate looting of the public sector economy) is consciously and unconsciously throwing everything in uncertainty to ensure certainty of profits to the capital; promoting casualisation or temporary employment in every sphere of life to ensure sustained profits to the capital. It is also reducing the power of the people to fight against their vulnerabilities. Deregulations at national level and regulations at international level are reducing the capacity of the people to bargain with their nation states.

Capital is set free so that it can exploit the global reserve army of labour and reduce the overall collective bargaining power of people/labour vis-a-vis capital. Informalisation and scattering of the industrial workforce further reduce their income and collective power of the working class. States are moving out from its welfare functions and are abolishing subsidies to the people which make working class entirely dependent on the capitalists. Labour laws are amended to reduce the overall collective power of the workers and compel them to virtually work in slave labour like conditions. Moreover, in the capitalist global village, the Asian community life based on mutual cooperation is abolished and the safety net offered by joint family and community is lost. The fate of every individual is now controlled by the market, and the market teaches everyone to care for only him or herself and survive or perish alone without getting any support from the community. The kind of social security systems initiated by the government are also in the same line - if you can afford it, you can get minimal social security and if you are unable to buy you are poised to face a hell on this earth.

Does it not resemble the age of barbarism? It is certainly different, since unlike the age of barbarism,

this is unimaginably higher stage of development with problems of overproduction rather than scarcity and also unlike earlier, it is well-planned and systematically imposed by the corporate capital for profit motives. Therefore, we can call it the age of modern barbarism. The vulnerabilities of the people, in this age of modern barbarism are growing to the extent that not only large number of poor people are compelled to live in hell of chronic poverty and dying of hunger; but also they are compelled to opt for suicides. In one decade from 1997-2007, more than 182936 small-marginal farmers committed suicide in India. Large number of suicides of industrial workers, for example in Tirupur, also came to the fore.

This development looks more like destruction

It is being promoted that pro-industry policies will boost foreign investment, accelerate growth and generate more employment. Working class is told to make short-term sacrifices for a better future. Media often call this a 'bitter medicine' which working class should be forced to swallow for the 'good of the nation'. Let us check what two-decades of neo-liberal policies have brought to the workers.

Job-less growth

- Indeed, Indian GDP grew at an exceptional rate during the last two decades. There was a boost in foreign direct investment (FDI) as well. However employment growth remains dismal.
- The share of agriculture in GDP decreased drastically, but the share of agriculture in employment still remains about 56 %. It means the economic growth is not creating enough employment so that workers are tied up in the unprofitable agricultural sector in which the government invests less and less and encourages corporate takeover of this sector as well.
- Employment grew at 1.84 per cent per annum during 1993-94/2004-05, as against 2.02 per cent in the

preceding ten year period. During the period 2004-05/2009-10, employment growth, has been abysmally low, 0.22 per cent per annum. While GDP growth rate was about 5 per cent during 1983-84/1993-94, rose to about 6.3 per cent during 1993-94/2004-05 and accelerated to as high as 9 per cent during the period 2004-05/2009-10, when employment virtually stagnated.

- It is interesting to note that from 1999-00 to 2004-05, the total employment in the economy increased from 397 million to 458 million. In organized/formal sector total employment increased only by 8.5 million during this whole period (from 54.1 million to 62.6 million), and moreover all this increase in employment in formal sector was also of informal kind. Informal jobs are temporary jobs where work is not steady, workers have no benefits and where subcontractors exploit the workers and the outsourcing company escapes the blame. This was combined with informalization of existing employment in formal sector. It means the workers who were earlier in better conditions were also thrown in precarious working conditions and low wages.
 - Between 2006 and 2010, total employment grew by only 0.1 per cent while labour productivity grew by more than 34 per cent.
 - During the period 1995-96 to 2000-01 about 1.1 million workers were thrown out of their jobs.
- Slave labour like conditions*
- Hundreds of the Special Economic Zones (SEZs) that have come up and coming up are declared public utility services under Industrial Disputes Act, where strikes are virtually prohibited. Since collective action is the only weapon of the working class, it makes unionizations meaningless.
 - No one is allowed to enter the SEZs without formal permission. Therefore it becomes highly difficult for trade unions to organize the SEZ workers.
 - Major amendments in labour laws

for SEZs are proposed including amendment in trade union act and granting exemptions in various labour standards.

- The SEZs are put out of the purview of the state labour departments and the power of labour department is virtually transferred to SEZ development authorities that include the representatives of private developers of the zones.
- There is no provision in the SEZ Act for providing regular employment to those who lost their livelihoods.
- In the name of building 'comparative advantage' for attracting more and more FDI, relaxation in labour laws and provisions for self certification are being provided to more and more industries, inspections under labour laws are prohibited and open violations of labour laws are rampant.
- Whenever the workers attempt to exercise their right to trade union and collective bargaining, they face brutal repressions.
- Now a new drive is set to be started for establishing large numbers of huge National Industrial Manufacturing Zones (NIMZs) along Delhi-Calcutta and Delhi-Mumbai corridor and for this huge amount of agriculture land is going to be acquired.
- All NIMZ units will be declared Public Utility Services on permanent basis. In the initial draft it was proposed that NIMZs will be exempted from the applicability of all important labour laws and it was also proposed that the right to join unions in NIMZs would be confined to the workers drawing salary below a certain limit. In final draft these clauses were removed, but situation still is not very clear.

Hell of Poverty

- Only about 3 % of total workers in India are the formal workers getting the social security benefits. Informal workers constitute 97% of the workforce and do not get any social security benefits. Why they are informal? And why they are poised

to suffer? Is it not true that they are deliberately made informal by not covering them under labour laws?

- About 836 million or 77 per cent of Indian population are living below Rs.20 per capita per day. 88 per cent of the Scheduled Castes and Scheduled Tribes, 80 per cent of the OBC (other backward castes) population and 84 per cent of the Muslims belong to this 'poor and vulnerable' group. About 79 per cent of the informal or unorganized sector workers belonged to this group. 75% of the prisoners in the jails of the country are SC, ST and Muslims.

- It is also important to note that the total employment in the Indian economy increased from 396 million to 456 million between 1999-00 and 2004-05, but there was no significant increase in formal employment and this entire increase in the employment has largely been of informal nature. The trade union density, i.e. the percentage of total workforce unionized is only 6.46%. Approximately 73 million out of 173 million wage earners throughout India do not receive statutory minimum wages.

- In the phase of liberalization, in India, the share of profit in the total national income is drastically increasing and share of wages is drastically declining. This reflects on declining collective bargaining power of labour.

Disasters and Deaths

- The current phase of globalization has created a new international division of labour shifting the labour intensive, hazardous to health and environmentally costly manufacturing operations and other works to developing countries, particularly in Asia. This phenomenon has actually converted less developed countries into pollution havens for dirty industries. The share of dirty industries in total FDI in India was 51 percent in 1991-2000. Of these 27.4 percent was in energy, 4.5 percent chemicals, 7.5 percent transport, 5.5 percent metallurgy and 3.5 percent in food processing, all classified as Red or

most polluting industries, while hotels and tourism having 1.7 percent and textiles 1.2 percent came under orange industries. The largest inflow to approvals of foreign investment was in the dirty industries chiefly chemicals.

- India's 75000 km of long coastline has already been converted into a destination for the waste disposal of the entire world. Lead Ash, Battery scarp, Zinc ash, waste oil and old ships laden with asbestos are increasingly reaching here. India is importing over 70,000 MT Zink waste and 50,000 MT lead waste through its 7 major and 100 minor ports. Huge amount of plastics and metal waste are coming into India from Australia, Canada, UK and USA apparently for recycling. Indian coasts are now emerging as world's largest ship breaking yards. This is only the tip of the iceberg and shows only the trend. The complete picture is really scary. The pollution content ratio of India's trade increased from 0.480 in 1985 to 1.38 in 2000.

- Only in three years between 2006 and 2009, the number of hazardous industries increased many folds and the number of workers employed in hazardous industries increased from 324437 to 1949977.

- According to ILO estimates, around 403,000 people in India die every year due to work-related problems, i.e. more than 1,000 workers every day or 46 every hour die due to occupational health and safety problems. The current burden of accumulated occupational diseases in India is estimated to be at around 18 million cases.

- ILO reports an estimated 40,133 fatal accidents in India. ILO also estimated 2,61,891 fatal work related diseases. Another estimate claims 924,700- 1,902,300 incidences of occupational diseases per year 121,000 deaths caused by occupational diseases per year.

- Labour department is completely paralyzed by way of downsizing the size of the staff. There are only 2642 Safety Officers, 604 Inspectors (against a sanctioned strength of

938) and 35 certifying surgeons (against a sanctioned strength of 94) in the country.

- The state's attitude towards occupational health and safety in industries is also reflected in its budgetary allocations also. In India, only 3 percent of GDP is spent on health care and almost 75 percent of it goes to the curative health. As for as occupational health and safety is concerned, the government expenditure on it is almost negligible.

We need pro-worker labour law reforms

Most of the South Asian countries inherited the labour law system of the colonial period, with resulting serious problems in terms of a multiplicity of labour laws with serious inconsistencies. In India the labour movement raised the demand of uniform labor laws many times, but no serious attempts were made by the government in this direction. Every new law and every new amendment increased the complexities further, rather than resolving it. This Indian system is probably one of the worst kinds of labour law systems in the world. There are about 43 labour laws enacted by the central government and hundreds of labour laws enacted by various state governments. Many provisions of labour laws are inconsistent to the provisions of other labour laws. Applicability of various provisions provide number limits (size of establishments in terms of No. of workers engaged) so different to each other and without any sound logic.

For example, the Minimum Wages Act applies to all establishments and all workers; but the Payment of Wages Act applies only to those establishments with 10 or more workers, and also only to those workers getting wages less than Rs 18000 per month. Similarly the Industrial Disputes Act, 1947, is applicable to all enterprises for the settlement of industrial disputes. However protective clauses pertaining to layoffs, retrenchments and closures- Chapter-VA and

Chapter-VB have limited applicability. Chapter VB does not apply to any establishment employing less than one hundred workers, and Chapter VA does not apply to any establishment employing less than 50 workers. Does it not appear the product of either the intellectual bankruptcy or a very clever design to divide and exploit the vulnerabilities of labour and maintain dominance of capital over labour?

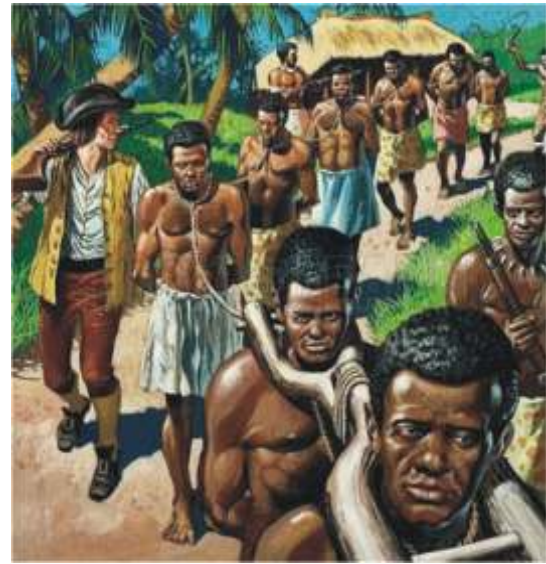
Further, if we look at the general picture, only a tiny section of workforce is protected by the labour laws and has guaranteed space for collective bargaining in well defined legal boundaries. According to the Fifth Economic Census (1999) more than 97 percent of the enterprises employ less than ten workers, and most of these employ less than five workers. Therefore, protective labour laws apply to only less than three percent of the enterprises; and in rest of the 97 percent enterprises only Industrial Disputes Act (minus its protective sections like section VA, VB), Minimum Wages Act, the Workmen's Compensation Act, Equal Remuneration Act, and the Shops and Establishments Act (enacted by each state separately) and some pieces of labour legislation enacted for specific occupations are applicable.

The Trade Unions welcome the willingness and initiative of the government towards reforming the labour laws; however, they strongly oppose the piecemeal reforms targeted to downgrade labour standards. They demand an integrated approach in labour reforms, targeted towards bringing uniformity in labour laws, extending universal applicability and towards overall improvement in labour standards. The views and demands of the trade unions on this issue, as listed in the report of working group of planning commission on labour law reforms, are as follows:

- Labour laws should be applied universally and there should not be categorization like applicable to 5-

10 or 20 employees.

- Instead of having too many labour laws, these should be rationalized in 5-6 groups.
- There are so many definitions in the labour laws and all are different for different laws. Definitions should be one and applied to all laws uniformly.
- There is no Act for protecting the collective bargaining by workers and strikes have been declared illegal by the Courts. Sometimes conciliation is not the proper way to redress the grievances and provision of strike (Right to strike) should be incorporated in labour laws, though it may be the last resort. There should be a provision that if 2/3rd or 3/4th (or any such number as may be decided) of workers decide to go on strike, it cannot be declared illegal.
- Chapter V (b) of the Industrial Disputes Act, 1947 mentions about number of employees upto 100. In the era of computerization numbers of employees per unit are reducing so the law should be applicable to all without restriction of numbers.
- There should be a law for migrant labour. Migrant workers are not provided even minimum wages and they should be protected.
- The system of contract labour/casual labour in Government departments should be abolished.
- Due to already overburdening of judicial system, a separate independent judicial system for labour issues may be created, instead of handing over power to Labour Department
- There should be a comprehensive codification of Labour Laws.
- Without referring to the 'decent work' agenda of dignified labour, the problem of labour cannot be addressed.
- There should be fixation of National level Minimum Wage for simplicity and to avoid disputes.
- Suggestion of payment of wages through cheques can work provided every worker has a bank account and is acquainted with the procedures involved.



A painting of not so distant slavery

- The enforcement machinery is inadequate for implementing labour laws.
- Planning Commission should develop a tripartite mechanism by which they can discuss the issues of labour reforms. If the Planning Commission is dissolves some other body should hold public debates on these issues rather than they being decided by the fatwas of corporate financed ministers in state and central governments.
- The definition of 'workmen', as provided in the Industrial Disputes Act, 1947 should be applicable to all labour laws.
- The implementation machinery for the labour laws, i.e. the Labour Department should be provided more teeth and it must have stringent penal powers for non-compliance of labour laws.
- No contract labor should be employed wherever the job is permanent.
- The concept of self-certification by employers is not acceptable.
- There should be amendment in the Payment of Bonus Act, 1965 to remove the ceiling.

In the name of increasing competitiveness to attract investments and need for flexibility demanded by the employers, the rights and lives of workers cannot be sacrificed. Is it not advisable and justified that India should come out of WTO and move towards a development strategy targeted to equitable and democratic development?

The writer is with the Centre for Workers Education, New Delhi.

Nuclear Revolution In A Nutshell

Whatever inspires one with love for suffering humanity, animals and plants, gives one the inspiration to dedicate oneself and to sacrifice and undergo hardship fighting for exploited humanity, gives one ideas about how to fight or how to solve a problem, how a particular type of exploitation work are all proto-scriptures.

* Prof Michel Chossudovsky

Today revolution is in the minds of many, as economic inequality reaches unprecedented levels of injustice and as the world economy shows signs of further crisis due to the recent crisis in the Chinese economy. What we have seen in history with various political revolutions and what we have seen in recent times with colour-coded revolutions scripted by Western powers offers little hope for meaningful change. At the same time there are realizations of the need for a revolution in various intellectual disciplines due to the ongoing crisis of civilization that has brought humanity to its present state. There is in addition a need for a revolution in the realm of economics, ecology, *weltgeist* (collective psychology) and agriculture which has been acknowledge by many. The advocates of these other forms of revolution generally shy away from facing the necessity of a revolution to end the current political and economic order of global capitalism. Shrii Prabhat Ranjan Sarkar integrates these various types of revolution seen at various times in history into a holistic, comprehensive revolution known as Nuclear Revolution.

Shrii Sarkar reveals three major

aspects of revolution known as *shastra*, *shastra* and *astra*. *Shastra* means scripture generally but actually means, *Shasanat tarayet yastu sah shastrah parikiirtitah* that which liberates one physically, psychically and spiritually by rationally inspiring one to dedicate oneself to a structured code of discipline. *Shastra* denotes that which protects the physical, the metaphysical and the spiritual existence of suffering humanity. *Shastra* means the effort to control exploiters and their mafia by physical force like slapping, pushing or pinching, etc. Various forms of civil disobedience such as morchas, bandhs are also collective forms of *Shastra*. That is, in *shastra* there is physical contact and every possibility of shedding blood. *Astra* means to control or dominate others by using a weapon like a stick, knife, gun, etc. Here bloodshed will almost always happen.

What are the scriptures of revolution? Whatever inspires one with love for suffering humanity, animals and plants is a proto-scripture. Whatever gives one the inspiration to dedicate oneself and to sacrifice and undergo hardship fighting for exploited humanity is a proto-scripture. Whatever gives one ideas about how to fight or how to solve a problem, how a particular

type of exploitation functions is also a proto-scripture. Ultimately however, the question is liberation both internal and external, both individual and collective. To liberate the mind from debasing tendencies is a practical reality of spiritual meditation. To liberate Consciousness (Atman) from identifying with and being dominated by lower levels (kosas) cannot be done by an ordinary scripture. Revolution as we have seen involves changing the collective psychology. To change the psychology from warrior to intellectual or to capitalist is merely a change in the surface of the collective mind. To evolve higher levels of mind and to create new, elevating and benevolent flows in the collective mind requires tremendous psychic and spiritual energy or shakti. The very purpose of meditation is to acquire such shakti for such a true revolution.

Spiritual Revolution

Let us take a closer look at the definition of revolution of PROUT.

Tivrashaktisampatena gativardhanam viplavah.

[Revolution is the application of tremendous force to accelerate the speed of the social cycle.]

How does an ordinary person acquire this tremendous kind of force. The fact is that even the most

powerful revolutionary personalities are often unable to move a society even towards evolution let alone revolution as seed in the cases of Bhagat Singh, Blanqui, Che Guevara and others. Here one must be clear about energy, power or shakti. Energy of the universe is something we know to some extent. But the radiant spiritual energy that could move a young peasant girl like Saint Joan of Arc to lead an army to liberate her country from British rule, the omnipotent divine love that could lead an ordinary scholar like Chaitanya Mahaprabhu to become transformed into a revolutionary of divine love who could even make the extremist Pathans of Afghanistan dance, singing the Lord's Name is beyond the imagination of most people. This is the kind of energy that can create a true revolution or nuclear revolution.

The term “*shakti sampat*” in Tantra, refers to the descent of spiritual energy due to divine grace. This is a mystery or fantasy to ordinary people but to those initiated into Tantra meditation it is a practical reality. This spiritual energy strikes at the primordial spiritual force at the base of the spine. Tantra refers to “*tiivra*” or “tremendous” amount of grace as the type of grace that can radically transform a person in a very short period of time.

Most of the time, our mental energy is wasted in countless thoughts, sentiments, passions, instincts, propensities and so forth. Tantra meditation wages war firstly on all these sentiments that debase us. Secondly Tantra withdraws the mind from all these mental diversions and diverts it towards pure Consciousness (Atman). This gives a person tremendous power for moral, ideological, cultural, economic and political revolution. When one's mind starts to merge in that pure Consciousness one starts to realize divine love which is the most powerful force in the universe. By this love one comes in contact with the Supreme Beloved deep within



the core of oneself. Then that Supreme Beloved works directly through one's body. Then one becomes an instrument of divine power that can create a nuclear revolution. That Supreme Beloved is the Nucleus of the physical, psychic and spiritual worlds. This is why Shrii Prabhat Ranjan Sarkar says in 'Talks on PROUT' that nuclear revolution means “controlling all the three nuclei of the universe physical, psychic and spiritual.”

Now when we are talking about nuclear revolution, we are talking about *tiivra* (tremendous) descent of spiritual energy (*shakti sampatena*) on the level of the collective mind. When any small group of people or even an individual endowed with tremendous spiritual power (*shakti*) is able to create a powerful current in the collective mind this paves the way towards revolution. This involves accelerating the evolution of higher levels of the collective mind. The first is the subliminal level (*vijinanamaya kosa*) which is the realm of spiritual wisdom and spiritual discrimination which alone will enable society to stop being manipulated by capitalist propaganda and mind-control techniques. The second level of the collective mind that needs to be developed is the subtle causal level (*hiranmaya kosa*) which is the realm of the raptures of divine love. When this layer of mind is developed in the collective mind, no longer will

religious hatred, violence and dogma plague human society.

Kiirtana or singing the Lord's Name with intense longing in a group dedicated to creating a spiritual matrix (*mandala*) of divine love around the Supreme Beloved (Baba) has the power to launch such a revolution. Such a group is called Baba Pari Mandala Goshti. However this potential of kiirtan to create a spiritual revolution that can explode like a volcano into the cultural, economic, social and political spheres has thus far been unutilized in human history. This is why Shrii Sarkar has said that “NOW is the time has come to manifest the glory of kiirtana.” There have been many mantras or empowered incantations that have been used in the past. The kiirtan mantra of the present is “*Bábá Nāma Kevalam*”. Try and see the power of this mantra for yourself and then use it to liberate yourself, your samaja (socio-economic bio-region) and this planet.

The Native Australians connected with the Tantra of the Austriacs of India developed techniques of spiritualizing landscapes with spiritual energy which are called *Svatantra Kśétras* in Sanskrit. *Svatantra* or freedom comes from the words “*sva*” + “*tantra*”. *Sva* means “self” and so freedom lies out in establishing oneself in Tantra. When the people of a small region (like a district or *bhukti*) are established in Tantra

internally by conquering all the vices, prejudices, narrow sentiments of the collective mind as well as externally by ending all exploitation, they are truly free. *Ksetra* means “a cultivated field, a sacred spot, a geometrical figure (including a spiritual design called *yantra* or *mandala*), abode or place of origin.” Spiritually a *Ksetra* is only created by creating a direct link with the *Ksetrajina* or knower or witnessing entity of this land. These areas are created when the collective mind of a devotional group (Baba Pari Mandala Goshti) creates a link with the Supreme Nucleus of the Macrocosm through *kiirtan* and then creates a link with the physical and electromagnetic vibrations of an area of land. The general meaning of *Ksetra* is explained as follows

Ksemana tarayet yastu sah ksetrah parikiirtitah

[That divinely blessed place where there is spiritual progress and service that liberates the people in the physical (socially, economically, politically, agriculturally), psychic (cultural, educational, moral, philosophical) and spiritual realms is known as a *Ksetra*.]

Moral Revolution

Moral courage is what we find lacking everywhere and in everyone. To challenge the exploitation, injustice in small ways at certain times itself requires tremendous courage and sacrifice in our current era of silent Emergency. However to have the moral courage to mentally and emotionally face all the suffering caused by exploitation in the world today, to take the determination (*samkalpa*) that by divine grace this will all come to an end by a nuclear revolution is beyond the imagination of most people. Since the Global War on Terror began in 2001, a systematic campaign of fear has been created in every country. To overcome fear completely by the power of spiritual meditation is at the core of Tantra.

Morality does not merely lie in good actions in one's personal life. If one's family, workplace, community or nation is corrupt and is profiting

from the exploitation and misery of others, one is in fact an immoral person. When one nation invades or robs other nations the national wealth is soaked in the blood of those exploited people from other nations. Similarly in one country if the money of the nation comes from the exploitation of various castes or tribes, then that money will fill one's mind with the misery of those people. This is why we find people in rich countries that rob and invade other countries have a high suicide rate and a high rate of violence. This is why rich people in poor countries also are so unhappy and go to so-called gurus.

To launch a moral revolution means to empower people with the courage to take control over their personal lives and become the kind of noble person they have always dreamed of being. Secondly it means to empower them to fight against immorality in their family, workplace and their samaja (state). Thirdly it means to work with them to liberate those who cannot speak or fight for themselves.

Shrii Sarkar began a moral revolution in the most corrupt state of Bihar and in the most corrupt departments such as the Indian Police Service, Bihar Military Police and the Central Excise Department. He forced disciples not just to stand up and stop corruption in their offices, he made them take action against mafias like the coal and timber mafias. This legacy of

moral determination and courage led to the birth of the PROUT movement.

Shrii Prabhat Ranjan Sarkar has revealed the mission of moral revolution saying,

“So your duty is three-fold. Your first duty is to observe morality and to do intuitional practices. Without this you cannot have mental determination. Your next duty is to unite the moralists of the world, otherwise Dharma will not endure. The exploited masses who do not observe Yama and Niyama the cardinal moral principles cannot fight against their own sense of frustration. It is therefore necessary to unite the moralists. This will be your real Dharma. You will become great by doing this, because ideation of the Great makes a person great. At the third stage, you will have to mercilessly fight against sin wherever it has taken root in this world.

You will have to propagate this mission from door to door. No political party or so-called religious institution can bring salvation. Praising God in concerts with drums and cymbals will not bring salvation either, because this will not bring the sinner to submission. To curb the onslaughts of the immoralists today, arms are more necessary than drums and cymbals.”

Psychic Revolution

We have already talked about how newer levels of mind need to evolve



and the level of Consciousness to be raised. Essentially the collective mind is governed by the crude level of mind (*kamamaya kosa*) concerned with the basic animal desires. The subtle level of mind (*manomaya kosa*) is concerned with higher activities of thinking and remembering. This is the layer of the collective mind that need to be made stronger because it is here that rationality, discussion and consensus-building takes place. The tragedy is that the subtle layer of the collective mind is always manipulated by the stronger crude mind and its desires. Through these weaknesses capitalists are able to make people materialistic through the media. While in individual life it is very difficult to develop one's rationality and liberate one's mind from crude desires and from government propaganda, it is next to impossible for the collective mind to do this. This is why the development of higher levels of mind is so crucial for the collective mind.

The next 3 higher levels of the mind are collectively known popularly as the Unconscious Mind or Astral Mind. A more accurate name is Superconscious Mind because here the level of Consciousness is far greater than in the previous stages. The individual superconscious mind, the collective superconscious mind of a social group and the Cosmic superconscious mind are all one. For at this stage of Consciousness, the diversity of many beings is merging in one flow of Pure Bliss. This is why when an individual or society is dominated by this level of mind they become empowered with dynamism and love that gives them the power to overcome all obstacles.

The first level of mind that has to evolve in the collective mind of various societies is the supramental mind (*atimanasa kosa*). It is from this realm that emerge subtle desires such as desires concerning art, music and beauty. It is also from this realm that emerges the spiritual stir or awakening which blossom into a deep spiritual urge. It is because this

layer is undeveloped in the collective mind that the mind of the crowd or other expressions of the collective mind is easily manipulated by government and corporate propaganda. When the collective mind has developed this supramental layer in only a primitive way then it is manipulated by sentimental propaganda that touches deep in the collective mind such as in the case of religious nationalism or fascism.

As the collective subtle mind is gradually evolving along the path of intellectuality, there is an even greater need to penetrate into the realm of pure Consciousness where knower, knowledge and the 'known object' all merge into one. Unless this happens the mind become analytical and obsessed with external differences of caste, religion, nation, species. So long as the mind runs after various material objects or runs after various narrow intellectual ideas or dogmas, there will be divisions, exploitation and war in the world. This is especially the case when it come to the collective mind. So the collective mind not merely has to develop subtler layers of mind but it has to move towards the psycho-spiritual realm where the mind merges in the oneness of Pure Consciousness.

So these are the preliminary tasks to be accomplished in a psychic revolution. But how is this possible? Firstly, the ongoing struggle of countless activists seeking to educate the public, seeking to divert crowds from the path of violence must deepen in the form of a coordinated movement to reduce the influence of religious and corporate dogmas. The collective subtle mind must be goaded and guided onto the path of discrimination to be proactive in preventing harmful events and being prepared to deal with those that rise unexpectedly rather simply reactive to various external events. A good example is a killing. Rather than making it an issue of caste or religion, justice should be secured for the victim. There should be no

question of robbing, raping or killing innocent people just because they belong to the same caste or religion of the victim. In this way individuals by tireless efforts have to try to lift the collective mind from the path of barbarism.

The second primary task is ideological. Ideology has nothing to do with various abstract or dogmatic doctrines. In PROUT, 'Idea' occurs when the psyche or mind attains temporary parallelism or harmony with Pure Consciousness. So Idea is a blissful or mystical state of being and has nothing to do with any thought or concept or even feeling. Such 'Ideas' have been found by Oxford University studies of ordinary people to have occurred a few times in many people's lives. Those who elevate their mind by regular meditation will have such experiences more often. When this experience or Idea is assimilated in our sentiments, concepts, emotions and thoughts this is the start of an ideological process. When this Idea manifests in our personal, family, cultural, social, economic and political lives this is the manifestation of an ideological life. As a result of this ideological process our minds becomes filled with thoughts and feelings arising from the spiritual experience of Blissful Consciousness.

Normally our minds are dominated by the external environment and our ideas come our external experiences and our reflections and abstractions from those experiences. For example from seeing a flower in Spring and feeling its beauty, we develop the abstract, intellectual idea of beauty. Thus normally as a civilization advances, it develops a rich legacy of ideas derived from material experiences. These material ideas are called 'carbonic' because they are derived from experiences of our bodies which are based on carbon compounds. When in an advanced civilization the quantity of these carbonic ideas become very large and when the wisdom (or pure ideology) arising from the primitive

spirituality of its early days dies, this imbalance leads to degeneration and debasement. Such materialistic civilizations become goaded to extreme sensuality and violent imperialism and become demonic in the suffering the cause to other societies and to the environment.

When however the ideological or non-carbonic ideas become dominant in the mind, this can create a psychic and a spiritual revolution. Thus when many groups (Baba Pari Mandala Goshtis) move towards divine love and when the shakti or power generated by that love is used to guide the collective mind away from narrow sentiments and crude passions through elevating sentiments and ideologies, this creates a revolution in the collective mind that is first psychic and then becomes increasingly spiritual or psycho-spiritual.

Cultural Revolution

The term cultural revolution normally reminds people of the horror of the Chinese purges of high-ranking party members by Mao in the 1960s that led to widespread destruction of traditional Chinese culture by mob psychology. By cultural revolution we mean firstly what is normally called a renaissance in western history. This involved the explosive development of different fields in the arts, in material sciences and in the more subtle realms of philosophy, history, anthropology that are called the humanities. The driving force was a movement against superstition, social injustice and dogma and a thirst for intellectual and social freedom. In India there was the Bhakti revolution in which movements of divine love led to the creation of new literature, arts and movements for social equality in emerging languages and cultures of India. In Iran, Turkey, Morocco a Sufi revolution took place in which movements created new literature based on divine love and propagated social equality and tolerance. Similar outbreaks of cultural splendour have been seen around the world in Tang Dynasty China, the

Fourth Dynasty of Egypt and the Mayan Golden Age in Central America.

Currently the great spiritual civilizations, as well as the sublime spiritualities of various indigenous people (adivasis) all over the world are being destroyed by corporate culture of Hollywood, Bollywood, etc. In addition, each year many languages are dying. As per PROUT, culture is the backbone of a society and without a backbone people will never rise to fight against exploitation. This is why cultural revolution is the key to nuclear revolution.

In every language, PROUT seeks to create a Renaissance to preserve and build upon the legacies of each culture and to develop it in the spirit of universal love and fight against exploitation. All of the different aspects of nuclear revolution such as economic, social, political revolution are all propagated through cultural revolution. This is why cultural revolution is the heart of nuclear revolution.

Shrii Prabhat Ranjan Sarkar initiated a cultural revolution in the Bengali language by first inaugurating a grammatical revolution based on the spiritual roots of letters (*biija mantras*) that is currently studied in the modern field of phono-semantics. Through an examination of vocabulary, Shrii Sarkar revealed the multiple meanings of different words, the various dialects, sub-dialects and blended languages and the relevant history and geography related to them. PROUT seeks to replicate this heritage of spiritual scholarship in other languages. Finally Shrii Sarkar created 5018 songs. They expressed His spiritual and social philosophy through the medium of enchantingly tender songs that revealed unknown realms of divine love. To spread this bliss in every language and culture is the mission of Prout's nuclear revolution.

Social Revolution

In reality a true human society has never existed on this planet. All

societies have been narrowly biased towards a particular race, caste, ethnic group, economic class, language or religion. This bias has led to endless exploitation, violence in human history. A true society is defined as *Samánam ejati iti samájah*. Society is the collective movement of a group of individuals who have made a unanimous decision to move together towards a common goal.

While there have been many social revolutions in history that have shaken or broken the various form of social discrimination and exploitation, none of them led to the creation of a new society. In fact in many cases either the original ruling class was left in power or a new ruling class was created that exploited the society anew.

A genuine social revolution is created in nuclear revolution through Neohumanism. Neohumanism expands traditional humanism into universalism or the cult of love for all beings. From the expansion of mind created by meditation, Neohumanism fosters the spirit of rationality. Only someone who has overcome his inner vices by spiritual practice can be rational. Others can only deceive themselves or others with philosophies that only mire society in confusion. With the power (*shakti*) of the divine love that blossoms from spiritual practice, Neohumanism is able to fight all the narrow sentiments that divide and brutalize society. For rationality alone cannot defeat sentiment only by analysis and appeals to reason. A more powerful and universal sentiment is needed to defeat these narrow sentiments. This powerful sentiment does not come from abstract intellectual universalism but from the limitless bliss of divine love.

The sentiments that Neohumanism fights can be divided into several categories. Firstly there is geo-sentiments focusing around a particular place or country. Secondly there are socio-sentiments focusing around a particular social



group. The group can be a race, ethnic group, caste, economic class or religion. Thirdly there is pseudo-humanist sentiment or the doctrine of human superiority over all of creation which has resulted in the massacre of countless plants, animals, rivers, mountains and wetlands. This sentiment that is ingrained in the collective psychology, is right now destroying our Mother Earth. The marvel of mystical love is that it can transform any narrow type of love into a unique variety of divine love. Mystical love enables one to see the ocean in a drop and find the cosmos in a dust particle. This is a practical experience for those who are on the spiritual path.

In this way, rejecting the narrow, diseased forms of love for a particular country, social group or for humanity, Neohumanism creates a universal form of love for that country by finding the Infinite Consciousness in the minutest aspects of that particular country or group. Truly all the forms of nationalism and groupism are distorted and diseased forms of love. When one lives Neohumanism in one's daily psychological life, one learns for the first time how to love not just a particular country but the plants, animals, the rivers and even the rocks. In this way, the expansion of endless diversity will only beautify the unity of society. This has to be experienced by spiritual practice and practiced despite the ordeals of family and social life and

not believed as an intellectual doctrine. This sublimation of human sentiments alone will create a true society for the first time in the history of this planet. This is based on the spirit of eternal fight for social justice and social equality. The spirit of this fight is nothing but the blazing tenderness of infinite justice for each and every entity of this universe.

Economic Revolution

This is the most unique aspect of PROUT's nuclear revolution. One can write a book on this topic alone. The value of economic revolution is rarely been appreciated in history. The revolution in Russia and China of the last century had certain common features. Both revolutions took place when the nations were being attacked by foreign countries (Germany and China), when in the ensuing breakdown various factions emerged that fought for power. Furthermore both countries made the mistake of trying to achieve political power through a military revolution before having begun their struggle for economic revolution. As a result when the communists came into power they had to force their economic ideology on the people and the people were unwilling to accept it, which resulted in great atrocities. The reason the people did not accept it is that the economic theory of communism was undeveloped by practice and was based on rudimentary flaws. This led to confusion, anarchy, frustration and atrocities.

PROUT's vision of economics is that it is the science of removing physical, psychic (psychological, emotional, philosophical) and spiritual suffering. Secondly PROUT is committed to the maximum utilization of all the different potentialities of these 3 realms. Traditionally various religious and economic doctrines had only spent time trying to utilize only a few aspects of usually one of the three realms of materiality, psyche and spirituality. Thirdly PROUT is committed to rational distribution of these resources for the welfare of everyone. PROUT's approach is to guarantee the minimum requirements for all, guarantee maximum possible amenities for all and guarantee extra-special amenities for people with special talents.

PROUT's economic revolution is a struggle for economic democracy. In every country people have no control over how their local resources, local ecology is utilized. Either government bureaucrats or corporations control their lives. So PROUT is the fight of every community, every region (samaja) for economic freedom from slavery to outsiders. Through creating networks of cooperatives, PROUT seeks to create collective economic plans for every block (of each district). This grassroots economic planning enables the people to decide how they want to develop their own lands, gives them the yearning for the freedom to live those dreams and emboldens them to fight to free their lands from government and corporate control.

One strategy that has been used is that of Autonomous Zones (*svatantra ksetra*) which is an undeveloped aspect of PROUT is thus far. In the state of Chiapas, Mexico the Mayan indigenous people who had been suffering centuries of exploitation and abuse by the Spanish speaking elites created the Zapatista movement. This movement occupied various parts of their land by media campaigns, mass protests, physical

intimidation and sometimes armed struggle. In these autonomous zones they created their own laws as per their own culture and spiritual traditions, created their own school and other institutions and ended the exploitation by outsiders considerably.

However PROUT is committed to liberation of every socio-economic region or samaja. Through movements for cultural revival, a foundation is created for the struggle for economic svaraj (sovereignty). Even more crucially, the liberation struggles of each samaja are coordinated in solidarity with the struggles of nearby samajas on the same continent and around the world. This is PROUT's vision for international economic revolution in a nutshell.

Political Revolution

Capturing military power and control over the government has been the aim of most revolutions. From a PROUT point of view control over the government is not a revolution. Political power should be the manifestation of moral power in the administration of a region. Hence controlling a country is not the task of political revolution. Making the administration of the land into a means to spread morality, justice and equality is the purpose of political power. Thus, political power does not flow out of the barrel of a gun but out of the heart of a moralist on fire with love for suffering humanity.

Most importantly, as per PROUT, the political authorities have no right to interfere and control the economy. Their only economic duty is to prevent the rise of capitalist exploiters and to provide the infrastructure needed at the block level as per the people's block-level plans. Furthermore the vision behind these economic plans is to develop the culture and spirituality of that block. Hence the entire focus of a government is towards the local region rather than vice-versa and finally the motivation comes not from profit but from the bliss of spiritual life.

Based on this vision PROUT's political revolution calls for a World Government. Since September 11th 2001, a Global War on Terror began. On September 28, 2001, the United Nations passed a resolution forcing all members to create anti-terrorism laws. Most nations around the world responded by creating special laws that gave the government special rights to suspend all political liberties in case of an emergency or as part of the struggle to fight terrorism. Most recently the war is predicted to last for the next 80 years. In other words in the name of fighting terrorists (often sponsored by various governments) the people of each country are made to live in a climate of fear and their political rights are being taken. This is what has been called an International State of Emergency.

In India for example for the last decade we have seen what has been called a 'silent Emergency.' Those who protest are being intimidated by goondas, threats of arrest and by smear tactics in the media. Even the ancient law of sedition not used since the era when the British persecuted Indian freedom fighters has been revived. The goal is to create a police state in every country as part of a mission of a Global Police State. To help further this plan, the current Global Economic Depression has been created so as to create a climate of fear and panic. In addition fascist or religious extremists are being supported by capitalists in each country.

There are many who do not want a World Government. However if humanity remains chained to nationalism, the coming centuries will be as bloody as the last century as new economic empires will take over from the dying American economic empire like the Chinese empire. Then once again, nations will suffer from the imperialism of this new superpower. The evil of nationalism has been proved countless times throughout history. So long as humanity remained chained to the doghouses of separate nations, it can never

become free from the Global Police State. Humanity has a clear choice Global Tyranny of the Corporate Police State or Global Democracy based on local economic democracy and revolutionary spiritual leaders (sadvipras) chosen by suffering humanity. The movement towards this spiritually based global government starts with a Global Bill of Rights to safeguard the economic svaraj of every bioregion (samaja), to prevent the abuse of any minority anywhere in the world, to end the horror of imperial wars and colonialism and to safeguard the rights of plants, animals and the Earth itself.

The political aspect of nuclear revolution does not end here. Human beings of different species exist on other planets. Through Neohumanistic love a universal family of all human beings and all plants, animals and the environments of the planets will be created called Ananda Parivara or Family of Divine Bliss. The mission to spread out the sentiments of this Cosmic family love, Cosmic family values of sharing and caring is called Mahavishva or the Great Universe. This is the Cosmic Vision of PROUT's nuclear revolution.

With this thrilling destiny before us, we must answer the cry of suffering being everywhere for justice, dignity and love. Answering this cry is the Supreme Expression of our Divinity and our humanity.

“The prehistoric human beings remained involved in group and clan clashes. The present humanity is involved in crude wars for dogmas. Then how far have they advanced? Let the marching ahead towards the Supreme Desideratum, taking all together, be the only mission for today's human race, and let the pauseless fight against any and all opposing forces on the way to fulfillment of this mission be the sole fight befitting a human being. Let this very struggle be reckoned as the Supreme Expression.”

-Shrii Prabhat Ranjan Sarkar

A Story of Life and Death

Population Control Policies And Women's Right To Survival

I am not a number in your Mortality Rate or Health statistics... I have a life....and like millions of my sisters across the country I was struggling each day to see that my daughters go to a good school.... my sons grow up one day and help me.

✱ **Shalu Nigam**

Part 1: A Story of Life and Death

So you have glanced through the news that a few women died in Chhattisgarh after botched sterilization.....and you forget about such news.....and continue with your own life....for you I am just a number, just a woman in some remote area of Bharat who like many others struggled and died....after all, poor people die every day.....who cares?

But I must tell you that I am not a number in your Mortality Rate or Health statistics... I have a life....and like millions of my sisters across the country I was struggling each day to see that my daughters go to a good school.... my sons grow up one day and help meand that like you, one day, to read papers and debate about politics or governance or other such things.....

I was born in a small village near Bastar. I hail from a tribal family. My father is a craftsman.....He used to make those beautiful brass metal craft deities which you showcase in your offices or homes....He works for a contractors and gets a small sum of



Hospital scene post sterilization Chattisgarh

money after putting in his hard labour. My mother works as a peasant to bring up seven of us sisters and brothers....

I have studied up to class seven and I can read a bit....I can also write my name and that of my kids.....I wanted to study further...but my father could not afford sending all his children to school. The school was 7 km far away from our house....

I got married at the age of 16.....here near Takhatpur.....My

husband is unemployed right now....My in-laws are marginal farmers....We have a small piece of land...But we are in hand to mouth situation....our earnings are meager and my husband is a TB patient....He needs money for treatment....

My age is 26 years now....I have four children...two sons....two daughters....My two daughters died earlier because I could not receive proper care during pregnancy and child birth....I want



Activists protesting Chattisgarh deaths

my children to study....At this age I feel weak.....after giving birth to these kids and doing work at house and farm I hardly have any energy left.....

I have requested my husband to use birth control measures which the Anganwadi Behenji has told us but he does not want to use that....he says it will make him weak and will affect his virility....his manliness....as if he is the one who is important....who am I? I have been bearing the pains of child birth...of abortions...and why me.... All those women who live down the lane have similar issues....All these drunkard men The men never help us in doing household chores and expect us to do everything....Why we women always are at receiving end? I don't want my daughters to suffer like this....

He wanted sons....he said that he heard that now in our community too we have to pay dowry when our daughter will marry.....My father has not paid dowry and no one in our family or our village did so earlier....Why should we emulate others? We lead simple life....and wish we could continue to do so....

The other day when the health worker came and told me about this sterilization programme, where I could get some money after operation, I reluctantly agreed..... I was not feeling well. I had an abortion a few days back... But this money will help us in some way, I

thought....I told my husband....He refused initially.....but when I told him about this money he agreed..... Earning 800 or 1000 Rs will help us not only in his treatment but also in paying debt we had taken a few months back for treatment of his father...

The health worker told me to reach the hospital early in the morning....

That day, when I woke up I was feeling weak...still I walked 2 kms to get to the bus stand from where health worker took me and 8 other women along. She came with us. She said she will get some money.....When we reached this place I found it was not the usual health centre we refer to rather it was an abandoned building... There was no water... Another woman along with us was feeling sick.....It was a sunny day but inside the so called hospital there was no electricity....There was a big queue in front of us... We were made to stand in this queue...The pace was slow, it appeared to me as if it was not moving at all. Standing in the sun I was feeling giddy. One of the women from our group was left unconscious.....but the health worker with us gave her some water; later she regained her consciousness...

The doctor had three other male assistants. When my turn came... one of the assistant injected me and I was knocked unconscious.... I could not recollect

what happened.... But when I regained senses I found myself lying in another hospital. I could not open my eyes.....I was feeling weak.... My body was aching....There was a sense of severe pain.....

After an hour or so, when I regained myself I slowly opened my eyes....a strange smell of human blood mixed with urine and medicines touched my nostrils....I saw two of those women who were in my group lying in the bed covered with a blood stained sheet near me....I saw the glimpse of the health worker who accompanied us.....She was nervous, she was crying...I could only make out that two out of eight of us had died.....The health worker had sent messages to our homes.... I wanted to see my children.... I wanted to go home.....But I could not get up.... Then two men came and pick up the body of a woman lying next to my bed....and another woman who was young, must be 18 or so was made to lie down on that bed....she was vomiting.....

It is midnight now and four women have died in front of my eyes till now and maybe I am next..... My husband has not yet arrived...How can he leave my kids alone at night? Also this place is too far....

I feel a deep sense of pain...uneasiness swallows me...I know it is now my turn to die.....My eyes cannot remain open to face the harsh reality now....Is it a slow death? I want to ask that health worker why she did not tell me earlier that my life will be at risk....I don't want to die....for that money which I thought could help me get medicine for my husband....I am now paying the price through my life...

I want to ask that assistant as to what medicine he injected...was it safe?... Has the doctor used the sterilized equipments... Was it a safe procedure? Why did they choose that abandoned building that gave me a strange feeling? Since morning I knew something was not right...

Are they taking out or sterilizing millions of uterus of women like me just for the sake of small amount of money? Is the value of human life less than the value of money? Or is it just that because we are women therefore we are bound to suffer that way? Why life is so unjust? Oh! Professionals please do not kill us for your small incentives.....Don't you think our lives are important? Just because we are poor please do not treat us like cattle....

They say that Hitler adopted this technique of Genocide and created camps to kill masses of people.....Aren't you using the similar techniques for eliminating reproductive capacities of millions of my poor sisters across in North India in UP, Bihar, Rajasthan, Jharkhand and Madhya Pradesh.....terming it as mass sterilization... And in the process putting our life in danger.....

They say that they are doing it because they want to control booming population? But why don't they understand that it is my womb and my body. Who are they to make decisions for my life? I have heard somewhere that rich people have a right to choose – a right they exercise even if they buy little things for their big houses; so just because I am poor can you deny me the right to make decisions about my own life?

You want to sterilize us...remove our uterus.....control fertility.... You are exploiting us.....by alluring us with money.... taking advantage of our situation.... Oh! You are worried about the numbers....you say that the population is increasing....population bomb is ticking....and we women are responsible for this....Do you really think so? Or is it that by your population agenda you wish to eliminate us- all poor women?

Are you under the illusion that I as a woman really control my fertility? Don't you know that the decision to marry is not in my hand...When to have babies and how many to have, I do not control.....Most of these decisions

are taken by other family members....My father, my husband and my mother in law! Why don't you go and educate them... Negotiating for my rights on my body with my family is difficult.....so by sterilizing me can you really control population?

Aren't the men responsible for increasing the numbers? But still 98% of sterilization operations are being performed on women.....why? And why men, if the government would have taken the steps to eradicate poverty, ensure development, availability of adequate health facilities and proper education ...the population would not have grown so much...after all like you rich people we poor people too have aspirations... dreams...hopes....to prosper...to send our kids to good schools....to see that they are well fed...to ensure that they are happy....

But you choose to target women's body. Why? Because they are more vulnerable and easily controllable... You are not concerned by the health of my children or my health as a mother but your target is how would you bring more women into the ambit of family planning through coercion or regressive practices or by incentives or disincentiveBecause you could not succeed in implementing development goals for so many years after independence therefore you decided that coercive

population control will help.....How easy it is for you to manipulate the development indicators by exploiting women's bodies, subjugating women's souls and then hiding your flaws? Where are your ethics, your constitutional goals of social justice and equality? Are we women not the citizens of this free country? Why you men as rulers in homes and in country always have ideas to defeat the women's persona?

.... You know that the ratio of girl child is declining as compared to the male child because of your short sighted policies.....Many girls are not being allowed to be born or are killed even before they open their eyes....because again of those unbalanced uneven norms that treat women as second grade citizens....

The religion, the community, the state all wanted power over my body, but they forget that they too have duties? If the religion, the state and the community all would have fulfilled their responsibility in providing awareness, sensitization, facilities then may be the population would not have become a major factor...

You want to privatize health because you think that private sector will bring efficiency..... but what about access to health care....will people like me be able to afford that cost of care....You cannot improve the quality of health care in public sector...Alas! If you had done so, I



Grieving families in Chattisgarh

would have been able to get my husband treated for his TB without any problem....Or last year my mother would not have died because we had to go to a local doctor who was quack and used a knife to conduct surgery..... Instead of worrying about the number of people born if you could have worried about the quality of health care, a lot of problems would have been taken care of.....

Instead of being concerned about the general health your focus is on reproduction and targets... why? Because international organizations like WTO and IMF are pressurizing you?... Or more and more donor agencies are targeting family planning and reproductive health rather than overall health....But who are they to decide about me and my family?

I am dying....But I wish that my daughters have a bright future....They should at least be able to exercise the right to control their body, integrity and personhood. They should have right to choices, right to safety, right to health and right to survive with self-respect. I wish that as a citizen of this country no woman should be denied of her rights to livelihood, right to safe drinking water, right to sanitation, right to health care, right to education, and a right to dignified life. I hope that somebody will listen to my story and will do something to fulfill these wishes and make this country a better place for my daughters and my sisters1.

Part 2: Looking at Everyday Experiences of Women through the Social Lens

Recent reports of women who have died in a state-run mass sterilisation campaign in Chhattisgarh because of negligence and wrong practices are disgraceful. However, deaths due to sterilization are not a new phenomenon in India. Every year more than four million of these operations are performed as part of a long-running effort to control the booming population and most of these are performed on women's

bodies. Only, a few cases are reported, however a majority of complications, negligence or failure incidents never come into limelight.

This is a matter of serious concern because India as a country boasts its medical tourism yet there are many areas in the health care sector where much is required to be done. On one hand there are technologies developed for the modern India that are highly sophisticated, based on the precise technical surgical procedures, yet on the other hand there are masses in Bharat who are being denied and deprived of their basic health rights. Also, women's health is one of a major concern where policies are now focused on family welfare/planning, reducing population while controlling women's reproductive choices and decisions rather than focusing on improving maternal and child health through providing adequate nutrition, safe drinking water or proper health and medical care facilities at the local level.

And even in the area of reproductive health, women are targeted, abused and subjugated because the entire paraphernalia consisting of state machinery, community, religion, national or international organizations working on the issue, has failed to convince men to adopt safe and healthy reproductive choices. In the process women's bodies have become battlefields which continue to be

used and misused to achieve health and development targets over the years.

In addition, with the advent of globalization and neo liberalization, new political terminology was introduced; and health as well as family planning were clubbed together and re-aligned with a new envelop comprising of women have been at the receiving end of the government's pro-privatisation, pro-profit, and anti-poor policies in the last few years. In 2012 nearly 7000 women had their uterus taken out by private hospitals within a period of 30 months in order to profit from the Rashtriya Swasthya Bima Yojana package money. From 2011 to 13 more than 80 people lost their eyesight due to botched up cataract operations. This year in Raipur city, more than 30 people died of Hepatitis E outbreak, of which nearly half were pregnant women.

All these incidents reflect the utter callousness of the government of Chhattisgarh in ensuring any kind of health for its people, especially poor and rural women.

Reproductive health and rights. However, under this new umbrella, the old practices of family planning continue to flourish. International organizations and donor agencies allotted funds to control population in the name of reproductive rights and choices while basic health care was neglected. The state also allocated



A unique protest against sterilization

almost its entire budget on health to family planning beneath the new banner of 'family welfare' under pressure from international organizations like IMF and WTO. The debate on health and reproductive rights is focused on quantitative aspects, numbers and targets rather than enhancing the quality of the health services. Targeting the sheer size of population as a burden or a liability rather than achieving the goals of development and empowerment of those who are marginalized is the major thrust area that is being promoted. This shift in the debates from improving the quality of health services to target reproductive rights has resulted in denial of basic rights of women to take decisions about their fertility.

What went wrong in Chhattisgarh?

In Chhattisgarh, 83 women underwent a surgery for laparoscopic tubectomies at a free government-run camp. Most of these women were in the age group of 26 to 40 years and all hailed from poor families. Of these about 60 fell ill shortly afterwards. Reports claimed that the blood loss, infection, poisoning or hemorrhagic shock might have been the cause and this has happened due to the use of unclean surgical equipment. It is being reported that these surgeries were conducted in an abandoned private hospital which had no facilities and it was not equipped to accommodate such a large number of patients. The doctor who was awarded earlier by the local government, was accused of operating on more than 80 women in five hours with the help of two assistants thus spending an average of two minutes per surgery. All this is done while ignoring the guidelines and protocols which says that one doctor can perform not more than 10 sterilisations in one day. The Supreme Court order saying that a medical team can conduct a maximum of 30 operations in a day with two separate laparoscopes were also violated⁴.

Further, these women were discharged immediately without any follow-up care.

After much hue and cry, four doctors were suspended and police was forced to register a criminal complaint. The state government has announced compensation packages of 4 lakh rupees for the families of the women who died and 50,000 rupees for those in hospital. The Chhattisgarh High Court took suo motu cognisance of the incident and sought a detailed report within 10 days from the state government⁵. A team of experts was created which consisted of medical professionals from AIIMS to probe these botched up tubectomies.

Mass Sterilization as Targeted Interventions

Investigations reveal that such targeted tubectomies and sterilization programmes were conducted not only in Chhattisgarh but are also being carried out on a continuous basis in five other states namely UP, MP, Bihar, Jharkhand and Rajasthan. In all these places, focus was laid on permanent methods of family planning, where local women were targeted and subjected to surgeries to completely exterminate their reproductive capacities. All these six states are categorized as "very high focus states" for population stabilization. Under pressure to reduce their total fertility rates (TFR), these states are adopting targeted approach for mass sterilization. Their goal is to achieve TFR of 2.1, and therefore in order to quick pace their targets, they are adopting camp approach and in the process end up botching tubectomies.

In Chhattisgarh, TFR is more than 3 as against the national average of 2.4 and in the year 2011-12 about 1,32,286 sterilisation procedures were performed of which 1,25,620 were tubectomies and only 6,666 of the cases were vasectomies. Thus the state health authorities facilitated 344 female sterilisations every day⁶. In Bihar, TFR is 3.7 and it performed 5,44,701 female sterilizations in

2011-12, which implies that it sterilised 1,492 women per day. UP has a TFR of 3.5 and it conducted tubectomies of 3,20,168 women that year, which translates into 877 women per day. Madhya Pradesh with a TFR of 3.2 performed 5,51,966 tubectomies in 2011-12, meaning 1,512 women were operated every day. Rajasthan has a TFR of 3.1 and it conducted 3,06,777 tubectomies that year, which means 840 tubectomies per day. Unsurprisingly these states in which the targeted population control programme' had been launched are precisely the states which performed poorly in indicators for social development, especially female literacy, infant and child survival, maternal morbidity and mortality and other indicators relating to gender development.

Although, apparently the procedure is voluntary, to motivate such large number of women to sterilize, incentives schemes have been introduced by the state. In fact, these 'women are coerced, bribed or forced to accept tubal ligation'⁷. Initially, women are given Rs. 800 rupees and men are allured with Rs. 1,000 in public facilities as an incentive to undergo sterilization. The latest data indicate that for women this amount was enhanced to 1,000 rupees and 1500 to men, whereas in accredited facilities Rs 1500 to both men and women in high focus states⁸. The health worker or the motivator is paid Rs 200 per case. Paying poor women to undergo sterilization limits their contraceptive or reproductive choices. This form of payment in itself is a form of coercion, especially when women are from poor and marginalised communities. Women are treated as cattle with no rights and are being forced to sterilize without any medical examination being performed or considering their prior medical history.

Most of these women hailing from poor communities often have been found to be suffering from



Protests in Delhi

anaemia, asthma, malnutrition or other such disease.

Reports claimed that the medical professionals and others involved in the deal are also paid certain fixed amount for each completed operations. As this is a target driven programme, therefore the targets for the state apparatus are fixed for a year and in this case of Chhattisgarh botching, it has been reported that daily target was set to conduct 40 sterilisations per physician per day. However, on that fateful day the number of operations held was double the figure⁹. Burdened with the task to achieve targets physicians are bound to spend as little time with each patient as possible and therefore follow ups are often ignored. What is propagated through this entire incentive approach is that money holds more value than human life, that greed is more important than the virtue of caring and that corruption can rule over ethics. Most of these state run programmes are clinically unsafe. They are neither transparent nor beneficial in stabilization of population.

Though public money is being spent on achieving these targets, however, not enough attention is being paid to equip the infrastructure to deal with such huge requirements. As evident in this case, the building, other facilities or amenities as well as medicines, disinfectants, equipments and machines were either below par or not at all available. Corruption is rampant in the sector and in the process not only women's rights but their rights as patients and right to

adequate health care are neglected. It has been reported that in these sterilization camps, no hygienic precautions are being taken. Rather, in many places, half a dozen tables are set next to each other and are covered with blood stained sheets. Health staff hardly uses protective masks and tools are often rinsed in hot water to be used to operate other patients in the queue¹⁰

Women are Targets of Coercive Population Control Strategies

Last year about 4.2 million sterilization operations took place and 98% of these were carried out on women¹¹. Between the year 2003 to 2012, 1434 sterilization deaths have been reported and in the year 2009 alone, 247 deaths took place. While deaths due to sterilization procedures have ranged from 153 to 184 a year between 2010 and 2012, cases of post-operative complications have more than doubled in the past four years. Between 2009 and 2012, the government paid compensation for 568 deaths resulting from sterilisation, the health ministry responded to a query in the parliament two years ago¹². On an average, 12 deaths occurred every month over the last 10 years. In the 2012 itself, nearly 7000 uteruses were removed by a private hospital within a period of 30 months in order to gain profit from Rashtra Bima Swasthaya Yojana package¹³. Almost 37% of all tubectomies in the world are done in India. In fact, India is the only country in the world where profoundly regressive practice of female sterilization

predominates among the various birth control measures.

In Bihar, in the year 2012, 53 women were sterilized in two hours with the help of unqualified staff in absence of basic amenities like running water or sterilized equipments¹⁴. The theory of 'population bomb' is emphasized while actual health concerns of a large number of women are neglected in the process. In this pathetic situation, a three month pregnant woman was operated and other three were left profusely bleeding while rest were left in state of agony and pain, without any medical assistance they were dumped unconscious. These inhuman sterilizations particularly in rural areas continue recklessly with utmost disregard to the lives of women. Counseling, consent and care of women are blatantly ignored. Poor rural and tribal women are victimized by the unsafe and illegal practices. In many cases quacks and fake practitioners were deployed while violating all guidelines and procedures. The guidelines prepared by the Ministry of Health and Family Welfare in October 1999¹⁵ often are neglected.

India's family planning programme has traditionally and exclusively targeted women just because male sterilization is not acceptable in a patriarchal society. Instead of addressing misapprehensions of sterilization affecting male virility, sterilization is being promoted among women. Such practices result in gender injustice and inequity. Women have always been at the receiving end of government's regressive, anti-poor, pro-privatization and pro-profit programmes. Rather than viewing women as human beings who need better health care facilities to grow, most of the health and population programmes or policies see them mainly as child producing machines that have to be repressed and controlled to target population growth.

Such situations that arise out of short sighted population policies are

also resulting in gender imbalance as a result of selective abortion of girls. The declining child sex ratio is one of the outcomes of such biased insensitive policies. Often, due to excessive focus on sterilization, the promotion of utilization of other contraceptive choices like IUD, Pills, and condoms is getting neglected. Clearly, population stabilization in this form cannot be seen as the only goal since it leads to profoundly unbalanced populations and restrained contraceptive choices.

Also, one of the crucial aspects that was ignored in the whole process of inducing coercive population stabilization programme is that in the matters of fertility decisions, multiple forms of power converge and it is not the sole decision of women to choose when to marry, whom to marry, when to have children, spacing between children, number of children or even the sex of children to be produced. Various actors mediate control over women's bodies which include the husband, the family, the community, the religion, availability of technologies, health practices and the state. Within the family, gender and social hierarchies play a major role. Woman's subordinate position within a household and her relationship determines her role in decision making and in negotiating for her control over her own fertility. In the given socio-cultural context, women do not make individual personal decisions about their fertility. Men and elderly women play a decisive role in shaping these 'choices'. Outside the household, within the 'public' sphere, the thrust of population control policies dictate the options and choices available to women. Thus 'choices' no longer remain choices, rather these become compulsions dictated by factors which are beyond the control of individual women.

Voices Against Coercive Unsafe Mass Sterilization

Frequently, voices have been raised by the health activists and workers in

the field and a Public Interest Litigation was filed where the Supreme Court of India directed the Union of India and all the state governments to implement the Ministry of Health and Welfare's Guidelines on Standards of Female Sterilization, enacted in October 1999¹⁶. The petition sought compensation for victims of negligence in sterilization procedures, as well as accountability for violations of the guidelines. Activists and organizations in the field of health and development have constantly urged the government to set up an independent grievance redressal system to allow people to report coercion and poor quality services at sterilization centres.

Further, it has been asserted that instead of evoking the umbrella of reproductive rights, health issues should be construed within the domain of larger social, economic and civic rights like right to livelihood, safe drinking water, sanitation and general health care. This is because the concept of reproductive rights is not clearly understood in India and it is often used or manipulated to reduce women's identity to uterus, diminish their value as human beings and ignore their basic health and survival needs. Also, under the guise of reproductive rights what is sold is family planning and population stabilization strategies and the women's right to birth control get hijacked by the state's agenda of population control.

Road Ahead

Over the years, emphasis has been laid on targeted population control measures when millions of women and children especially from the poor and marginalized communities suffer from deprivation, high levels of morbidity and mortality and their need for health care services have been neglected. This trickle down top to bottom approach which is targeting to reduce population is against the norms of democratic participation, justice and equity. This needs to be replaced by bubble

up approach based on gender just health and development policies that provide for enabling environment and strengthen universal primary health care. Thrust must be laid on local needs and major public health issues like eradicating TB, polio eradication, immunization of women and children, provisions of safe drinking water, sanitation and adequate nutrition for women and children while focusing on comprehensive health care rather than programme specific interventions. Socio-cultural conditions need to be kept in mind by the state mechanism and ensuring meaningful convergence with other programmes aimed at improving physical, social and economic well being of population may help to ensure development. Budget should be allocated and should be utilized to improve health services rather than spending it on population control and family planning measures. The concept of health needs to be redefined in comprehensive terms.

Forced sterilization or incentives based strategy to compel women to undergo sterilization is no way will reduce population. Providing safe and healthy choices to women is essential. State has the ability to enable women to control their fertility and take decisions about their own bodies by providing safe, affordable and effective care services. Issues concerning women's health and reproductive rights can only be resolved once these are seen as a part of a larger package of a health and social development policy. Overall development and empowerment of those marginalized is the best method to control the population. Focus on empowering the marginalised communities through education and economic development is an alternative to reduce family size and control growth of population.

Shalu Nigam is an activist, researcher and a social worker.

She may be contacted at shalu_nigam@rediffmail.com



Assassination of L N Mishra

Real Guilty yet to be Booked

"Four of the accused in the case, convicted by the court, are innocent. I can say with confidence. I have been associated with this case from the beginning, and I know that none of the four who have been convicted had any role in the death of my father. Most probably, they were not even at the spot when the accident took place. They were falsely implicated in the case". - Vijay Mishra

On December 8, 2014, the District and Sessions Judge Delhi convicted Sudevananda (79) and Santoshanand Avadhuta (75), Gopalji (73) and Ranjan Dwivedi Advocate (66 years) for the 1975 murder of then railway minister Lalit Narayan Mishra. As reported by the Press Trust of India on the 9th, Vijay Mishra late LN Mishra's eldest son and a Member of the Legislative Council of Bihar told the media in Patna that the verdict disappointed him "Four of the accused in the case, convicted by the court, are innocent. I can say with confidence," and added, "I have been associated with this case from the beginning, and I know that none of the four who have been convicted had any role in the death of my father. Most probably, they were not even at the spot when the accident took place. They were falsely implicated in the case". Vijay Mishra also told India Abroad News Service at Patna that the main accused in the case were still far away from the clutches of the court and law, while the four held guilty were innocent. He denied the involvement of Ananda Marga followers behind the bomb



Sudevananda Avadhuta, Sri Gopalji being brought to Karkardooma Courts December 18, 2014, image courtesy manoramaonline.com

explosion in Samastipur and also questioned the system for its failure to punish the real accused in the case that dragged on for nearly 40 years, during which another accused Arteshananda Avadhuta passed away over a decade ago.

Ten days later all four were sentenced to life imprisonment and heavy fines imposed on them and the irony is that both Sudevananda and Santosananda have already spent over 12 years in jail, while Gopalji spent 11 years and Ranjan Dwivedi 3 years.

As reported in the Sunday Guardian of December 13, Jagannath Mishra former Chief

Minister of Bihar who was also injured in the blast that killed his brother feels that justice was not done, "Justice delayed is justice denied. In this case, justice was delayed for almost 40 years. Now the case will go to the High Court and then Supreme Court, which means another 10-15 years". He also mentioned that he had met Prime Minister Manmohan Singh in April 2012 and requested him to expedite the case and added "The prosecution said that it was a conspiracy-driven murder, but they have not revealed what the reason of the conspiracy might be. Nobody knows why he was killed." L.N. Mishra's grandson

Rishi Mishra, who is a JDU MLA in Bihar, said that the delayed verdict shows the condition of the judiciary. According to a close associate of the Mishra family, 12 people were initially accused, of whom two turned government witnesses. One accused died during the trial, while three of those named were never caught. The court went on to acquit two more suspects, and found the remaining four guilty. In all 200 witnesses testified in the case. Four defence lawyers died before the case was completed, as did 31 defence witnesses. This was the first case in Indian legal history to be transferred to a different state to avoid political interference.

Dr. Janak Raj Jai in his book "Commissions and Omissions by Indian Prime Ministers Vol I (1947-1980) Regency 1996 reveals, "During the Emergency, I have personal experience of seeing judges working under great pressure and threat. Most of them were working on the instructions of the police, who were ruling the country de-facto. [pg 129] Quoting from the book "Who killed L.N. Mishra?: An Indian Express Investigation" based on reports filed by Arun Shourie (former Union Minister in the NDA government) and BM Sinha [Regency 1996] that according to Dr. Jai throws a floodlight on the mysterious assassination of Dr. LN Mishra adds, "By mid 1974, the relations between Indira Gandhi and LN Mishra had soured. Efforts were set afoot to ease him out of the Central Cabinet. He refused to leave unceremoniously. Instead he tried to meet Jayprakash Narayan to seek guidance. This was in December 1974. By January 3, 1975 LN Mishra was dead, killed by injuries sustained from a grenade explosion on January 2, 1975 at Samastipur in Bihar. L N Mishra was hardly dead when Mrs Gandhi and her entourage were off and running. The murder was attributed to the JP Movement, to railway workers, to all, in short who were opposing Mrs Gandhi. When these attributions did not stick, it was laid at the door of

Ananda Marga. And according to BM Sinha, "A number of people whom I met in Patna and Samastipur told me that Mr. Yashpal Kapoor was moving in and around Samastipur at the time when Mr. Mishra was injured by the hand grenade. This is confirmed by the reports of the Central Investigation Bureau available with the Bihar Government. Mr. Abdul Ghafoor, the then Chief Minister of Bihar also knew about Mr. Kapoor's movements. The assassination case of L N Mishra has many dimensions.... It is indeed a virtual collapse of the Indian judicial system. The dictum – justice delayed, justice denied, amply fits in this case. [pgs145 & 146]

India Today of June 9, 1997 reported, "The case meandered through the courts for two decades, despite the early breakthroughs made by the police. On February 3, 1975, the district police headed by SP D.P. Ojha arrested a local youth, Arun Kumar Mishra, and two days later, Arun Kumar Thakur, both of whom confessed to their involvement in the crime. The investigation began to stall at this point because the disclosures made by the two allegedly indicated the involvement of political bigwigs, including Congress leader Yashpal Kapoor, since deceased. The political aspect of the case became pronounced then. In April 1975, Prime Minister Indira Gandhi sacked chief minister Abdul Ghafoor and installed a convalescing Jagannath Mishra in his place. The CBI took over the investigation from the district police and the Criminal Investigation Department, and soon after, the case against the two Arun Kumars was closed. Instead, a Supreme Court lawyer, Ranjan Dwivedi and 11 other Ananda Margis were arrested in July and a charge-sheet filed against them on November 10. In May 1977, the commission headed by Supreme Court judge K.K. Matthew to look into the security and medical lapses leading to Mishra's death submitted its report.

Hearings began in June 1977. But in 1978, the Janata government at the Centre and the Karpoori Thakur government in Bihar questioned the CBI's credibility and impartiality in the investigation. A committee headed by noted jurist V.M. Tarkunde to re-examine the case recommended a fresh investigation. Its stand was backed by DIG (state vigilance) S.B. Sahai, who had taped the statement of the approver Jaldhar Das alias Vikram in which he disclosed that he had been tortured by the CBI into implicating the Ananda Margis. However, the Union Law Ministry advised against the withdrawal of the case against the Ananda Marg. For the past three years [1994-97], the District Court, Delhi, has been recording the statements of the accused. Normally this takes two days, but in the Mishra case, the CBI which has seen eight directors since the Samastipur blast - has not been able to finish with the proceedings even in three years".

Noted journalist and commentator Kuldip Nayar in his book "Beyond the Lines An Autobiography" Rolli 2012 writes about Lalit Narayan Mishra under the heading 'Death Foretold' – "She (Indira Gandhi) realised her credibility was low. Mishra was a dear friend. He rang me up at midnight before going to Samastipur that he had handed his resignation to her personally. He sadly remarked that he'd be killed at Samastipur and put down the phone. It proved to be true. He was murdered at Samastipur the following day. The murder mystery has not been resolved to this day".

All the above facts inevitably point towards the necessity for having a fresh judicial enquiry so that those actually guilty are brought to book and those innocents framed for political reasons that go back to the dark days of the emergency and now languishing in jails be set free at the earliest, to begin with on bail and fully exonerated by the High Court in which appeals are in the process of urgent filing.

National Seminar on Shrii Prabhat Ranjan Sarkar by Renaissance Universal (RU)



On 14th December, 2014 Renaissance Universal (RU) organized a National Seminar on Shrii Prabhat Ranjan Sarkar's (aka Shrii Shrii Anandamurti) contribution to philosophy, language, literature, science and economics at Maulali Yuva Kendra, Maulali, Kolkata.

The programme started with a beautiful rendering of Prabhat Samgiit. Dr. Nabin Jana, Asst. Prof., NISER, Bhubaneswar, delivered the introductory speech. Prof. Achintya Biswas, Dept. of Bengali, Jadavpur University was the Chairperson of the first session.

Ac'arya Traymbakeshvaranananda Avt, RU Secretary, Delhi, spoke on Spiritual Philosophy while Prof. Suchitra Ray, Dept. of Sanskrit, Calcutta University, spoke on Shrii Prabhat Ranjan Sarkar's contribution to language in the light of Sanskrit, Prakrit and his 8 volumes of Varna vichitra and 26 volumes of Shabda Chayanika. Dr. Suhbendu Shekhar Bag, Dept. of Chemistry, I.I.T.Guwahati, spoke on Neohumanism. A'carya Mantreshvarananda Avadhuta, General Secretary, Ananda Marga Gurukul was the Chairperson of 2nd session. In this session, Prof. Mahidas Bhattacharya, School of Languages and Linguistics, Jadavpur University, spoke on Varna Vigyan. Dr. Shantanu Roy, Dept. of Microbiology, Acharya Prafulla Chandra College, Kolkata, spoke on Microvita. Some of the popular local newspapers published the news of the event.



A day long dharna at Jantar Mantar to protest against the shoddy CBI investigation in LN Mishra Murder Case



On 20 December, 2014 Anand Marga (Delhi Chapter) held a day long dharna at Jantar Mantar, Delhi to protest against the conviction of Ac. Santoshanand Avadhuta, Ac. Sudevanand Avadhuta, Gopal ji and Advocate Ranjan Dwivedi (details on pages 44 & 45 - Prout News Report)

The dharna was attended by a large number of people including many lawyers, intellectuals, women and other conscious citizens from Delhi, Gaziabad, Noida, Faridabad etc. A large number of PBI and UPLF members also attended the dharna. Braving the early morning December chill the participants reached Jantar

Mantar. All the speakers unanimously condemned the unjust conviction after 39 years' of arduous legal battle. Discussing the various aspects of the case Rajesh Singh, Arjun Narayan Chaudhary, Subhash Chand Tyagi, Jiendra Tiwari, Baidyanath Sah, Antarang Yogi, Bharat Gandhi, YB Singh etc. said that CBI's investigation and charge sheet is full of discrepancies, and that the facts have been completely overlooked to frame and victimize these four innocent people.

Advocate Jitendra Tiwari explained the entire case in a logical manner and asserted that the CBI has hidden the evidences and dragged the innocent people into this fabricated case. It should be noted that the family of late L.N. Mishra is also unhappy and dissatisfied with the judgment and believes that the investigation has been completely biased and the convicts are innocent. His son, Vijay Mishra, has categorically told several news channels and the newspapers that the CBI's investigation has not been fair and he will demand re-investigation of the case. He even apologized to the family members of the convicts for all the hardships they have suffered because of the case.

Thereafter, placards in hand participants marched down the main thoroughfare demanding fair and speedy re-investigation of the case by a sitting judge of supreme court at the earliest. Later a delegation including Acharya Premendranand Avadhuta and B D Singh went to give a memorandum of their demands to the President, the Prime Minister, the Home Minister and the Chief Justice of India.

At the same time this unjust verdict is being appealed in the Delhi High Court, and, after the appeal is admitted, bail applications would be immediately filed so that for these four innocents are released from jail and will continue the good work they have been doing for society all their lives.



Protests in Patna



At Kargil Chowk Patna, a protest was held on 23 December, 2014 against shoddy CBI investigation in LN Mishra Murder Case which was attended by large number of lawyers, intellectuals, women, students and other concerned people from different districts of Bihar. Chandreshwar Prasad, Shiv Narayan, Sitaram, Bharti Raj, Ac. Kisan Sood, AK Bhaskar and R P Niralala said that this is the result of a conspiracy hatched by some evil forces to tarnish the image of Anand Marga. They said that since its inception, Anand Marga has been targeted by immoral forces, which have left no stone unturned in persecuting its founder, workers and followers. All agreed not only to fight legally but also to create social awareness about the truth of the matter. Everybody present there, resolved to devote themselves wholeheartedly to this cause. After the dharna ended a memorandum was sent to the President, the Prime Minister, the Home Minister and the Chief Minister of Bihar requesting them to urgently order reinvestigation of the case. Incidentally, it has been decided to appeal to the high court and apply for the bail. It is hoped that soon all the four innocents will be out of the jail.



PBI Protests for Farmer Rights



On 12th December, 2014, under the banner of PBI, Madhukar Nistane led a rally of 250 people to Maharashtra Vidhan Bhavan, Nagpur, where the winter session of the Maharashtra Legislative Assembly was going on. Hari Bhau Pander, Annaji Raje Dhar, Dilip Umare, Anant Katkojwar and Narendra Dhanare were among others active participants in the rally. There were many local farmers plus PBI members and activists. The rally was organised to highlight the burning problems of the farmers of Maharashtra in particular and those of other states in general. The participants were all very enthusiastic; they hoped that although the rally was a very humble effort, yet it will inspire other farmers and people to get organised to make an all-out effort to end the pathetic condition of agriculture and farmers. With placards and banners in their hands, the participants marched to the Maharashtra Legislative Assembly and shouted slogans to draw the attention of the people to their demands: 1) increase in cotton rates and 2) industry status to agriculture for the permanent solutions to the problems of farmers. After the rally, a memorandum of their demands was submitted to the chief minister and revenue minister Sanjay Rathod.

Your Mission

Shrii Shrii Anandamúrti

Human beings cannot propagate a great ideology by their knowledge, intellect or social status alone. They can only do it through their conduct. Human conduct gets purified by intuitional practices. It is not necessary that one should come from a so-called high family, or that one should have completed university studies. Rather, these factors may create false vanity in one's mind which may ultimately stand in the way of reforming one's conduct.

In this universe of ours, two forces are working side by side the sentient and the static. Sometimes the sentient force and at other times the static force dominates. There is no scope for a pact between these forces. Human beings will have to march ahead amidst the ceaseless struggle of these opposite forces. In the society, on the one hand we see the hoards of antisocial elements, and on the other hand we feel a sense of frustration among the moralists. These moralists have therefore developed a tendency to go out of the society. With more wealth and strength, the antisocial elements are in an advantageous position, and the moralists appear to be the culprits. This state of affairs is neither desirable nor behooving, and it should not be allowed to continue.

Your duty will be to unite the moralists. Let there be two camps. Let there be an open fight. The moralists have been scattered for so long that they could not fight. The united strength of five moralists is much more than the united strength of a hundred immoralists because there is an unholy alliance amongst the latter. Meditation behind closed doors will not do. Gather strength by intuitional practices and unite yourselves against the immoralists.

So your duty is three-fold. Your first duty is to observe morality and to do intuitional practices. Without this you cannot have mental determination. Your next duty is to unite the moralists of the world, otherwise Dharma will not endure. The exploited mass who do not observe Yama and Niyama(1) the cardinal moral principles cannot fight against their own sense of frustration. It is therefore necessary to unite the moralists. This will be your real Dharma. You will become great by doing this, because ideation of the Great makes a person great. At the third stage, you will have to mercilessly fight against sin wherever it has taken root in this world.

You will have to propagate this mission from door to door. No political party or so-called religious institution can bring salvation. Praising God in concerts with drums and cymbals will not bring salvation either, because this will not bring the sinner to submission. To curb the onslaughts of the immoralists today, arms are more necessary than drums and cymbals.

It is not possible to fight against sin as long as there is some weakness in your mind. In this fight, your goal is not the sin or the sinner, your goal is the Supreme Consciousness. Anything that comes in the way of this has to be removed mercilessly. When clouds collect around the pole-star and cover it, your duty will be to remove the clouds and follow the pole-star without caring to see where the clouds have gone. If you always think of your enemy, your mind will adopt the bad qualities of your object of ideation, but if the Supreme Being is your goal, your mind will be metamorphosed into the Supreme Being itself.

Remember you have to serve humanity. You have to dedicate yourself to the cause of humanity as a whole. Your life is valuable; your time is all the more valuable. You should not waste a single moment. The task is glorious. The task is novel. Lead the life of a warrior and constantly fight against evils. You will be victorious. So march ahead!

Shrii Prabhat Ranjan Sarkar

New Dawn's New Flow

NÚTAN JIIVAN LABHIÁCHI MORÁ,
NÚTAN ÚŚÁR KIRANÉ KIRANÉ
NÚTAN PRABHÁTE ELO NAVA DHÁRÁ
ÁTMÁY DEHA MANANE, KIRANÉ

PURONO JÁ KICHU PHELE DITE CÁI,
ÁÁ,
PURONO JÁ KICHU PHELE DITE CÁI,
SEI NIRMOK TYAJIÁCHI TAÍ,
ISHTÁ VYATIITA KONO KICHU NÁI,
E ANÚR PRATI RAÑANE KIRANÉ

VISHVA ÁJIKE HOLO ÁPANÁR,
ÁÁ,
VISHVA ÁJIKE HOLO ÁPANÁR,
SABÁKÁR THÁIN E MANE ÁMÁR,
EKERI GOTRE SÁRÁ SÁMSÁR,
DHVANI JÁGÁBO PRATI PRÁÑE
NÚTAN JIIVAN LABHIÁCHI MORÁ,
NÚTAN ÚŚÁR KIRANÉ KIRANÉ

O we have been reborn with a new life
In rays after rays from the rising sun.
With the New Dawn has come a new flow
In my body, mind and soul with these rays.

Whatever is old and worn out, I want to cast aside.
That old skin of mine, I am leaving behind.
O my Beloved Goal
There is nothing at all left from the dark past
As this joyous being of Yours
Throbs with each of these rays.

The whole world has become my very own today
In this mind of mine there is a place
For each and everyone.
The essential truth is that
“This entire creation is just One Family.”
And I shall awaken and arouse the vibrations
Of this Truth in each and every living being.

(Translated from Bengali original)

PROUT

Progressive Utilization Theory

Cry of the Suffering Humanity

**A
Vibrant
Magazine
which
Informs
&
Inspires**

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.

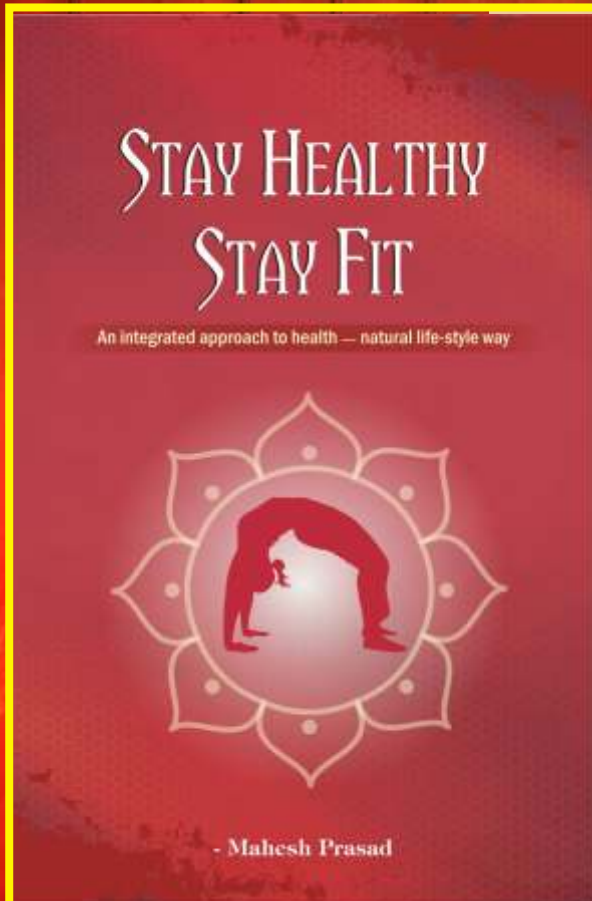
Cultural Diversity : In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.

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

Published on 1st of every month
Posted at IPMBC, ND - 2 on 4th & 5th of same month

R.N.I. Number 34454/79
Postal Registration No. DL(S)-01/3176/2015-2017



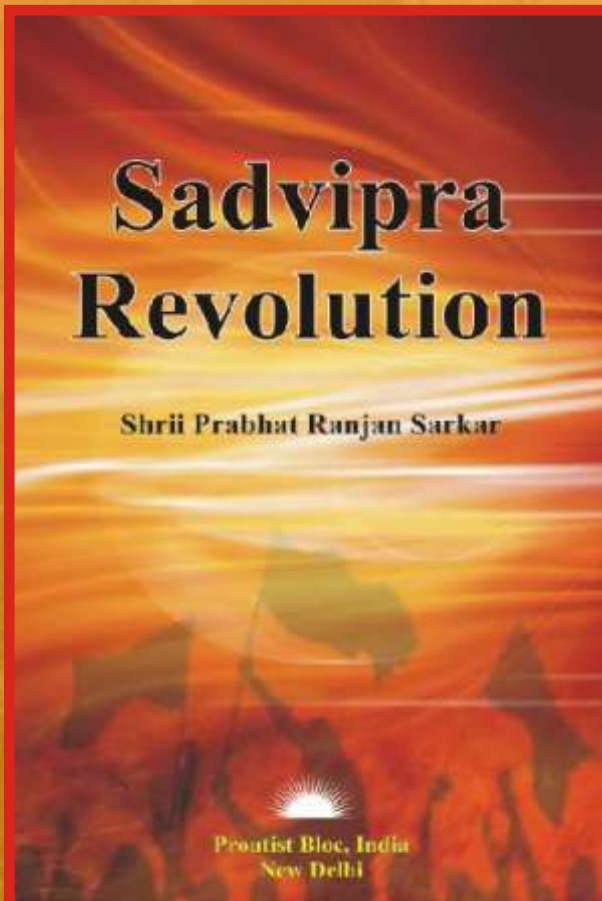
Stay Healthy Stay Fit

An Integrated approach to health
natural life-style way

Indian Price : Rs. 100/- only

For your copy, contact
Mahesh Prasad

Contact No. : 09897722584 Email : meerutyogi@gmail.com



Sadvipra Revolution

Indian Price : Rs. 80/- only Overseas Price : USD \$12 only
(Shipping and Handling Charges Extra)

**The key to solution
of all the problems of the world.**

Read the epoch making concept of leadership by
Shrii Prabhat Ranjan Sarkar
in the book.

Payment Options

Money or cheque to be deposited directly in
any branch of State Bank of India in the name of
Neo-Humanist Education Foundation,
Saving A/c No. 30379188250

Pay online through
Paypal using mail ID : prout.am@gmail.com

For your copy, contact
A'ca'ya Santosananda Avadhuta
Editor - PROUT

Contact No. : 09212199658 Email : prout.am@gmail.com