

# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

## Is Media in the Hands of Vested Interests?

There are some obvious reasons for the media being party to the anti-CNT Act movement. The Builders who are engaged in the Real Estate Business in Jharkhand also run TV News Channels in the State.

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# PROUT

Progressive Utilization Theory

**A  
Vibrant  
Magazine  
which  
Informs  
&  
Inspires**

## *Cry of the Suffering Humanity*

### **What is PROUT :**

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

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

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 & 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

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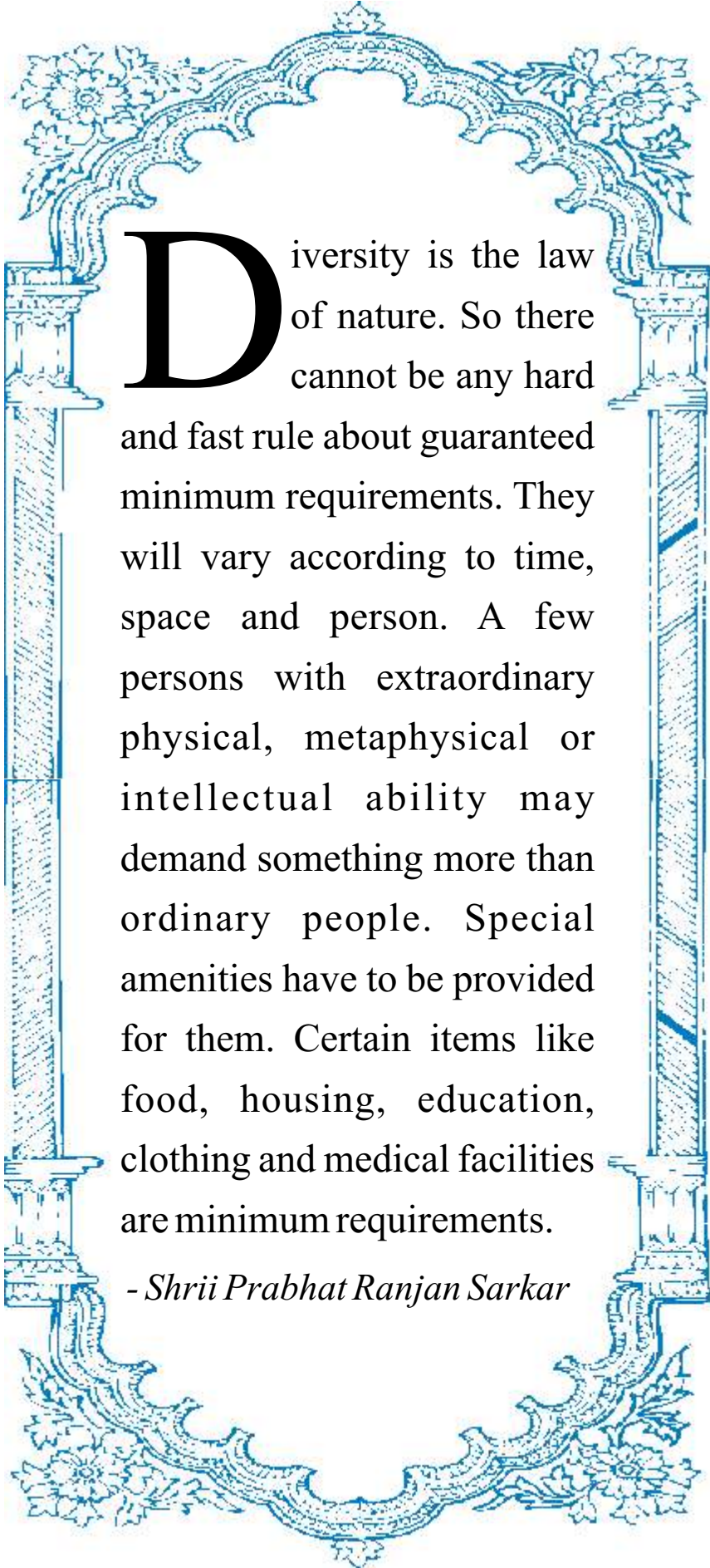
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## Fundamental Principles :

1. No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.
2. There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe.
3. There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.
4. There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.
5. The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.



**D**iversity is the law of nature. So there cannot be any hard and fast rule about guaranteed minimum requirements. They will vary according to time, space and person. A few persons with extraordinary physical, metaphysical or intellectual ability may demand something more than ordinary people. Special amenities have to be provided for them. Certain items like food, housing, education, clothing and medical facilities are minimum requirements.

*- Shrii Prabhat Ranjan Sarkar*

From the **Editor's**  
**Desk**

# WAR AGAINST HUNGER & WANT



The recently concluded summer Olympic Games- a massive and well organised spectacle-ended on a euphoric note. Apart from the phenomenal cost of £ 9.3 billion (Rs 81,840 crores) to conduct these mega sporting events, in the disturbed world we live now, security was provided by 12000 Police Officers, 13,500

Military Personnel , 20,000 Security Guards, 1000 U.S. Security Personnel, 300 MI 5 Agents, Warships, Drones and Snipers.

These spectacular events are doubtlessly desirable for human kind as they endeavour to bring out their best to excel in body and mind at a global level, yet it begs the question, “If in a world with billions of poor and hungry people and one billion poverty stricken children, when so much money can be spent for an event with 10,600 athletes taking part only for 17 days, why can’t the earth’s resources be channelized in a similar manner to alleviate worldwide hunger and poverty?” This may sound difficult in today’s world when the wealthiest 20% account for 80% of private consumption and the poorest 20% consume only 1.5%. But it is certainly not impossible. All that is required is a revolutionary change in mindset of such wealthy people, which can come about with meditation that will stir love for the Supreme and generate feelings of universalism in human society. While such voluntary change may take time, there should be laws in place that will put a cap on amassing of private wealth. This will ensure that minimum requirements are met so that each and every person on earth leads a life of dignity.





**HUMAN OCCUPATIONS**

Thank you Prout for enlightening us with the wonderful article on Human Occupations by Shrii PR Sarkar. The few revolutionary steps suggested for Lawyers and Actors are easy to implement provided there is political will in the society. It will only help mankind. I look forward to the other serials.

**Jyoti, Karnal**

**HUMAN EDUCATION AND DHARMA**

A very informative article based on Shrii PR Sarkar's teachings. The writer has traced the history of human evolution and juxtaposed the same with how human dharma also evolved.

**Sabir Shah, Gulmarg**

**REVOLUTION : PROUTIST**

**PERSPECTIVE**

Ravi Logan's article is very apt that describes clearly what revolution truly means and clears many doubts on the subject. It is true that only a systematic approach can bring about a change in society without causing unnecessary bloodshed.

**Karen Smith, London** by email

**NEW POLICE STATE**

It's really frightening, the scenario painted by Suhas Chakma. It's time that all concerned get alive to this fact and take collective action before matters get out of hand.

**Ranjit Barua, Guwahati**

**SUCCESS SANS ETHICS**

S Gurumurthy's illuminating article surely must have opened many eyes. The shining example of former Prime Minister Lal Bahadur Shashtri is a classic example of high moral and ethical conduct among those in high places. Where have all these people gone?

**SK Pillai, Coimbatore**

**APOLITICAL DEFENCE FORCE**

Varun Naik's piece on Defence is very informative. India must thank her soldiers for remaining apolitical despite the opposite happening in our neighbouring country across the border.

**Sub Jarnail Singh Retd, Gurdaspur**

**FARMS ON ROOFS**

It was wonderful to read about farms in a city of skyscrapers. The rooftop gardens in New York is truly a sign of the times to come when people

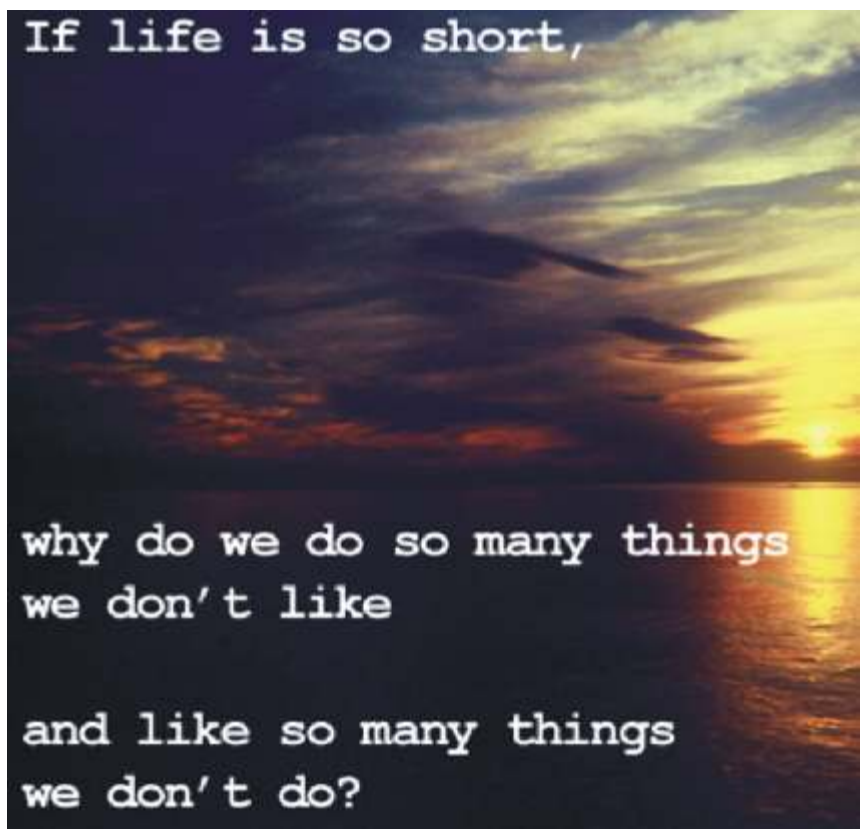
think about ecology and conservation as part of their own life.

**Sashmita Bagchi, Kolkata**

**OLYMPIC GOLD**

Sohail Inayatullah's piece on the Olympics gives an entirely different and a revolutionary view on the Olympics. He has also lucidly explained Prout's views on the subject. It is something that must be brought to the attention of all concerned as soon as possible.

**Kali Sharma, Etawah**



**Articles / Suggestions Invited**

We invite your articles, comments, letters, wit & humour materials etc. on any aspect of human life including Spiritual, Socio-economic, Political, Cultural, Ideological, Educational and local self government. Clips, photographs and cartoons are also welcome.

Please send them at the following address :

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## The Cleanest Village in Asia



*Women weeding near clean roads*

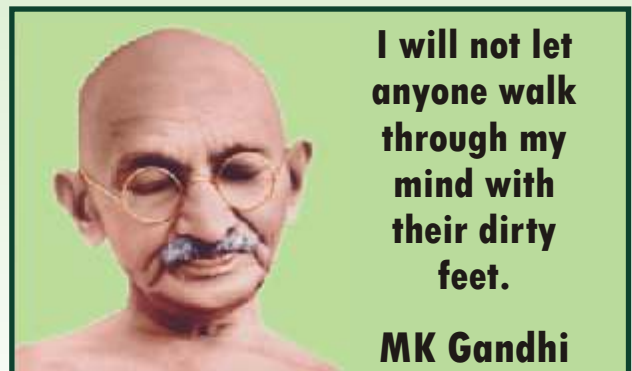
**T**he village Mawlynnong is at a distance of around 90 km from Shillong, and the road leading up to it has some of the most panoramic and breathtaking views in the country. In 2005 Discover India rated it as the cleanest village in Asia. Nestled in the pristine East Khasi Hills of Meghalaya the residents of this picturesque village along the Indo-Bangla border have learnt to live at harmony with Mother Nature and might very well become an example that urban folk should emulate.

As one walks around the narrow zig-zagging paths of the village one is astounded by the clean well maintained black tarmac and the spotless front-yards and sidewalks of the bamboo stilt houses. There are stylish bamboo dustbins everywhere and separate compost pits in various pockets of the village for organic and inorganic wastes. Polythene use is completely banned and so is smoking.

There are public toilets which the villagers themselves maintain and everyone takes part in the ritual weeding, sweeping and cleaning of the gardens and roads which happens every evening. Even the children are taught from an early age to keep their surroundings clean and they don't hesitate to pick up the odd piece of garbage on the road and put it in the bin. The village is well supplied with an efficient localized water supply and sanitation system.

There is a lot urban society could learn from Mawlynnong and its environmentally conscious citizens. The self-sustaining models though rudimentary have very strong foundations and have more to do with behavior and customs that the peoples have adhered to and upheld. Modern cities in India can easily replicate what the citizens of Mawlynnong have done. With better technology and infrastructural support Indian cities can certainly take Mawlynnong's concepts forward and create self-sustaining environment systems with minimal damage to the ecosystems.

**Bikash Jyoti Borah**



**I will not let anyone walk through my mind with their dirty feet.**

**MK Gandhi**



# The Business People

SHRII PRABHAT RANJAN SARKAR

**Shrii PR Sarkar, the founder of PROUT among his many discourses, had way back in 1959 commented in fair detail about the various occupations within human society. Continued from the previous issue this is the second part of the serial.**

## **BUSINESS PEOPLE**

Is the medical profession alone floundering in the quagmire of sin? No. Delve into the recesses of any business person's mind and you will find, in most cases if not all, that the garbage of sin collected there has become utterly putrefied and decomposed and polluted his or her entire psychic environment. The situation has become so bad that in most

parts of the world embarking on this profession is tantamount to becoming a refined criminal. I use the term "refined" because no matter what type of business a person may start, their success depends upon their skilful use of persuasive language.

Can a business be run honestly? Why not! Of course it can. But an honestly-run business cannot make one rich overnight.



*A board meeting in progress in a large business multinational*



In ancient times, when the varnāshrama [caste] system was in vogue, managing a business honestly was considered to be the social dharma of Vaeshyas [capitalists]. But today it is extremely difficult, if not impossible, for people to run their businesses honestly.

Vaeshyas' means of earning a living are such that at any moment they may fall victim to greed and indulge in contemptible activities. So the vaeshyas of ancient times had the term sādhu [Sanskrit for "honest"] attached to their names to help them to keep the ideal of honesty constantly alive in their minds. They were known in society as Sādhu (which became Sāhu in Prakṛta and finally Sāu or Sāo today). History tells us that from ancient times vaeshyas have, by monopolizing trade, frequently degraded themselves and betrayed their humanity, and that since the Buddhist Age, they have accumulated most of the wealth in society.

It is worth noting that according to ancient social literature, sociologists and diplomats took a series of measures to save society from the greed and excessive hoarding of the vaeshyas. In the first part of the Middle Ages the power of the government, which was controlled by ksatriyas, was used to launch various campaigns whenever and wherever necessary to limit the hoarding tendency of the vaeshyas.

Chanakya said that a business person who becomes extremely rich is harmful to the state. If a king finds that somebody has become extremely wealthy, he should reduce the person's wealth and property by imposing direct and indirect taxes on them. If he does not do this, the vaeshyas may destroy the structure of the government unless they can make it the tool of their exploitation. Chanakya also said that if the imposition of taxes fails to stop or control extremely wealthy vaeshyas, the king should poison them to death through a secret agent. These are indeed strong recommendations, but in that age of social darkness there was no



alternative. Vaeshyas received the good advice that their responsibility was to earn money and undertake charity, not to hoard wealth.

But the vaeshyas of other times and other countries were unable to fulfil the duties connected with their nature. Because the ignorant people of ancient times were more religious, the vaeshyas used to undertake a little charity in the hope of deriving some benefit in their next life. But today in this age of materialism, vaeshyas are not the slightest bit interested in undertaking charitable work in this life in the hope of gaining some benefit in their next life.

According to Indian social treatises, "Those who donate to others in this life are misers, and those who are misers are actually donors." This ironic statement was made about hypocritical vaeshyas. "Those who donate to others in this life are misers" means that those who give donations to others in this life have deposited something in their next life's account; that is, they have successfully arranged so as to maximize their accumulation. And "those who are misers are actually donors" means that misers when they die give up all their hard-earned wealth, because they have not deposited anything in their next life's account. But the vaeshyas of today are not to be charmed by such humour.

Regarding earning money and

**I**t is a commonplace executive observation that businesses exist to make money, and the observation is usually allowed to go unchallenged. It is, however, a very limited statement about the purpose of business.

**- Daniel Katz and Robert L. Kahn  
in The Social Psychology of Organizations (1966)**

hoarding wealth, most vaeshyas today are pishācavats [ghouls]. In Sanskrit pishāca means “one who breaks the neck of an animal and then sucks out all the blood, leaving only the flesh and bones”. In India it is said that it is extremely difficult to understand the nature of these bloodsucking pishāca vaeshyas – because when they drink water, even if it is already pure, they filter it; but on other occasions they drink people’s blood, which, even if it is not pure, they do not bother to filter! Sometimes they kick the heads of their customers, and sometimes they lick the soles of their feet.

Incidentally, the word "vaeshyas" actually means “those who produce through various occupations”. But today the meaning has completely changed. Today vaeshyas means “those who profit by trading and broking without being directly involved in production”. Where profit is the only objective, there is every possibility that all types of selfish and antisocial activities will flourish. In one sense the vaeshyas of developed countries are better than those of other countries because although they engage in activities which are detrimental to the welfare of the public, they generally prefer not to undertake activities which are harmful to public health, due to either their own consciences or people’s awareness of their rights.

If, after analysing the economic structure of society, I described vaeshyas from developed countries as polished devils, I would find it extremely difficult

to find a suitable term for their counterparts in underdeveloped countries. Such vaeshyas are not satisfied with just sucking people’s blood, they often devour their flesh and bones as well; then they beat drums made from the skins of their victims as they deliver religious and philosophical discourses, build temples and construct lodgings for pilgrims, and undertake various other activities. They criticize materialism and try to retard its progress not because they object to it philosophically or psychologically, but because in a materialistic system there is every possibility that their vested interests would be adversely affected. Although they support spirituality, they are not motivated by spiritual sentiments. The fake spirituality they preach actually injects impotency into society. In their endeavours they are assisted by like-minded exploiters who trade in religion.

There is an unhealthy collusion between vaeshyas and those who trade in religion to try to prevent human beings from forcefully asserting their rights. They try to persuade people that exploitation, the sucking of blood, by vaeshyas, is not an outrage but a law of nature; that it is useless to try to bring about social welfare by establishing human rights. The exploited people should forget about the world and support those who trade in religion in order to enjoy unlimited happiness in an imaginary heaven.

Now, let us return to our previous subject. The vaeshyas of today have let loose the reins of their greed. Perhaps they

can hear the sound of their death-knell. Since they lack a spirit of sacrifice and are not prepared to undergo hardships in order to progress, the great majority of them are unable to find their path in life. They believe that their business will be short-lived, and like Abu Hussain [a fictitious character who became king for a day] they lack discrimination, plundering as much wealth as they can to satisfy their greed without caring about right or wrong.

Among these vicious vaeshyas there are some who project themselves as philanthropic politicians. They also devour the people, but they shed a few false tears. They too have not discovered any real meaning in life. Their only aim is to fool the public in order to prosper in business. They try to prevent class struggle by advocating non-violence and preaching utopian philosophies, although they realize full well that if spirituality, whether or not it is practised in individual life, is not practised in at least an important section of collective life then it will be impossible to remove the economic disparity and exploitation of the vaeshyas without conflict.

Only the small number of good vaeshyas in whom humanism has begun to develop and who have discovered the meaning of life, should be eligible to guide and manage the material affairs of society. Some among them may say, "What I save, I lose. It is a sin to die rich."

Business enterprises: Is there any way to escape from the uncontrolled propensities and ghoulish hunger of the vaeshyas? Some argue that all business enterprises should be directly controlled by the state so that people will be free from exploitation. Others argue that all businesses should be run by cooperatives so that people will be able to control their own economic destiny. Still others argue that businesses should be owned by private enterprise, that the state should only indirectly control businesses, and that greedy exploiters should be controlled through legal means; or, if indirect state

control is not possible, the state should curb the wealth of the vaeshyas by imposing high taxes. I prefer not to mention the views of those who directly support capitalism, because their opinions are not worth noting. They want the shortcomings in society to remain so that they can continue to exploit the situation.

The widespread nationalization of industry cannot be supported for a number of reasons. The two main reasons are as follows. Firstly, if a state is completely dependent on its bureaucrats (it should be kept in mind that no matter what people say, bureaucrats will always play an important role in the structure of a government, because without them the administration cannot function), it will not be possible to properly run all the large- and small-scale businesses and industries spread over the entire country. Officials are required not only to keep accounts, but also to supervise workers. Secondly, it is not possible for state-controlled industries to be as proficient either industrially or commercially as private enterprises which can make any product more cheaply and with greater efficiency than a state-controlled industry. Without the backing and preferential treatment of the state, state-controlled industries cannot compete with non-government enterprises.



"This will make the consumers think differently about our bacteria problem."

The proposal to run all industrial and commercial enterprises as cooperatives is also unrealistic. This is because a cooperative enterprise is built with the collective labour and intelligence of a group of people who 1) share a common economic structure, 2) have the same requirements, and 3) have markets available nearby for the goods they produce (or purchase). Although an enterprise may be called a business venture and be run using the limited resources of its members, it cannot be called a cooperative unless these three factors are all present. It will not have the fundamental characteristics of a cooperative.

**To run a business as a private enterprise under state control is worse than running a business that is completely nationalized, because it will not only suffer from the defects inherent in nationalization, it will also lead to the creation of a group of rich but vik's'ubha [disgruntled] vaeshyas in society**

**who in all likelihood will express anti-national sentiments and stoop to any means to re-establish their power. Indirect state control over industrial enterprises and attempts to prevent them from increasing their profits are doomed to failure, because it will not be difficult for business people to deceive the government by falsifying their accounts with the collaboration of dishonest officials. In such a system businesses will not retain the same prices as when they were non-government private enterprises; they will increase their prices due to**

#### **increased expenditure.**

Most countries realize that only imposing high taxes will not be successful once uncontrolled commercial freedom has been granted to business people. In most countries today the revenue collected through sales tax, service tax, income tax, wealth tax, etc., is only a very small fraction of the total revenue that could be collected. Tax evaders are much more intelligent and skilful than those who collect taxes. They are also united by their mutual interests while tax collectors are not. This is because tax collectors fight among themselves for a share of the spoils, remain divided over policies, and show a

lack of mutual trust. Hence it is extremely difficult, if not impossible, to curb the domination of vaeshyas by trying to force them to pay high taxes. Even if this became possible as a result of tremendous efforts, the common people would not really benefit.

In my opinion we should take a middle path in order to save society from the enormous greed of the vaeshyas. By middle

path I do not mean compromising with them and partially tolerating their greed. What I mean is that whatever we do we should do so as to maintain the balance of society. It is inadvisable to act rashly or out of jealousy, because this may adversely affect some spheres of social life, thus undermining the good and honest aspects.


The production and distribution of food and clothing: The most essential things for self-preservation are first food and then clothing. So let us discuss the problems of food and clothing.

In most countries the distribution of food is controlled by business people, and

The market has  
no morality

Michael Heseltine

1933-British conservative politician



in many countries they control not only the distribution but also the production of food. That is, business people who are farmers in name only own large areas of land legally in their own names or illegally in the names of others, while the farm labourers, peasants or sharecroppers who are the actual farmers, grow golden crops through their own labour and give most of each crop to their non-labouring masters. Almost everyone in the world today has in principle acknowledged that only genuine farmers should own arable land, and that no third party should come between them and the revenue department of the government. So it must be accepted that in the production of food, the question of ownership by non-producing business people does not arise at all.

But those who are themselves farmers, that is, those who, in principle, can be called vaeshyas, is it proper for them to have individual ownership of land? No, certainly not. The amount of arable land one farmer is capable of farming is not very large, so if he or she owns a large amount of land, it will not be possible for him or her to efficiently arrange seeds, improved manure, irrigation, etc. Personal problems also sometimes arise resulting in seeds not being sown or harvests not being reaped on time. Hence, the land may remain uncultivated. Uncultivated land is a liability for the human race.

Land is also unnecessarily wasted by demarcating the boundaries of privately-owned land. **(Actually it is a complete waste of land to demarcate the boundaries of land where land is of the same level [elevation].)** It is also difficult to introduce improved methods of cultivation on small plots of privately-owned land. Because of this problem many countries, despite being educationally and intellectually developed, have not been able to introduce tractors, the latest technology and scientific systems in the field of agriculture. If anyone thinks that land

should be owned by individual cultivators because they are deeply attached to their land, we may also argue that those who own land but do not work in the fields have and will continue to have a deep attachment to their land. Actually in this matter we should give more importance to collective welfare than to the sentiments of the individual.

In my opinion all the land in the entire universe is the common property of every **human being. A particular individual, group of individuals or state should only have the right to preserve and properly utilize a particular piece of land. No one should need to worry about the ownership of land.**

The preservation and utilization of land should be the responsibility of the local government, which in turn should carry out its duty through producers' cooperatives composed of actual farmers. The disadvantages of private ownership will not manifest if the land is collectively owned in a cooperative system. The use of proper scientific methods will make it possible to increase crop production without much effort.

It is undesirable for business people to have the right to distribute food grains. Only consumers' cooperatives should have this right. **As long as the production and distribution of crops is controlled by vaeshyas rather than by cooperatives, it is absolutely impossible to stop hoarding, speculation, black marketing and adulteration in food markets. The slightest weakness in such matters will have extremely dangerous consequences. Such weakness is not at all desirable in those who love humanity and practice politics.** It is completely immoral for food grains to lie in the warehouses of black marketeers and speculators to be eaten by rats while people die little by little of starvation.

Besides food and clothing, fuel may also be considered an essential commodity. Distributing fuel through business people has the same drawbacks as

distributing food. Local consumers' cooperatives should have the sole right to distribute essential, though not all, varieties of clothing, and the essential fuels produced in their countries (wood is used in some places, and coal or oil in others) in any given age. Producers' cooperatives should have the sole right to produce essential clothing and, as far as practicable, essential fuels. Where this is not possible (such as where the conditions and climate are unsuitable for spinning thread) the right to produce the associated raw or half-finished materials for a particular industry and to supply them to producers' cooperatives, should belong to the state government or local autonomous bodies and not to business people. At most, business people should have the right to produce and distribute non-essential foods and fuels, because then there is virtually no chance of their exploiting the common people by exerting undue pressure on them.

The production and distribution of other commodities: Business people should not be given the right to produce reading and writing materials or any commodities not classified as luxury items (such as razor blades, washing soap, etc.) Only producers' cooperatives or the state government should have this right. These

goods should, of course, be distributed through consumers' cooperatives. Business people may be permitted to produce and distribute commodities considered to be luxury items.

Business people should not have the right to produce materials for constructing houses (such as cement and metal products) that cannot be easily manufactured everywhere. Such materials should be manufactured directly by the state [provincial] government or by large cooperatives which are supported by the state government. Distribution should be directly arranged by the state government or by state-controlled autonomous bodies. Business people should not be allowed to meddle in such matters at all because they will try to create artificial scarcity, to increase the demand for commodities which are in limited supply.

On the subject of housing materials, I have observed that dishonest business people, in collusion with dishonest government officials, compel the owners of incomplete houses to buy cement, corrugated tiles, etc., from black marketeers by creating circumstantial pressure. Those who are socially aware and have had bitter experiences in such matters should carefully eliminate the cause of this problem.



As with construction materials, the manufacture of drugs is not safe in the hands of business people.

Out of their greed some people add flour, gurer bátsa or other things to milk and then demonstrate its thickness with a lactometer, ignoring the detrimental repercussions their actions have on unsuspecting consumers, especially children and sick people. It is not desirable to entrust the production or distribution of any necessary item to criminals who betray society by adulterating medicines, pushing sick people little by little into the jaws of death.

**The right to manufacture medicines should be entrusted to autonomous bodies which can distribute the medicines themselves or through consumers' cooperatives. If necessary, certain types of medicines may be manufactured by the state or central government, but it is preferable for them to be distributed by autonomous bodies or cooperatives.**

The production and distribution of [non-essential] housing materials and non-essential food items (such as sweets, betel, etc.) may remain in the hands of business people.

**Business people should not have the right to manage banks, because past experience has shown that managers who are dishonest business people have seldom protected the hard-earned savings of ordinary depositors. Many have profited by illegally or recklessly investing the bank's money; their activities have also ruined many middle-class families. The number of middle-class people who have lost the money they were saving for their old age is not small.**

The less private enterprise is provided with business opportunities and the more production and distribution is carried out through cooperatives and autonomous bodies, the better. The less the government is involved with the public in

the areas of production and distribution the better its relationship with them will be, and the less power the central government has in these areas the better.

Trading: In the area of trade, state governments must have the right to take action against those involved in black marketeering, speculation, adulteration, illegal misappropriation and the creation of artificial scarcity, but broad-based autonomous bodies (such as district boards or municipal corporations) should also have sufficient power to act. This is because if ordinary people want to take action against a local offender they may have to register their complaint with an



individual police officer, then with the police station, then with the sub-divisional administration and finally with the district administration, the entire process taking about six or nine months, and when they reach the state capital, they learn that such matters come under the jurisdiction of the central government and not the state government. This type of situation is certainly not desirable. The state government must have the right to pass and enforce anti-corruption laws.

To eliminate dishonesty in business, free trade should be established throughout the world as far as possible and the speculative markets of all countries should be immediately closed down.

*(To be concluded)*



\* Arun Prakash

**D**r. Verghese Kurien passed away in a Civil Hospital in Nadiad Gujarat on September 9, 2012 after living life to the ripe age of 91 and the whole nation paid tribute to him. He was a living example of a great success story about the cooperative movement. In fact it is a phenomenal story, his model of cooperative dairy development links 10 million farmers at 200 dairies across India producing over 20 million litres of milk every day.

Born in Calicut on November 26, 1921, he first came to Anand, Gujarat on May 13, 1949 rather reluctantly on a Central Government deputation to serve out his bond and joined a small time dairy cooperative that produced just a few hundred litres of milk a day. At the end of the year he set up a dairy processing plant

which saw the birth of Amul (Anand Milk Union Limited) –taken from the Sanskrit word ‘amulya’ meaning priceless.

His model of cooperatives formed joined farmers of Gujarat that first brought milk to Mumbai and then networked farmers across many states to usher in the milk revolution. The journey which began with just two village dairy co-operative societies and 247 litres of milk a day has grown to become a Rs 11,668 crore brand with milk collection of 3.88 billion litres in 2011-12.

Dr Kurien, who came to be known as the Milkman of India, began his career as a mechanical engineer but later he turned to dairy engineering and was the architect of ‘Operation Flood’ that spanned 26 years and made India from a milk starved country to a milk surplus one.

# Vergheese Kurien Cooperative's Success Story

**The day is very near when ... science will move forward with leaps and bounds, causing the intellectual capacity of human beings to increase immensely. Cooperatives will greatly assist this psychic and spiritual advancement.**

**- Shrii PR Sarkar**



*Amul girl weeping for the first time, courtesy Amul on Facebook*





By 1960 the country was producing 20 million tons of milk - today it produces 122 million tons. Dr. Kurien's greatest contribution was to empower the farmer and keep their interests at the fore front, not those of middlemen. Shrii PR Sarkar the founder of PROUT said, "Only the cooperative system can ensure the healthy, integrated progress of humanity, and establish complete and everlasting unity among the human race. People should work to enjoy sweeter fruits by establishing the cooperative system". This is precisely what Dr. Kurien put into practice, let us see how, in his own words. "It was Sardar Vallabhbhai Patel who said that if the farmers of India are to get economic freedom then they must get out of the clutches of the 'middlemen'. The first Amul cooperative was the result of a farmers' meeting in Samarkha (Kaira district, Gujarat) on January 4, 1946 to organise farmers, to have them gain control over production, procurement and marketing by entrusting the

task of managing these to qualified professionals, thereby eliminating the middle men, the bane in farmers' prosperity. The colonial government refused to deal with the cooperative. The farmers called a milk strike. After fifteen days the government capitulated. This was the beginning of Kaira District Cooperative Milk Producers' Union Ltd., Anand, registered on December 14, 1946. What began way back in 1946 was really an effort to carve out a truly Indian company that would have the involvement of millions of Indians and place direct control in the hands of the farmers and successfully at that".

Dr. Kurien was an extraordinary agent of social transformation and dedicated his life to the welfare of Gujarat's cattle owners. Sixty-Five years ago he played a key role to break the local trade cartel that paved way for the dairy co-operative sector to flourish in Gujarat and turned the state's dairy co-operative sector into one of the most successful cooperative models in the world. Dr Kurien's cooperative strategy ensured that private multinational dairy companies, such as Nestle, could never capture a big share of the Indian market. The defeat of dairy multinationals at the hands of a little-known cooperative of Gujarat woke up the world which began studying Kurien's experiment with the aim of replicating it. But none of them could succeed.



*The Amul Plant at Anand featuring the Milk Silos*

A less remembered fact about the success of cooperative business he spearheaded, is that the Hindi feature film 'Manthan' that brought the success story about these milk cooperatives to the general public was also produced as a cooperative venture. In 1976 renowned film director Shyam Benegal approached Dr. Kurien with the idea and he agreed. It was to cost Rs 10 lakhs. At that time there were 5,00,000 farmers in the Gujarat cooperative movement and Dr. Kurien sent a message to all of them and asked if they were willing to forgo two rupees from their daily earnings so that the film could be made. They all agreed, Dr. Kurien wrote the story, Shyam Benegal directed the film and five lakh farmers produced it. The film went on to win the National Film Award for the best feature film in 1977.

This cooperative business ventured into areas other than milk – bringing a sense of ownership and control to farmers. Then followed 'Operation Golden Flow' in the edible oil business and so much so that these revolutionary cooperative businesses turned into regular industries. Launched in 1988, under the program of National Dairy Development Board, Dhara today is a



*Entrance of Amul factory*

Rs. 350 crore + cooking oil brand. It is one of India's most trusted brands as it stands for purity, freshness, taste and value for money. The basic objective to launch Dhara cooking oils was and still remains, is to address a larger cause of the Indian farmers and consumers. Incorporating the cooperative framework, Dhara provided a market to Indian oil seed farmers for their produce and helped them get right price of their oil seeds crop. Thereby Dhara addressed the larger issue of reducing dependence on imports of edible oils to some extent.

When in Gujarat villages state transport busses were rarely seen, Amul milk tankers were a common sight. Dr. Kurien was the farmer's best friend. His contribution to the life of rural family went beyond forming of cooperatives and production of milk. He stressed on research and training, bringing most advanced milk processing technology to rural Gujarat. Farmers were trained to give the right feed to cattle, and were also given access to veterinary expertise which helped marginal farmers to produce more and earn more. At the end of this success story we may recall Shrii Sarkar's words about agricultural cooperatives. "Agriculture should have the same status as industry, and can best be implemented through the cooperative system. The apple orchards of Himachal Pradesh should function as cooperatives rather than private farms, and so should the packaging industry for transportation and marketing. The processing and packaging of apples should be regarded as part of the farming industry. Those employed in agriculture should get bonuses in the same way as those employed in industry. Thus, farmers or agricultural cooperatives should organize the whole agricultural sector of the economy on the basis of industry". Though the Himachal Pradesh State Cooperative Marketing and Consumer's Federation Ltd. (HIMFED) has been in

**W**hile we certainly applaud the achievements of Amul, the national dominance attained by a corporation from one state is certainly undesirable. If Amul would foster similar cooperatives in such poor states as Jharkhand, Madhya Pradesh, Chattisgarh it would be a true victory for the vision of Dr. Kurien. Furthermore, this victory would truly become a national success, if every Indian had the purchasing power to buy dairy products as Prout advocates.

existence since 1952 with its Head Office at Shimla, but its main stay- the apples- have not been able to flourish due to faulty policy and application of cooperative principles. As a result today Himachali farmers find growing vegetables more profitable than growing apples. This may not have happened if the HIMFED had followed the above principles, and studied seriously the methods employed by the milk producers of Gujarat and the oil seed producers that led to their phenomenal success.

To conclude we may again turn to Shrii Sarkar, "As science advances, cooperatives will develop and manufacture a great variety of commodities from synthetic raw materials. In the capitalist system, raw materials are imported from other countries or regions in order to manufacture finished

products. Cooperatives will not follow this system. They will develop their own raw materials through research so that they are not dependent on foreign raw materials. The day is very near when science will be guided by spiritually oriented intellectuals. When this day comes, science will move forward with leaps and bounds, causing the intellectual capacity of human beings to increase immensely. Cooperatives will greatly assist this psychic and spiritual advancement". The story of Dr. Verghese Kurien and his cooperative ventures, there would be many more like him, are clear examples that point towards the future where science will flourish in the hands of spiritually minded intellectuals for the benefit of mankind.

Your favourite edible oil making  
your food tastier and you healthier





\* Gladson Dungdung

The Media is known as fourth realm of democracy though it has not been mentioned in any Constitutional or legal document. Since, the Media plays a role of watchdog (free, fair and fearless) therefore, it has the legitimacy of being called

– Adivasis (Indigenous People), Moolvasis (Local Settler non-Adivasis) and Pravasis (Outsiders). According to the section 46 (A) of the Chhota Nagpur Tenancy (CNT) Act 1908, one Adivasi can transfer his land only to another Adivasi resident of the same police station with the permission of the Deputy Commissioner (DC). Similarly, the Section 46 (B) of the CNT Act states that the SCs and OBCs can also transfer their land to their community people within the area of district with the permission of the DC. Since, the CNT Act had been propagated as a safeguard of only the Adivasis therefore; the land of the SC and OBC people

was transferred without any prohibition and the Adivasis' land was also transferred by misuse of Act. But after the Court's order the land being transferred from Adivasis, Dalits and OBCs was stopped in the state, which hit the real estate business, illegal land grab by the corporate houses and illegal land transfer

## Is Media in the Hands of Vested Interests?

**There are some obvious reasons for the media being party to the anti-CNT Act movement. The Builders who are engaged in the real estate business in Jharkhand also run TV News Channels in the state.**

the fourth realm of Democracy. However, in the era of globalization, the media is in the hands of few vested interest groups. Today, the Jharkhandi media is one of the crucial examples of how it is being used to protect the vested interest in the state. It is obvious that since the creation of the state, Jharkhandi media has been battling hard to ensure the corporate interest in the state. After the order of the Jharkhand High Court to enforce the CNT (Chotanagpur Tenancy) Act in the state, there has been an upheaval in the state. The pro and anti-CNT Act movements started in the state and the Jharkhandi Media also became a party to the anti-CNT Act Movement.

There are three kinds of people reside in Jharkhand

to the outsider individuals. Since, the Media has direct interest in the real estate business, corporate industrialization and individual land transfer to the outsiders therefore, it became a party to the anti-CNT Act movement.

How is the media party to the anti-CNT Act movement? There are some cases, where the media persons had made arguments with the leaders of pro-CNT Act after the press conferences or protest programmes. Some TV news channels did live coverage of some protests organized by the anti-CNT Act group "Jharkhand Bachao Sangharsh Morch" led by Uday Shankar Ojhar, Niraj Kumar and Bacha



***Adivasis of Jharkhand protesting over destruction of forests which provide many of their needs***

Singh. But the same TV News channels did not give much space to the pro-CNT Act protest organized by “Jharkhand Janadhikar Manch” led by Bandhu Turkey, “Adivasi Chatra Sangh led by Chamra Linda and “Jharkhand Bachao Andolan’ led by Salkhan Murmu. The newspapers also played dubious role by giving prominent spaces to the anti-CNT Act protests and special news and views were published against of the CNT Act but the same newspapers neglected the pro-CNT Act protests. There are some leading newspapers, who had even engaged special correspondents to find out the cases of violation of CNT Act by the Adivasis and Moolvasi officers, bureaucrats and politicians but at the same time, the same newspapers didn’t publish any story or list of the outsiders who have grabbed the Adivasis or Moolvasis’\* land illegally.

There are some obvious reasons for the media being party to the anti-CNT Act movement. Firstly, the Builders who are engaged in the real estate business in Jharkhand also run TV News Channels in the state. For example, Bihari Builder Sanjay Chaudhary runs the real estate business in Jharkhand known as “Kashish Developers”, who has been developing a ‘SAIL CITY’ at Pundag near Ranchi also owns TV News Channel “Kashish News”. Interestingly, the green land of Adivasis and OBCs was acquired in the name of “SAIL Cooperative Society”

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 \*Moolvasis or Múlvásis are the descendants of the original inhabitant of India conquered by the Aryans over the last 7500 years. In modern terminology it refers to BC (Backward Caste), OBC (Other Backward Caste), SC (Dalit) & ST (Adivasi).

because the Builder cannot buy land under the CNT Act. The Builders are also using local police and middlemen in acquiring rest of the land for the SAIL CITY. The other Builders, who didn’t own TV News Channels or Newspaper, invest huge amount of money in the media in forms of advertisements. Therefore, the Builders have been doing all kinds of the power politics to make sure that their business does not get hampered. They also use the media to manipulate the public opinions in favour of them. It is obvious that without support of the Builders, many local news channels will be shut down therefore, the Media has been battling hard for the real estate business in the name of development of the state because the closing down of the real estate business will have direct impact in revenue loss of the Media houses.

Secondly, the media has a clear corporate business interest in the name of development of Jharkhand. For instance, a Jharkhand based wire rope manufacturing company the “Usha Martine Limited” runs mining projects in Saranda Forest and elsewhere in Jharkhand is also the owner of a leading Hindi Newspaper of Jharkhand “Prabhat Khabar”. The “Prabhat Khabar” is one of the leading media campaigners for [corporate] industrialization in Jharkhand and also carries a campaign against CNT Act with the intension to serve special interest for the outsiders in Jharkhand. The “Prabhat Khabar” has published series of stories regarding the violation of CNT Act by the Adivasis and Moolvasis. The papers has also published series of lists of some Adivasi/Moolvasi Govt. Officers, Bureaucrats and Politicians who have purchased land by violating the CNT Act but the same Newspaper didn’t publish any

such list of the Pravasis (outsiders) who have grabbed the land of Adivasis and Moolvasis illegally. Why? Can any media house be so biased like this? Similarly “Dainik Bhashkar” runs many mining projects in Chhatisgarh and other places, has launched its Jharkhand edition a year before, eyeing the minerals of Jharkhand, has also been advocating for the corporate model of development, which is against of Jharkhandi culture.

Thirdly, the composition of the Jharkhandi media is self-explanatory to rest of the story. Nearly 90 percent Journalists, engaged in Jharkhandi media houses come from non-Jharkhand origin upper-castes. The Hindi dailies and Hindi News Channels are completely dominated either by the Bihar or UP origin upper-caste Journalists and the English dailies are under the clutch of either West Bengal or South-Indian origin upper-castes. Similarly, most of the builders, industrialists and individual land grabbers are also outsiders, who have direct or indirect association with the Media. Hence, the Media persons bat hard to protect the interest of the outsiders. Though, Jharkhand is known as an Adivasi state but hardly any Adivasi is found in the media. There are few Adivasi and Moolvasi Journalists at the last rung of the Media, who have also been struggling for their survival therefore; they are not able to influence the media to protect the interest of the state.

Fourthly, though Jharkhand is a separate state in the political map of India but the media treat the state as part of Bihar. There is a tradition of joint TV News channels “Jharkhand-Bihar” in the state. The major regional News channels like Sahara Samay, ETV, Kashis News, News11, Maurya TV, etc, run joint News Channels for “Bihar-Jharkhand”. The print media even goes beyond. The every Newspaper carries special “Bihar” page in its all editions in Jharkhand. Hence, the people of Bihar origin residing in Jharkhand get news of the both states in the same price and the Jharkhandi people also have to pay the price for them and forced to read the news of Bihar.

**The most stunning thing is the same Newspapers do not publish special “Jharkhand” page in their Bihar’s editions though large numbers of Jharkhandi people live in Bihar for the jobs.** Why? Is it not true that the Jharkhandi Media serve special interest of Bihar in Jharkhand? Should media do anything like this merely to serve its business interest? Is media selling a product in the market or playing a role of a watchdog in the society?

Fifthly, most of the Media’s consumers are the Pravasis (outsiders) therefore the media protects the interest of its

consumers rather than Jharkhand and its people. The conclusion of the media campaigns is that the CNT Act should be either repealed or amended so that the outsiders can buy the land of the Adivasis and Moolvasis in Jharkhand. Secondly, the media has been attempting to humiliate the Adivasis with the intention to alienate them from their land stating that if one Adivasi sells his land to another Adivasi means selling land at the rate of garbage [prices] therefore all the Adivasis should sell their lands to the non-Adivasis if they want to become a developed or wealthy people. Thirdly, the Media advocating to legalize the illegal encroachments by the outsiders in HEC (Ranchi), BSL (Bokaro) and Dhanbad, etc and also legalize the illegally grabbed land by the outsiders under the CNT Act.

The question is where is the media ethics gone in Jharkhand? Why is the Jharkhandi media biased instead of being free, fair and fearless? And are the media houses becoming merely commercial non-ethical companies whose intention is only to earn profit at any cost? Since the inception of the state, the Jharkhandi Media has been carrying on anti-Jharkhand campaign to serve the corporate interest and special interest of the Pravasis (outsiders), and the Media’s anti-CNT campaign is merely an addition to its anti-Jharkhandi campaign. However, today, the Jharkhandi media needs to rethink about its role for the sake of the Democracy? The present role of Jharkhandi media is not only against of Jharkhandi people but it is against any form of media ethics, and undermines its credibility and / or democracy as a whole.

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*Jharkhand's adivasi children face a bleak future*

\* Dekker Dreyer

Occupy Wall Street is now back where the movement began, and there are even more society-shaping questions in the wild than last October. Since the housing market crash decimated our country we've been examining our economy from the grassroots level up to far-reaching government initiatives. We've seen widespread protests against dubious banks and the financial instruments which have allowed them to plunder the national wealth. But one elephant is still sitting in the middle of the room... no few have been questioning if the very logic of a stock exchange is unhealthy in the long run. Conventional wisdom says stock markets are the best way in history to generate wealth. Some maintain that this wealth does not get redistributed



*Charging bull of Wall Street*

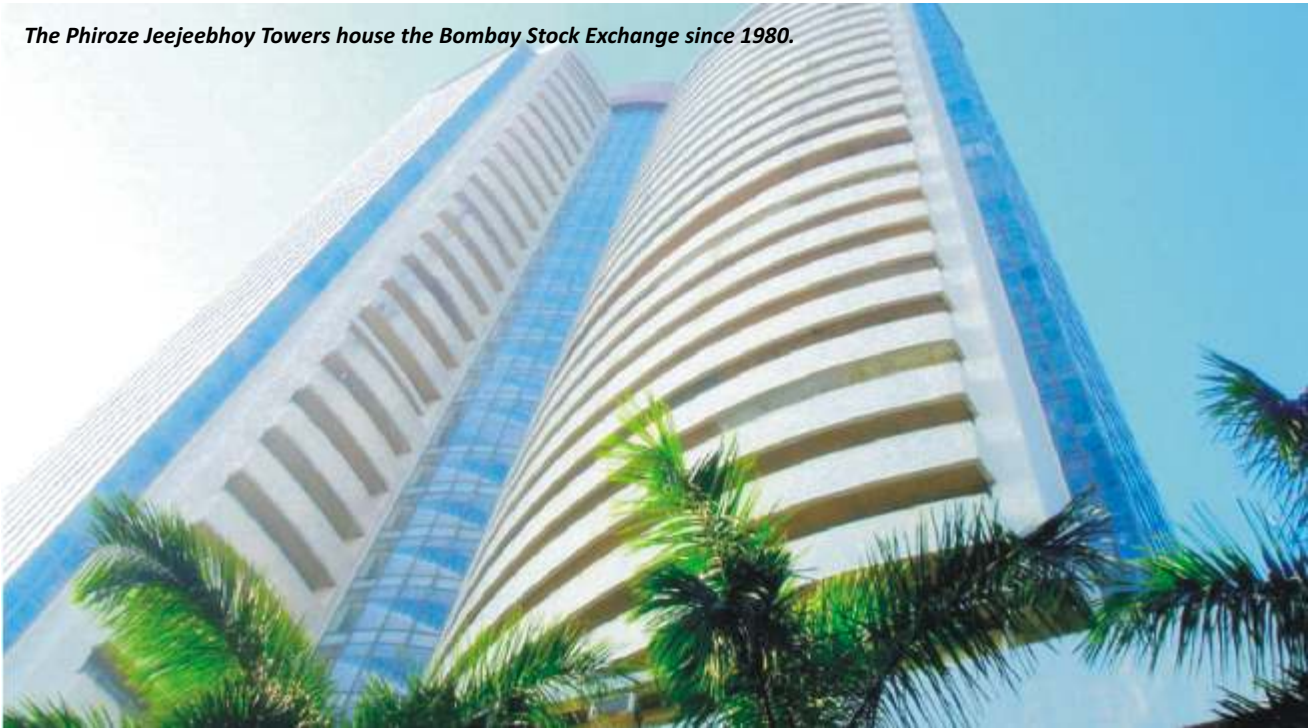
# Do We Need a Stock Exchange?

**Stock markets, in their purest form, are collectives of stock brokers who form agreements to trade with one another.**



*Trading floor of the New York Stock Exchange*

*The Phiroze Jeejeebhoy Towers house the Bombay Stock Exchange since 1980.*



to the public in any significant manner. Arguments against stock markets include the cost of entry and the complexity of the rules governing transactions.

To understand the dysfunctions of the stock market, we must understand what a stock market is. As early as the 1600s the concept of shared corporate interest was cemented in modern Western civilization when the Dutch offered ownership stakes in the Dutch East India Company. The basis for collective ownership, however, may have been introduced to Europe as early as the Bronze Age. Sharing risk and resources among many stakeholders is a natural infusion of the most primitive principles of human cooperation. The concept of a publicly participatory stock market, however, is a much more recent invention.

Stock markets, in their purest form, are collectives of stock brokers who form agreements to trade with one another. In theory it's as simple as children trading baseball cards in a schoolyard, except that the cards are bought by other people and those people always expect to be able to sell their baseball cards for more than they paid. Trust in the traders is paramount. To make their jobs easier, traders with good collections decided to only trade with partners who had equally good collections, and that was the beginning of stock market as we know it. In 1792 what would become the largest stock exchange in the world, the New York Stock Exchange (NYSE), was founded by a group of 24 private brokers for the purpose of rapidly trading securities in this type of closed system. Since that time our entire economy has become entangled with stock exchanges, and the NYSE has seen no less than five crashes. Every one of these significant losses in stock market value has sent the world into a dangerous

spiral of recession or depression.

Although we have survived these economic disasters, often with the intervention of government, it leaves the average person to wonder if the cyclical near destruction of exchange based economies is unavoidable. This repeated culling of the market is driven by the notion that corporations must continue to grow and profit. In fact, regulations dictate that corporate officers act toward this goal on behalf of their shareholders. Once market saturation has been reached the only option for maintaining profitability is to cut workers or offer new products and services, which often translates to buying up smaller companies. This practice has led to the relatively small number of global conglomerates that dominate multiple industries, and this too has a theoretical saturation point.

An example of a company striving for market saturation is Bain Capital, made famous for its association with Mitt Romney. Bain owns major stakes in a number of industries with a diverse portfolio that includes Toys 'R Us, Clear Channel, and Hospital Corporation of America. Many of these acquisitions have been punctuated with large layoffs, leaving the working families who helped to build these profitable businesses with little to show for their years of diligent labor. In January of this year the Wall Street Journal found that although Bain's cuts to labor showed short term growth nearly one quarter of their investments went bankrupt in just a few years.

At the heart of most venture capital strategies is the IPO (initial public offering). A private equity firm will purchase a business, make dramatic changes to its operation, including job cuts, and show rapid growth. At

that point the firm will offer the stock to the public and profit from the sales of their shares. The long term sustainability of that business doesn't matter, and neither does the job security of the people who work for them. This is how the stock market eats its own tail.

In the United States the SEC (Securities and Exchange Commission) strictly regulates the way that equity in a private business can be sold and to whom. The individuals allowed to buy this equity are called "qualified investors" and must typically have a net worth of over \$2 million. The theory of this restriction is that if a small business fails the amount lost will not exceed the means of the risk taker. The practice is very different. In reality a low net worth individual will gamble nearly all of his or her life's saving on their small business start-up without any regulation and few options for bank loans. A rich investor, on the other hand, is allowed to invest small amounts in a wide variety of private businesses with the ultimate pay-off coming from an IPO or acquisition.

After a large IPO pay out to qualified investors an unsustainable business is now the problem of the everyday shareholders who purchased pieces of that business when it became available. This feeds the cycle of more layoffs and less market competition. Eventually, if there is a total systemic failure, there could be no one left to purchase shares at IPO. Sustainability is never truly considered as a factor in business finance, but it should be. Back in 2008 Business Week released an article entitled "Family-Owned Businesses Hold Keys to Longevity" which examined four family-owned businesses which have successfully operated for many generations. The implications are that a profitable business doesn't need Wall Street to grow or even thrive. With the goal of a company being to provide for its participants and reward those who do well for the business, a small corporation can have a much longer shelf life than a large one. Some family-owned enterprises arguably do more long-term good to the economy through employment and business to business commerce than their short-lived big brothers.

How can our nation's unemployment be fixed without heavy subsidies to public companies and institutional investors? All indicators are that the stock market system isn't sustainable for the working poor and middle class, but something has to be done.

One way is for us to invest more heavily in local

businesses which may bring lower returns but are more consistent over longer periods of time. These smaller sustainable businesses, however, aren't sexy to investment bankers and loans are harder and harder to come by. Many national banks who used to stand by their Small Business Administration loan programs have been bought out. Bank of America, one of the world's largest lenders, has drastically reduced the amount of small business loans it issues to US businesses while it accelerates its lending to the Chinese economy. The only way to break free from the shackles of the stock market system may be to encourage small local banks and credit unions to play a more active role in their community's economy.

Some corporations are even testing the waters of small business lending. Over the past year The Boston Beer Company, maker of Samuel Adams, has been conducting an experiment in micro-loans through a partnership with ACCION. "Brewing the American Dream" provides loans to bad credit candidates seeking to create their hospitality industry businesses. The program is available across several states. This maneuver could be written off as just a shrewd PR stunt if founder Jim Koch didn't have a history of fair-play. In 1996 Boston Beer Company began trading on the NYSE and in a groundbreaking bid to allow individual investors first crack at their stock they offered an affordable package of shares especially earmarked for non-institutional investors. Although the IPO was considered a failure it clearly showed the company's commitment to the public over the banking system. ACCION loans are capped at \$25,000 and form a blueprint for how a cooperative system of business to business loans can circumvent the banks while maintaining the core principles of capitalism.

Microloans are just one of the ways in which the economy can shift from the control of banks. Mainstreet merchants could establish barter networks for goods and services. Energy cooperatives could create credit systems for utilities that go hand in hand with community needs. Individuals could reallocate personal money from the stock market to more tangible investments in their home town.

It's clear that Wall Street is not the answer to our problems, but analyzing its failures can help us create a road map to a stronger future.

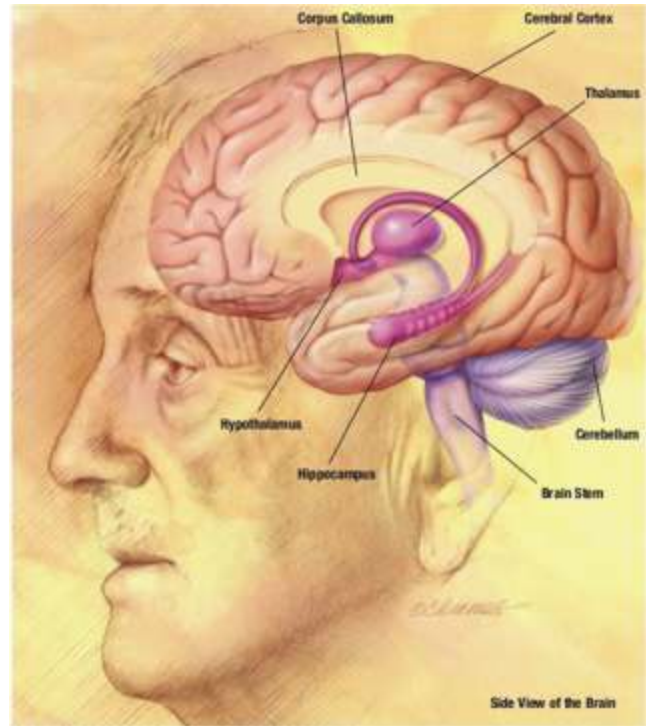
**It takes 20 years to build a reputation and five minutes to ruin it. If you think about that, you'll do things differently.**

**- Warren Buffet,  
American Business magnate : investor and philanthropist.**



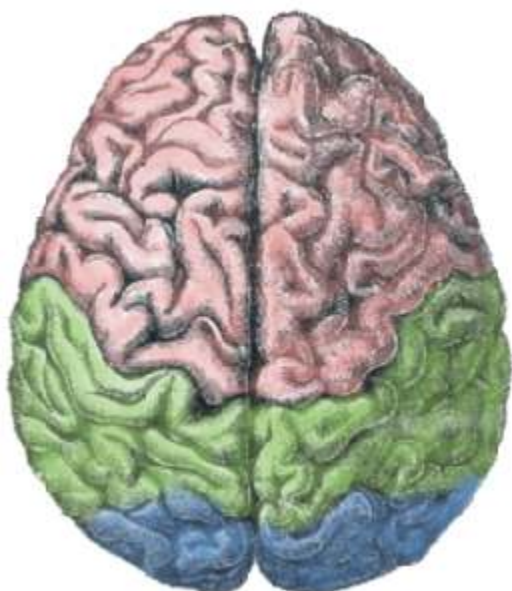
\* Dr. Susmit Kumar

The brain is the center of the nervous system in all vertebrate, and most invertebrate, animals, including humans. For an example, humpback whales, great apes (like chimps and orangutans) and dolphins have "human" brain cells and they can think.[1] Like humans, chimps and orangutans too plan for the future.[2] Birds can distinguish our languages. [3] The human brain, weighing on average about three pounds, is an extremely complex structure that has evolved over millions of years. The difference between a human brain and the brains of other creatures is that the human brain has several capabilities that others do not have. Ours is the most advanced brain of all. According to David Linden, a professor of neuroscience at Johns Hopkins University: "Just as the mouse brain is a lizard brain with some extra stuff thrown on top, the human brain is essentially a mouse brain with extra toppings." [4] This is one of the proofs that which establishes Darwin's theory of evolution: Humans have evolved from animals.



# Human Brain

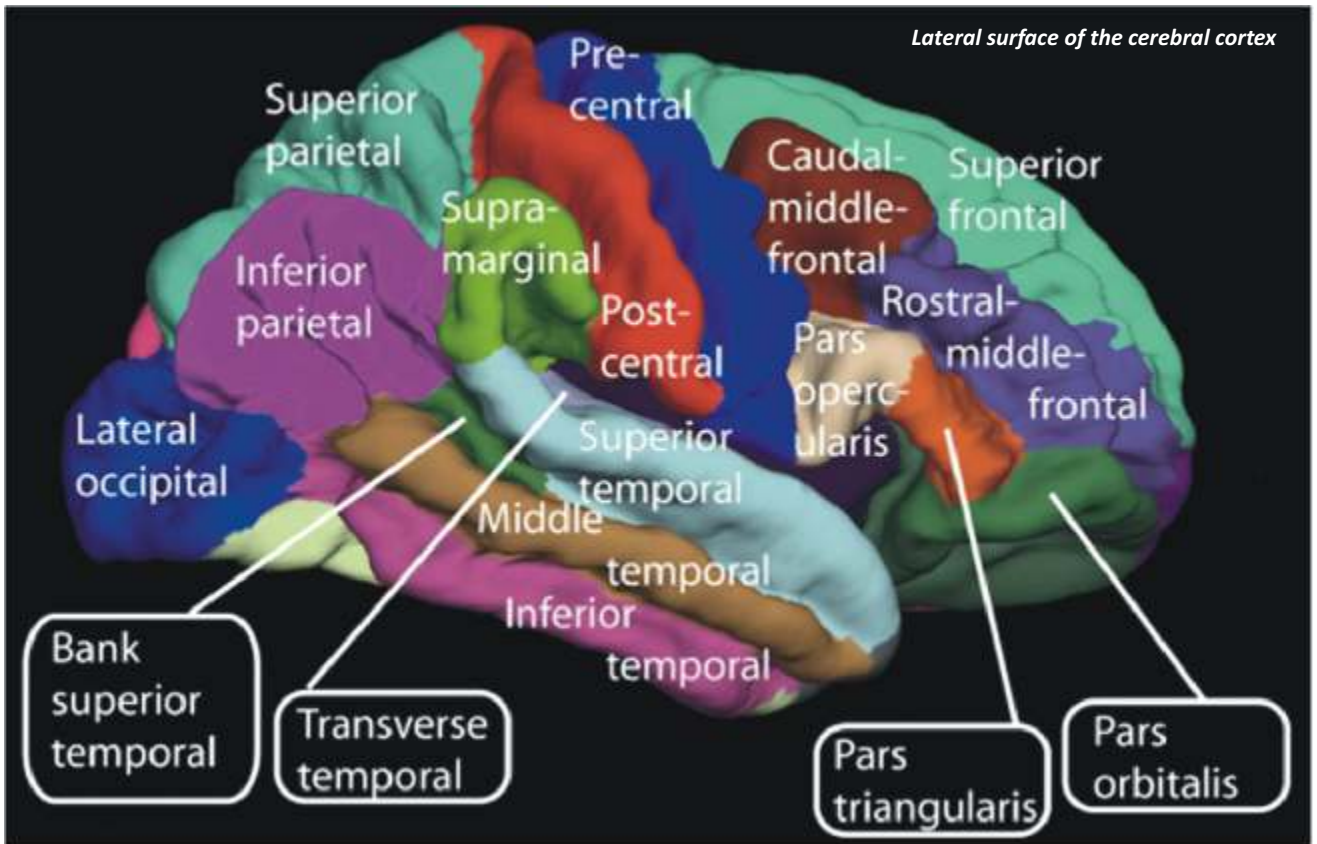
**In layman terms, a neuron has up to 10,000 wires coming out of it and hence it can connect to up to 10,000 other neurons or non-neuron cells. Hence our brain is an extremely complex structure.**



*Cerebral lobes: the frontal lobe (pink), parietal lobe (green) and occipital lobe (blue)*

Scientists have observed "brain-like" functions in plants also. Tiny straggleweed, a pale parasite plant, can sense the presence of friends, foes, and food and make adroit decisions on how to approach them.[5] Unlike human beings, who may take aspirin as a fever suppressant, stressed plants produce an aspirin-like chemical that can be detected in the air above the plants. This chemical may be a kind of immune response that helps protect the plants. Studies have also shown the plants being eaten by animals also produce chemicals that can be sensed by other plants nearby. In addition to having an immune-like function, the chemical may be a means for plants to communicate to neighboring plants warning them of the threat.[6]

A human brain has about 100 billion cells called neurons, each with up to 10,000 synapses. Synapses are junctions through which neurons signal to each other or form circuits with each other and to non-neuronal cells. In layman terms, a neuron has up to 10,000 wires coming out of it and hence it can connect to up to 10,000 other neurons or non-neuron cells. Hence our brain is an extremely complex structure. An adult



brain can have hundreds of trillion connections. According to one study, the human brain is in some ways comparable to the interconnected network of the Internet.

A research team from the Humboldt University in Germany and the Erasmus Medical Center in the Netherlands found that the simulation of just one rat neuron could deliver the sensation of touch. They stimulated single neurons in rats and found this was enough to trigger a behavioral response when the rats' whiskers were touched. Another US research suggests the computational ability of the brain cell could be even more complex, with different synapses - the many junctions between neurons and other nerve cells - able to act independently from those found elsewhere on the same cell. This could mean that, within a single neuron, different synapses could be storing (similar to our storing files on a computer's hard drive) or processing completely different bits of information.[7] Therefore it is beyond present imagination what our brain, with 100 billion neurons and each with up to 10,000 synapses, can do if harnessed efficiently.

All five sensory organs (vision, touch/skin, hearing, taste and smell) are constantly sending huge amount of information to the human brain. If you touch a hot or cold surface with a finger, your brain feels it immediately as each and every cell of your skin is constantly send data to the brain. For an example, the eye is forwarding 72 GB (Giga byte or 1,000,000,000 bytes) of data each second to

the brain. Hence our brain may be getting trillions and trillions byte of data every second. Like a radio and television, which tunes into a particular frequency, the human brain zeroes in on single bit of information out of the huge amount of data sent to it. Hence the human brain is very efficient.

As brain cells of animals like rats and monkeys are similar to humans, neuroscientists are conducting experiments on these animals to develop new medicines and brain surgeries to treat human behaviors and diseases related to brain.

In the last couple of decades our knowledge about function and structure of the human brain and their effects on human behavior has improved a lot due to the technologies such as electro-encephalography (EEG), magneto-encephalography (MEG) and functional magnetic resonance imaging (fMRI). However, neurologists have just started to scratch the surface and they have a long way to go as the spatial resolutions of these techniques are very poor.

A day may come when science may be able to analyze the human brain with the help of the modern day computer, which may or may not turn out to yield correct results. A computer is defined on the basis of the speed of its processor (megahertz, gigahertz, etc.), hard drive size (in gigabyte) and memory size (in gigabyte). One "hertz" is one cycle per second - a computer with 1 gigahertz processor calculates 1,000,000,000 times per second, but

then the type of chip of the processor also matters.

Today's computers may or may not present the correct model of the human brain. Each human brain is unique in construction, i.e. the locations of hard drive and memory may not be at the same places in every human being. Apart from this it is proven clinically that the human brain generates new cells at any age.

One discovery surprised the neurosurgeons at the Toronto Western Hospital, Ontario. They were operating on a brain of a 190 kg obese man to control his appetite, inserting electrodes at the point in his brain controlling appetite and then stimulated it with an electric current. Instead of suppressing the appetite, it improved his memory. He recalled, in intricate detail, a scene from 30 years earlier. According to neurosurgeons, "He reported the experience of being in a park with friends from when he was around 20 years old and, as the intensity of stimulation increased, the details became more vivid. He recognized his girlfriend [at the time] ... The scene was in color. People were wearing identifiable clothes and were talking, but he could not decipher what they were saying." The hypothalamus has not usually been identified as a seat of memory. The contacts that most readily produced memories were located close to a structure called the fornix, an arched bundle of fibres that carries signals within the limbic system, which is involved in memory and emotions and is situated next to the hypothalamus. [8]

According to Professor Andres Lozano, "His performance improved dramatically. As we turned the current up, we first drove his memory circuits and improved his learning. As we increased the intensity of the current, we got spontaneous memories of discrete events. At a certain intensity, he would slash to the scene [in the park]. When the intensity was increased further, he got more detail but, when the current was turned off, it

rapidly decayed. This is the first time that anyone has had electrodes implanted in the brain which have been shown to improve memory. We are driving the activity of the brain by increasing its sensitivity - turning up the volume of the memory circuits. Any event that involves the memory circuits is more likely to be stored and retained." Professor Lozano is a neurosurgeon at the Toronto Western Hospital, Ontario and a world authority on deep-brain stimulation who has undertaken 400 operations on Parkinson's disease sufferers.[9]

This shows that there is a lot on our brain's hard drive (i.e. brain cells where we store our past memories), but we cannot get to some of these portions of our hard drive, i.e. we can not read from these brain cells.

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[2] Lloyd, Robin, "Like Humans, Other Apes Plan Ahead," LiveScience.com, June 17, 2008.

[3] "Birds can distinguish languages: researchers," AFP, February 2, 2006.

[4] Begley, Sharon, "In our Messy, Reptilian Brains," Newsweek, April 9, 2007.

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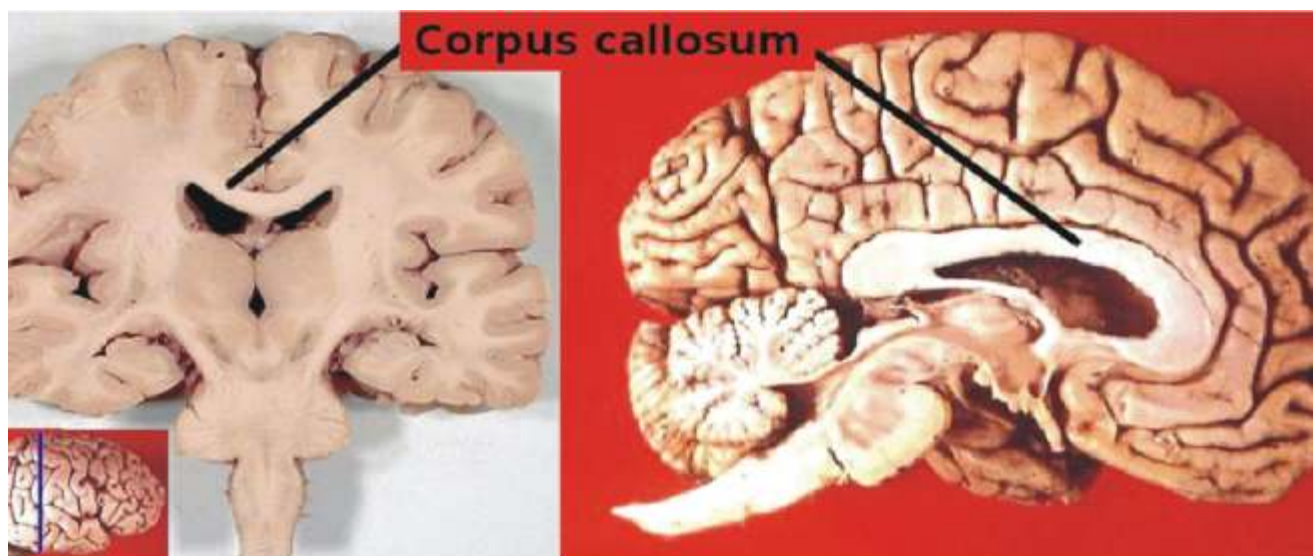
[6] Schmid, Randolph E., "Stressed plants produce an aspirin-like chemical," AP, September 18, 2008.

[7] "Single brain cell's power shown," BBC News, December 22, 2007.

[8] Laurance, Jeremy, "Scientists discover way to reverse loss of memory," The Independent (UK), January 30, 2008.

[9] Ibid.

(From author's new book Karma, Mind, and Quest for Happiness Universe, 2012)



*The corpus callosum, a nerve bundle connecting the two cerebral hemispheres, with the lateral ventricles directly below*

# Spain: For Whom The Bell Now Tolls

✱ Joe Copeland

It was not so long ago that I spoke at the “Strategic Forum” which was sponsored in part by TD bank. After my presentation about Europe where I had stated, quite clearly, that Spain would hit the wall I found myself accosted by the economist of one of Spain’s major banks. Fortunately Craig Alexander, the senior economist at TD, was walking next to me and as the quite impolite lady from Spain tried to verbally encase me in the famous “iron lady” of the Spanish Inquisition, he grabbed my arm and led me out to the patio to speak with some other people and so saved me from not only the diatribe of the loca senorita but from saying several impolite things which I was about to say in retort. As I consider the latest data about Spain I think of this incident and take some delight in saying, “I told you so” or other things inadmissible in my commentary.

To use the analogy offered by Senor Cervantes I would say that Rodrigo, as representing Spain, is about to be devoured by the snakes. The central bank of Spain just released the net capital outflow numbers and they are disastrous. During the month of June alone

\$70.90 billion left the Spanish banks and in July it was worse at \$92.88 billion which is 4.7% of total bank deposits in Spain. For the first seven months of the year the outflow adds up to \$368.80 billion or 17.7% of the

The Spanish ten year [bonds] now yields a 6.81% and their thirty year is yielding 7.34%. Spain has now set up a fund for its regions to tap of \$22.6 billion and this, in my opinion, will not even be close to

*Spanish Finance Minister Luis De Guindos, right, and the Governor of Central Bank of Spain Luis Linde*



total bank deposits of Spain and the trajectory of the outflow is increasing dramatically. Reality is reality and Spain is experiencing a full-fledged run on its banks whether anyone in Europe wants to admit it or not.

what is asked for or required with the regions needing some \$50-75 billion in assistance in my estimation. Many of the regions in Spain are not paying suppliers or their other local debts and the situation is clearly out of control.

**“It is an old saying; the Devil lurks behind the cross. All is not gold that glitters. From the tail of the plough, Bamba was made King of Spain; and from his silks and riches was Rodrigo cast to be devoured by the snakes.”**

**- Miguel de Cervantes : Don Quixote**

In October Spain has \$25 billion in sovereign debt maturing plus will be adding new debt under their current plan so that the snakes are not only coming out from under the rocks but dropping from the trees. On top of this Bankia, late Friday, reported out bad loans of \$8.24 billion and an operating loss of \$5.58 billion causing the government to go into hyper-drive and promise to inject \$5-6 billion into the bank immediately to prevent its collapse. If funds from the EU/IMF are to be utilized, which has been widely discussed, a very political problem arises. Bankia has issued preferred shares to many of their depositors and they would be wiped out if the European money is utilized under the current regulations which would cause Mr. Rajoy more than a few problems and could send people back into the streets. Then Spain has the highest unemployment rate in Europe, even higher than in Greece, with a 25.1% jobless rate. For those under twenty-five the job situation is extreme with a 53% unemployment rate.

"Was there ever a people whose leaders were as truly their enemies as this one?"

Between December of 2011 and the end of March 2012 the Spanish banks bought \$109 billion of the Spanish sovereign debt. Much of this was facilitated by the ECB who lowered and lowered again the collateral rules and handed the money to the Spanish banks in such a size that bad things, very bad things will result if Spain hits the wall and defaults. Then since March, as forced by their own inadequate capital positions, the trend has reversed and the Spanish banks have sold \$21.3 billion of Spanish sovereign debt with \$11.7 billion in July alone as capital flees from the Spanish banks and the actuality of the balance sheets overcomes the "dynamic provisioning" that helped to cause the fantasy.

The friendly "suggestions" by national governments in Europe are also getting a push back from



*People hold up banners reading "their fortune, our crisis", "no food, no peace" and "no cuts!, justice" during a protest against austerity measures applied by the Spanish government in olumbus Square, Madrid, Spain.*

European buyers. BNP recently imposed a \$12.5 billion debt limit by country and many other banks in Europe are following suit. BNP has reduced their sovereign debt holdings by 35% since June 2011. In July, the aggregate of sovereign debt reduction for all of the French banks was \$8.7 billion as they took advantage of the ECB speculation to lower their holdings.

### **The Cries of Desperation**

Spain's Prime Minister's rather comic call that his country's heading into bankruptcy was a "victory for all of Europe" is more properly found in some Theatre of the Absurd. The recent rants and raves by the Prime Minister and the Finance Minister that the ECB should buy their debt without limit is an obvious last ditch Hail Mary pass before the plunge into the financial abyss begins. The ECB may not require audits of the national government or of the regional governments or the Spanish banks but the ECB pledge of Mr. Draghi is dependent, you may recall, on the EU and the various stabilization funds' use and alone, or with the IMF, audits will be demanded by many countries and the results of the "dynamic provisioning" will be found to be just what I have asserted I would bet which is the juggling of the books for all three entities. The gasps for breath will be resplendent in Paris, Berlin and in Brussels and panic attacks will be on the rise in

many European capitals. Spain has begun the well-worn "walk of shame" already traversed by Greece, Ireland, Cyprus and Portugal.

### **Forthcoming Events**

There are some major flashpoints coming soon in Europe. One is the ruling by the German Constitutional Court on September 12 whether the ESM is legal in Germany or not. While it is widely expected that the High Court will go along with the program; who knows? On Tuesday, September 4, Draghi will release his "save the world" plans to the European Central Banks ahead of the next ECB meeting which begins on September 5. There is a huge and serious division between Mr. Draghi and the head of the Bundesbank. There were rumors last week that Jens Weidemann, head of the German Central Bank, might resign over the policies about to be proposed by Draghi. **Here we have the troubled nations and the healthy nations of Europe locked in mortal combat in what could become a very serious situation. It is the haves versus the have-nots and where the needy countries have more votes as one nation after another has gotten into financial trouble.** Draghi may well put the funding countries in such a position that local politics will not allow what is going to be asked of them and "refusals to fund" could be

the result which would throw the ECB into chaos. I expect a very rancorous session at the ECB with potentially explosive results. Even if the outcome is muted by the connection to the EFSF and the possible ESM, the funding may not be available when all is said and done by the individual nations and so the ECB's bond buying or other forms of Quantitative Easing may be stopped dead in their tracks by any form of help being appended to programs that may not function. I personally think that Draghi has vastly overplayed his hand and that expectations based upon his frothy comments may prove to be without merit.

Also this week we will get the release of Barroso's ambitious plans for bank oversight. He will announce a Brussels type bureaucratic scheme where the ECB will oversee all of the banks in Europe. This would be one more blow to national sovereignty and I expect a major push back from a number of countries. Germany has already come out against the concept stating that the ECB should only regulate the 25 largest banks in

Europe. The plan will be put on the table no doubt but here I think that whatever may come eventually will bear little resemblance to the proposal that will be soon released. With the current trend in Europe becoming decidedly more nationalistic I think this new grand scheme will have little chance of success as proposed.

### **The End of the "Muddle"**

We are now at the virtual epicenter of the European Crisis where decisions will have to be made; avoidance is no longer possible. We have reached the end of the road where there is no more path left for can kicking. It is now and here and in the next few weeks where the rock and the hard place will converge and explosive political and economic consequences may result. The "future" has arrived in the "present"! "Now" is "Here".

Greece---to fund or not fund and bear the costs and market reaction.

Spain---about to go bankrupt and to fund or not fund and how to do it. Expect quite serious reverberations in Spain and in

Europe as the amounts of money involved are not trivial. The Firewall has been breached. Expect Firestorms.

Italy---soon to join the long line asking for alms.

The ECB---a major fight where the troubled countries will demand so much from Germany that politics in Berlin may not allow for giving what will be demanded of them.

The ECB---a grand plan to be put forth that will pit the Bundesbank against most of the other Central Banks in Europe.

"You only heard the statement of the loss. You did not see the father fall as Pilar made him see the fascists die in that story she had told by the stream. You knew the father died in some courtyard, or against some wall, or in some field or orchard, or at night, in the lights of a truck, beside some road. You had seen the lights of the car from down the hills and heard the shooting and afterwards you had come down to the road and found the bodies. You did not see the mother shot, nor the sister, nor the brother. You heard about it; you heard the shots; and you saw the bodies."

***A man performs representing Spanish Prime Minister's Mariano Rajoy dead as a protest against austerity measures applied by the Spanish government, in Columbus Square in Madrid, Spain***



*A dance recital on Prabhata Samgiita  
Vajra kathor kusum korak-- by Padmashrii  
Dr. Saroja Vaidyanathan and her troupe,  
at New Delhi*



# Prabhat Samgiit

## The Songs of The Soul

**In the journey  
to sublimity  
Shrii Sarkar names  
the personal God,  
in his Prabhat  
Samgiita, as the  
Ajana Pathik or  
the unknown  
traveler.**

\* **Acarya Bhaskarnanda Avadhuta**

**H**umans appeared on Planet Earth about one million years ago, but the history of spirituality, or the march of Homo sapiens from imperfection to perfection or the march from animality to divinity, is not very old. The Vedas stand testimony to this march. Though the march started early, it is only from the time of Shiva, i.e. roughly 7,000 years back that the actual march was discovered. Until then it was rituals or external worship of God. Shiva

taught us to move internally for the realization of the self. He gave foundations to this search and predicted that in proper time a rational philosophy would come. Shiva could have given philosophy then, but the human mind was not evolved enough to receive it. They were too primitive even for the science of aesthetics and supra-aesthetics, or Nandana Vijinana and Mohana Vijinana much less to the esoteric spiritual science.

The Second Advent was that of



**A file photo of annual Prabhat Samgiita competition 2011 in Kolkata**

Mahasambhuti Krsna, who openly propagated bhakti—the cult of devotion, some 3500 years ago. Humanity was still not ready to understand the proper purports of bhakti. Before speaking about bhakti, we should remember that rituals and dogmas have always created and are still creating a lot of obstacles in the path of human progress to universalism. The anthropologists speak of two traditions, the ‘little’ and the ‘great’, in Indian civilization. The great tradition would be inter-regional, pan-Indian, and its vehicle Samskrita. The ‘little’ is carried by rich regional languages like Tamil, Telugu, Kanaada, Punjabi, Braja bhasa, Avadhi, etc., with regional traditions. The ‘great’ tradition is the Vedic religion with its established Mathas, the centers of religiosity in important and ancient cities like Benares, Puri Mysore, etc. These two establishments have sway over the people.

Now what is the bhakti and the bhakti movement? The real meaning of bhakti is longing for the Great. Our mental flow, or the emotional relationships emerging out of the sentiments connected with the limited objectivities ground the individual, when sublimated into the

longing of the Great, will be called bhakti or devotion. That is, emotion plus a positive direction is devotion. When the love for rasagolla is converted into love for God, then that vritti or that mental proclivity becomes bhakti. The bhakti movement is a fierce rebellion against all sorts of rituals and dogma. This rebellion was a call to return to experience or anubhuti. The people at large cannot simply rebel against those distinctions of the ‘little’ and the ‘great’. The mystics or bhaktas fiercely rejected the intervention of clergymen, pandas, mullas, etc, between them and the chosen ideal. The Viirasaiva movement became militant between 1300 to 1500 B.C. Prominent Sufi saints like Jalauddin Rumi. Samad, Mansoor, Hazrat Nizamuddin and Khwaja Mohiuddin chisti, gave the same ideals as ishque-e-mazazi to ishque-e-haqiqli, i.e., “love for material enjoyment to be sublimated to love for god.” Mahadevi Akka, Basavanna, Dasmeya, Allama Prabhu, Kabir and Guru Nanak all gave the same ideas. Sufism grew rich in India after proper interaction with the Vaisnavites of India.

It is against this historical background that Shrii P.R. Sarkar gave Prabhat Samgiita, the scripture

of devotion acceptable to all. The bhakti sutras (aphorisms) of Narada and Rishi Shandilya are translations from those regional languages that were absorbed into the pan-Indian corpus. They lack clarity. Bhakti is a movement toward the internal world, rejecting outright everything external. For Shrii Sarkar, Bhakti is not escapism. He encourages a healthy social living. He composed songs of festivals seasons, birth, the entering of the new house (grha pravesha), shraddha or obsequies after death and wedding etc. Every aspect of life is accepted. The remarkable thing is that every aspect is given a positive direction by him.

Travellers on the path of spirituality or mystics found eternal happiness in the companionship of a personal God, the ultimate or real form of the knower ‘I’. Then later they discovered that the semblance is only a reflection of the eternal relationship between him and God. This fantasy created the need of a personal God.

Search for pleasure is the cause of progress for both science and philosophy. In the search for happiness, the wisest of people discovered mind and the embedded spirit in it. The human being and her/his relationship with the supreme entity depended on several sentiments and the emotional relationship he visualizes. When the mystics tried sublimation of this emotional world, the discovery was the vatsalya bhava, of filial relationship with God. This was the starting point, and the culmination was madhura or radha bhava full of sweetness, with braja bhava forming the third. Saint Surdas is an example of this gradual change.

In this journey to sublimity Shri Sarkar names the personal God, in his Prabhat Samgiita as the Ajana Pathik or the unknown traveler. The word bandhu often used Prabhat Samgiita is loosely translated as ‘eternal companion’, the one who cannot tolerate separation from you even in death. Scriptures accept



dasya bhava or the servant-master relation as the start. But in this, fear dominates. In vatsalya bhava love dominates and fear remains hidden. In the sweet, or madhura, there is no fear. All that is left is love. In the sweet, relation remains combined or all conceivable relationship remains either manifest or unmanifest.

In Prabhat Samgiita this madhura is expressed in a fine way. In Prabhat Samgiita the six stages of transformation are: (1) Viraha (Pangs of separation), (2) Milan (Happiness of union) (3) Avedan (Humble request) (4) Nivedan (offering oneself) (5) Stuti (Praising God) (6) Visarajan (Casting of the body after final merger). The very need of Bhava or ideation is to pulverize this ego or id. Prabhat Samgiita is also a rebellion in a very subtle way. The approach is very mild and not in a reactionary way. The author is very optimistic. He has a project to create a society of Neo-humanists. Neo-humanism is a beacon light for the future society. The Neo-humanist has no personal axe to grind. She/he transforms her/his personality into a thought, a cloud of light, and a scheme or project of welfare for society.

Let us examine the opening song of Prabhat Samgiita. It is a search for the unmediated vision, the unpredictable experience. The seeker in this song is asking the Bandhu (personal God) to lead him/her to the internal world with melody that breaks the terrific sloth or reluctance, that binds her/ him, unto the fountain of that illumination. The second song he composed is the song of liberation, to fight heroically against the chains and thorns on the path.

While we proceed through from song to song, we find that the Ajana Pathik is waiting for us, helping to overcome our despondency and reluctance. He is there with us with His affectionate glance and with His smile like a scattering of pearls. (Nayane mamata bhara hasite. mukula jhora). At every step in our

difficulties the Unknown Traveller is there for guidance. In the first phase of the eternal journey the seeker realizes that she/ he is self-centered and struggles hard through bhava to overcome this attitude finally culminating his march in Him. This aspect of atma sukha Tattva (principle of selfish pleasure) of finding pleasure only in self-gratification is in every one of us in varying degrees. Finally the seeker reaches the stage of sama samaja tattva (principle of social equality) and when he reaches that stage he will be able to realize the supreme.

Though song 18 is special on this principle, this is more clearly expressed in the song ‘Aha ki sunilam madhu ksaranam/ bina mulya amar bikalo jiivan’ Oh, oh what do I hear? See the condition of the honeybees. They burnt in ecstasy and declared ‘I sold myself without accepting the price’. The seeker is fully ready to sacrifice everything of individual life for the service of society. In short s/he becomes a Universalist at this stage. This Universalist is also very concerned with the ecological balance, deforestation and denuding of the earth. The song ‘Megh tumi kachesho ‘is a picture of this concern. ‘Oh, my rain clouds come closer! We need water, still more water.’ It is said that the writer Shri Sarkar energized this song by empowering it through purashcaran with mantra siddhi. In future when there is famine, collective singing of this song can bring shower and relief.

Five songs are compulsory for every seeker. 1) ‘Prabhu eso eso amar hridaye’ (\*O Lord of my heart. Please come into my heart with your pink lotus feet and captivating bliss). This

avedana, or a tender entreaty to the Lord, to take His seat in the heart. 2) This song is to be sung when mind is depressed: ‘Monke kono choto kaje namte debo na’. (I will not allow my mind to be degraded by the fantasy and work for petty things. The whole world of humans and divine beings is expectantly enthusiastic for me. I will fulfil their hopes and create a flow or energy to build up the society.) The other three songs are intensely devotional. They sublimate the emotions of worldly longings. The intimate relation of friendship with the Ista or ideal is shown in them.

As a seeker proceeds through Prabhat Samgiita, s/he finds himself/herself growing from a nodding intimacy to a intricate intimacy with the Ajana Pathik or Taraka Brahma. We can find the pain of separation and joy or reunion threaded in beautiful melodies. The internal world is stressed again and again. See the song Bhalo basho kina jani na. I do not know if Thou lovest me or not. But I certainly know that Thou stayeth close to me.



It is very important still to understand this vast internal world. The world of the senses is only a small island in the unexpressed internal. I love this tiny green island surrounded by the sea Touched by the sea, decorated by the sea. The external space is also only a part of this cidakasha, the space of consciousness. Through intense longing, which is pictured as mahabhava in the scriptures, the seeker becomes a spiritual being. S/he is in the world of Kabir now. There are two songs on mahabhava. One of them is "niirava rate tomari sathe, na bala katha anek rayegecche". Many things remained unspoken with you in that silent night. How can I talk? The mind is not there. The mind is completely submerged.

The mystic is always confronted with the problem of symbolizing her/his feelings. No language is so far developed enough except Samskrta to create apt words. Divine love ceates intoxication in a subtle way. But the words 'wine' and 'intoxication' are taken from the crude world of the senses to convey to experience to the listener. This also creates problems for the common human being to conceptualize. See the song 'E ki madhurata pavane / E ki madokata manane.' What is this sweetness in the wafting the air. What inebriation in recollection. What a love I feel in this universe.

The song 'Jagata nay mithya maya mithye ranger khela' is a joyous affirmation directed at the mayavadiis (supporters of the philosophy that all is illusion). This universe is not an illusion. Nor is it the play of illusory colours. Oh brother, this is the sport of Lilamaya and the enchanting carnival of His play. We can find an affectionate dissuasion from idol worship in the song, 'Tomay kiname dakibogo'- With what name should I call You. How is it possible to do floral worship to You. What is the use of sandalwood and flowers?

Mystics of all traditions have

spoken about forbidden love. They break all man-made laws and conventions. (Forbidden love is a partial symbol for divine love. While forbidden love breaks the norms of the society, divine love breaks the norms and forms of the psyche) Many mystics never use ambiguous language of ciphers (sandhya bhasa) or 'twilight language'. Forbidden love is expressed in a subtle way in Prabhat Samgiit. See song 955. 'Adharete anagana/adharete jana shona, Diip hate esechile / tai dhora podeshile ogo rupo may.' Your coming and going in the dark Our coming close together in the dark You had lamp in Your hand And hence got caught, O beauty personified.

All the phases of love become metaphors for the phase of mystical union. It also speaks about the distraction of the world, struggling for oneness with the Lord. This struggle is related to the yogic ideal of stilling the waves of the mind reducing the distraction of the senses. Prabhat Samgiita thus covers the whole range of emotions and guides the aspirant to sublimation. The aspirant becomes a spiritualist and slowly merges into sublimity. Let us see this song, 'Tomar kotha bhebe din kete jay' Let my days be spent in reflecting on Thee. Let Your likeness illumine my mind, Your sweet love in captivating reminiscences.

It is worthwhile to mention regarding the melody used in Prabhat Samgiit. It is interesting that we find songs with simple notes in the beginning, but as we proceed about twenty songs we find rich and colourful notes already alluring the heart. The wide range of melodies drawn from all over the world caters to all sorts of listeners. We will find gazals, qavvali, and the Persian style of music, Scottish and Scandinavian tunes. Folk tunes of all countries of the world abound in Prabhat Samgiita. Their melodies have a unique attraction that is truly universal. Even forgotten ragas (about a hundred of them) are

revived. The specialty of Prabhat Samgiita is that it has a peculiar effect of cooling the mind and stilling the waves of the senses. It has a serene and sublime effect. It is a common sight to watch listeners of different disciplines getting spellbound in Prabhat Samgiita concerts. It transports them to a state of peace and tranquility.

Thus the whole Prabhat Samgiita is a story of the unit falling in love with the Cosmic, the microcosm with the Macrocosm. This love spreads and engulfs the whole existence. The author is very optimistic, practical and down to earth. He doesn't want to keep this vast wealth within the mind of a few as an unrealized abstraction. To perpetuate this optimism and disseminate this great ideology and to fight the Cimmerian darkness or ignorance, He feels the only way is to increase the conceptual power of humankind. Study and meditation are the only way to increase the power of perception. Not only music, the entire range of aesthetic and supra-aesthetic science are to be propagated.

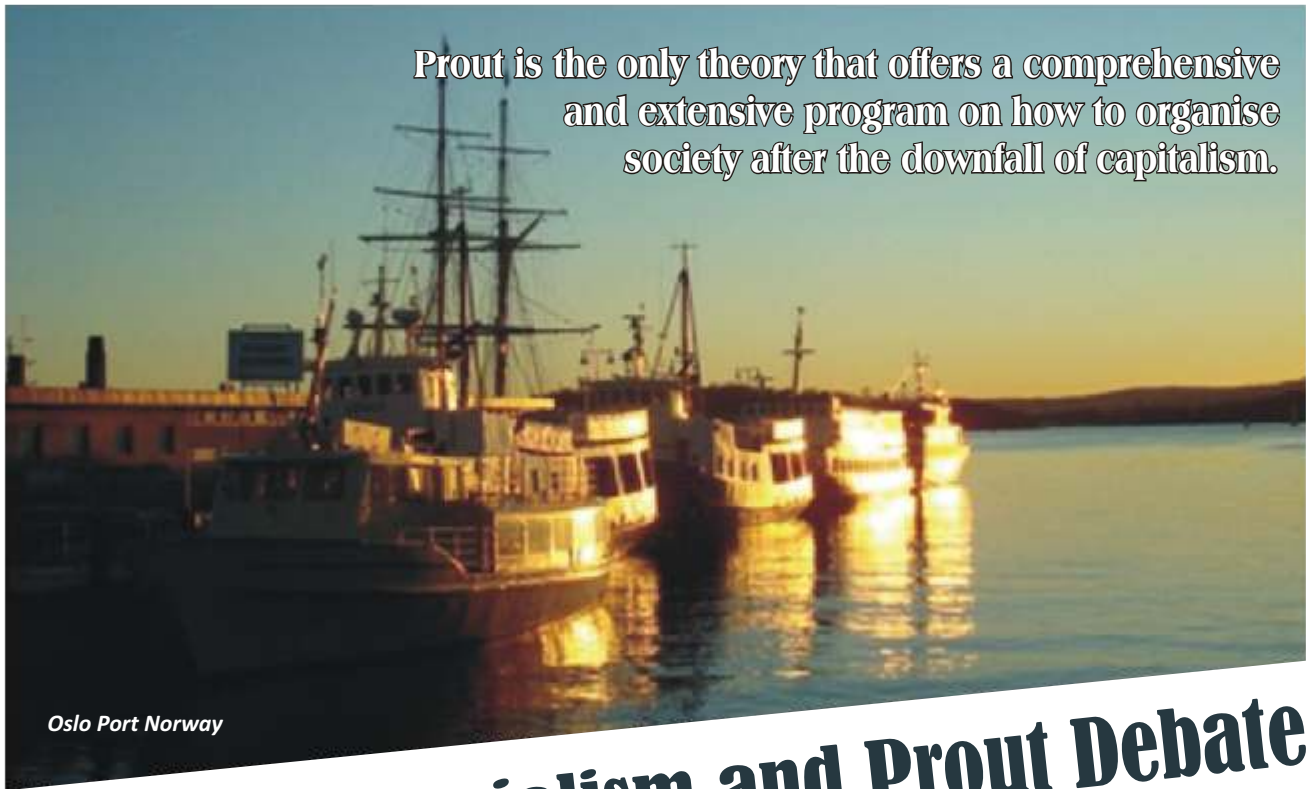
Narrow sentiments of any kind chain the human mind. They do not allow the individual to blossom into fullness of true spirit. Let the world of nations realize the sublime truth of this universal love and wake up to liberate human intellect fettered by various isms that go counter to the freedom of the soul.

**A sweet rendition of Prabhat Samgiita by Smt. Rashmi Agarwal, Sufi-bhakti and Ghazal Singer at New Delhi**





Prout is the only theory that offers a comprehensive and extensive program on how to organise society after the downfall of capitalism.



Oslo Port Norway

## Norwegian Socialism and Prout Debate

✱ Edv Mogstad

There was a very good conference on Socialism and Prout in Norway recently. About 28 people attended and many high ranking intellectuals and there were five proutists, Ranjiita, Uma, Kamaleshvar, Ganesh, dada Abishuddhananda and I. The whole event lasted for three hours and all discussions were in the Norwegian language and the entire meeting was recorded.

Bevegelsen of Sosialisme was the arranger, but the Rødt party got interested and offered their conference hall. Their deputy chairman was present, along with their previous chairman, who was my co-debater. We introduced our vision of Norwegian socialism, first myself, then ex-chairman and economy professor Dahle. This was

followed by a very good and constructive debate.

I started by mentioning that such a discussion was very important, as we could experience that there would be a sudden popular demand for a genuine and productive alternative to the failing capitalism, and that we had to prepare and present a trustworthy and realistic program to the public.

Secondly, moralists should join forces and unite on a common minimum platform, and I gave a four points suggestion on such a program, on which everybody could agree. Ranjiita and Kamaleshvar also participated in the discussion, giving very good and pointed contributions.

It came up during the debate, that Prout is the only theory that offers a comprehensive and extensive program on how to organise society after the downfall of capitalism. Afterwards, others

were very inspired, my co-debater even told me that he had learnt a lot from us. Already, the Bevegelsen is completely along Proutist lines, and members from Bevegelsen gave very good supportive contributions.

The Deputy Chairperson invited Ranjiita to give a lecture there later about alternative coop experiments and villages around the world, which is part of her lectures at the University college.

My co-debater rounded up by declaring that there should have been thousands present, no, "a hundred thousand" to this gathering, as he felt there were so crucial matters discussed, and that we had made promising progress. We agreed to meet again.

First, we should have a similar debate in Bergen later this autumn. Afterwards, the Rødt leaders were given some Prout materials. I'm very delighted by the kind of enthusiasm and inspiration with which these old stalwart socialists received our message.



# India Against Corruption

## Charge Sheet on Sharad Pawar and S M Krishna

Continuing the serial from the previous issue on the charge-sheet filed by India Against Corruption against 15 tainted ministers in this issue onwards we publish details of the charges against Sharad Pawar and SM Krishna. - Eds

### Sharad Pawar

Accused of having close ties with some of the most dangerous criminals of the country: In 2002 and 2003, Sudhakar Rao—then minister in Maharashtra—alleged that Pawar asked him to be lenient against gangster Papu Kalani—a criminal turned politician. Rao also alleged that Kalani and Hitendra Thakur were given tickets at the behest of Pawar. He was also accused of having relations with underworld don Dawood Ibrahim in the past and currently he is accused of having ties with 2G scam accused Shahid Balwa. Abdul Karim Telgi—the prime accused in the Telgi scam—had admitted during the Narco-analysis test that the Rs 20,000 crore plus stamp paper scam was a brain child of Mr. Pawar.

**Wheat Import Scam:** - Pawar is accused of having given permission to private and international companies to directly buy wheat from the farmers. This led to a complete sell out of the FCI stock, and there was nothing left to distribute through the ration shops. Therefore, the wheat for consumption of common people had to be imported. While the government had set a price of Rs 850 per ton for procuring from farmers; it went ahead and imported wheat at more than Rs 1400 per ton and mostly through select private companies. The government did not purchase wheat at higher prices from the farmers directly. Ironically, wheat imported from these companies was rotten and not fit for human consumption. Politicians across all parties raised a hue and cry on the issue, but no investigation was initiated into the scam.

**Pulses Import Scam:** The Government of India in order to bridge the gap between demand and production of pulses introduced two schemes for import and distribution of pulses in the year 2006 and 2008. This was to be done through four public agencies viz. NAFED, MMTC, PEC Ltd. and STC. The import would have also checked the rise in the price of pulses. However, it was found that this policy ended up benefitting four big private traders at the cost of the public trading companies. As much as 6.08 lakh MT of pulses were sold to these private companies. According to the



CAG report the public trading agencies incurred total loss of Rs 1201 Crore in importing pulses but domestic prices did not fall as supplies were not promptly made to the market. The CAG report further pointed out that the Ministry of Consumer Affairs Food and Public Distribution headed by Sharad Pawar failed to identify appropriate channels for the distribution of imported pulses. Instead of selling the imported pulses to people through the public distribution system, they were sold to private companies at a rate lower than the buying price and these companies in return sold the pulses at the higher market rates.

Out of the total loss of Rs 1201 Crore, loss of Rs 897 Crore was incurred due to the import of Yellow Peas in 2007 as it was imported without much deliberation. The Government decided to import Yellow Peas on the ground that they were reasonably good substitute for other types of pulses and there prices were comparatively lower. However, the peas did not find many takers in the domestic market and were sold after considerable leading to aforementioned heavy losses to the importing agencies. Despite this, the agencies continued to import the peas during the subsequent years even when they had huge unsold stocks.

### LAVASA Scam

Lavasa is a massive 25,000 acre hill station, valued at tens of thousands of crores, is being developed in the eco sensitive areas of Western Ghats. The Ministry of Environment and Forests, New Delhi in its order 17th January, 2011 concluded as under: "The discussions and analysis clearly brings out the fact that M/s LCL is in violation of the (i) of the EIA Notification, 1994 (ii) EIA Notification, as amended in 2004;

and (iii) the EIA Notification of 2006. The site visit Report has brought out the nature and magnitude of the environmental damage caused by the project. As such, the construction activity is unauthorized, being in violation of the above three Notifications and is also environmentally damaging." In this reference, among many other serious issues, the following points become apparent:

1. The initial directors of Lavasa Corporation, inter alia, were Supriya Sule, daughter of Sharad Pawar and her husband Sadanand Sule having about 21 per cent shares. Supriya Sule has been Member of Parliament for two

worth of such shares were hundreds of Crores which were not reflected in the property declaration before the Election Commission.

3. When the illegal construction was going on, Sharad Pawar who had no statutory role to play in the construction since he was a Central Minister, held a meeting in Lavasa where many concessions were granted. When the project was unauthorized and which has been declared illegal through a statutory order, this interference of Sharad Pawar in the matter was highly disturbing.

4. Precious land of the irrigation department was given to Lavasa at a pittance, without any auction, by the then Irrigation Minister and now Deputy Chief Minister Ajit Pawar, who is a nephew of Sharad Pawar and in blatant violation of the Maharashtra Land Revenue (Disposal of Government Land) Rules, 1971. Stern objections were raised by the conscientious Revenue Secretary Ramesh Kumar, on which no action was taken. The office note in this reference is being obtained. For the reason of this stand taken by whistleblower Shri Ramesh Kumar, Government of Maharashtra has victimized Ramesh Kumar by refusing to go ahead in his appointment as Member Maharashtra Administrative Tribunal even though the statutory Selection Committee recommended his name.

5. It is also a known fact that Sharad Pawar personally took up the matter, with the Environment Minister Ms. Jyanti Natrajan on Lavasa, immediately after the uncompromising minister Jayram Ramesh left the government. Ms. Natrajan obliged Pawar and granted Environment Clearance under highly suspicious circumstances. Ms. Natrajan took the unprecedented act of granting Environment Clearance on a



Sharad Pawar quits as Telecom EGOM Head

terms. There were certain other persons who are known to be close to Sharad Pawar who too were Directors of the Company. This clearly shows the intimate connection of Sharad Pawar with Lavasa whose construction has been declared to be unauthorized by no less than a statutory entity.

2. Supriya Sule her husband sold their shares around the year 2006 on highly undervalued rates. This is apparent from the fact that the net worth of Sule as declared before the Election Commission did not undergo a major quantum of change between the year 2004 and 2009. For a massive company having enormous land assets, the



Singh, extended an enormous favour to Sharad Pawar by launching prosecution against the Lavasa Corporation and its current Directors only. Ms. Valsa spared Supriya Sule from prosecution even though when the violation took place around the year 2004, Ms. Sule was the Director of Lavasa. Incidentally, Ms. Valsa is also involved in the Adarsh scam and the CAG has condemned the conduct of Environment Department as 'wilful'. Ms. Valsa as the Chairperson of the Maharashtra Coastal Zone Management Authority, had got a show cause notice issued against Adarsh

construction project where the Competent Authority for granting Environment Clearance on construction projects is the Maharashtra State Level Environment Impact Assessment Authority and not the Ministry of Environment and Forests, New Delhi. She also made the unprecedented order, where she granted Environment Clearance without Lavasa following the due procedure of public hearing and when the Ministry of Environment and Forests, New Delhi order itself stated that the construction took place in violation of the Environment Impact Assessment of 1994, where there was no provision to grant Environment Clearance without public hearing. It was misuse of political power apparent all over

6. The Environment Department of Government of Maharashtra, under the control of Environment Secretary, Valsa Nair

on a complaint made in August, 2008 and then she sat over the matter till the scam became open in late 2010. Notwithstanding the favour bestowed on Lavasa, Ms. Valsa has not only been spared from action in the Adarsh case, but has also been allowed to stay as Environment Secretary for more than 3 years when the law as contained in the Maharashtra Government Servants Regulation of Transfer and Prevention of Delay in Discharge of Official Duties Act, 2005, stipulates that an officer need to be transferred in 3 years. In this way, during the illegally extended tenure of Ms. Valsa, relatives of Sharad Pawar, were spared from prosecution by Ms. Valsa.

7. There are a host of other violations related to many other legislations and which all would not have happened but though the invisible hand of powerful people.

The aforementioned facts prima facie constitute offences

under Prevention of Corruption Act and therefore a thorough and fair investigation is required into Mr. Sharad Pawar's role in: 1. Telgi Stamp Scam; 2. Wheat Import Scam; 3. Pulses Import Scam; 4. LAVASA Scam.

### **S M Krishna**

S.M. Krishna was the Chief Minister of Karnataka from 1999 to 2004. He has been serving as the Minister of External Affairs since 2009. The Government of Karnataka under Krishna in its orders dated 15.03.2003 de-reserved for private mining an area of 11,620 square kilometres in the State, meant for State exploitation/mining and notified the surrender of an area of 6,832.48 hectares of prime iron ore land respectively, which has paved way for distribution of public assets to select private entities. The entire exercise was undertaken in a matter so as to benefit only a select few entities. The Lokayukta of Karnataka in his report dated 18.12.2008, went into the depth of the entire issue and gave a detailed report on the said scandal. The said report stated:

“The information wanted by the Cabinet Section was whether the statement in the Cabinet note that de-reservation is proposed in forest areas which have lost vegetative cover is factually correct. That information has not been furnished by the Forest department. Cabinet section did not pursue the matter. Without getting that information the subject was placed before the Cabinet and the proposal was approved by the Cabinet. The Cabinet has not been informed of all relevant and necessary facts. De-reservation order as such is not found in file but a notification dated 15-03-2003 informing the public that those lands are available for allotment to the public is found in the file. It is clear from the above that though the considered decision of the Government was not to de-reserve forest land and strategic mineral bearing areas like iron-ore,

manganese, chromate and limestone, that aspect was not properly verified and reserve forests and State forests and strategic mineral bearing areas have been de-reserved.”

On the basis of the facts stated in this report, a complaint was lodged against Mr. Krishna and others alleging that during his tenure as the Chief Minister of Karnataka, he had de-reserved thousands of acres of reserve forest land in Bellary and elsewhere and sanctioned it to private companies in the year 2003, despite contrary decisions of the then Minister for Forests and the then Secretary to the Government, Forest Department, who had expressed disagreement for de-reservation. These acts resulted in destruction of vast forest area and led to large scale illegal mining. SM Krishna clearly abused his position as the Chief Minister of Karnataka and illegally amassed wealth in the name of his family members, including children, inlaws and in the names of erstwhile very close fellow cabinet members. The de-reservation order which is stated to be the decision of cabinet meeting held on 16.12.2003 has been destroyed. The notification dated 15.03.2003, notifying the public about availability of de-reserved forest lands to public was found in the file. It is alleged that even the notification is not in conformity with the Forest (Conservation) Rules, 2003 which under Rule 6 requires mandatory approval by the State Government. The malafide, illegal and anti state, corrupt intention of de-reserving forest area vide notification dated 15.03.2003 is demonstrated by sudden spurt of issue of 82 permits in the year 2004 and 59 permits in the year 2006. The above acts were the beginning of the destruction of reserved forest areas and the advent of illegal mining in the state of Karnataka, particularly, in the District of Bellary.

On the said complaint, the Special Court, Bangalore vide order dated 03.12.2011 referred the matter

to Lokayukta Police for investigation. He held: “In the overall circumstances of the case, after perusing the complaint, list of documents and the references made in the compliant with reference to documents, I consider that it is just and proper that a thorough and fair investigation by the Competent authority is necessary in the ends of justice, law and transparency.”

It is to be noted that Mr. Krishna had neither been summoned nor arrested. Only an investigation had been ordered. But to prevent even that he approached the Karnataka High Court. On careful consideration of the report of the Lokayukta and the events preceding cabinet meeting held on 16.12.2002, consequent notification issued on 15.03.2003, the High Court of Karnataka in its order dated 20/01/2012 in Criminal Petition No. 6920/2011, which sought quashing of the complaint, opined that in the matter of de-reservation of an area of 11797 square kilometers, there has been contravention of relevant provisions of Forest (Conservation) Act, 1980 and Forest (Conservation) Rules, 2003.

The High Court held: “We are but unable to appreciate that the

Lokayukta report cannot be a basis for initiating any lawful action against those who are involved in unlawful acts in an illegal manner. One should not forget that the office of the Lokayukta is held by a former judge of the Apex Court. It is difficult to assume or presume that the said high authority would give a report without any material evidence whatsoever. Therefore we are unable to digest the contention that the Lokayukta report cannot be a basis for even to initiate an action against an illegal act.” The High Court accordingly upheld the order for investigation into the allegations. Against the said detailed order of the High Court, Mr. Krishna approached the Supreme Court seeking an immediate stay of the investigation. Supreme Court has stayed the said investigation and the matter is pending..

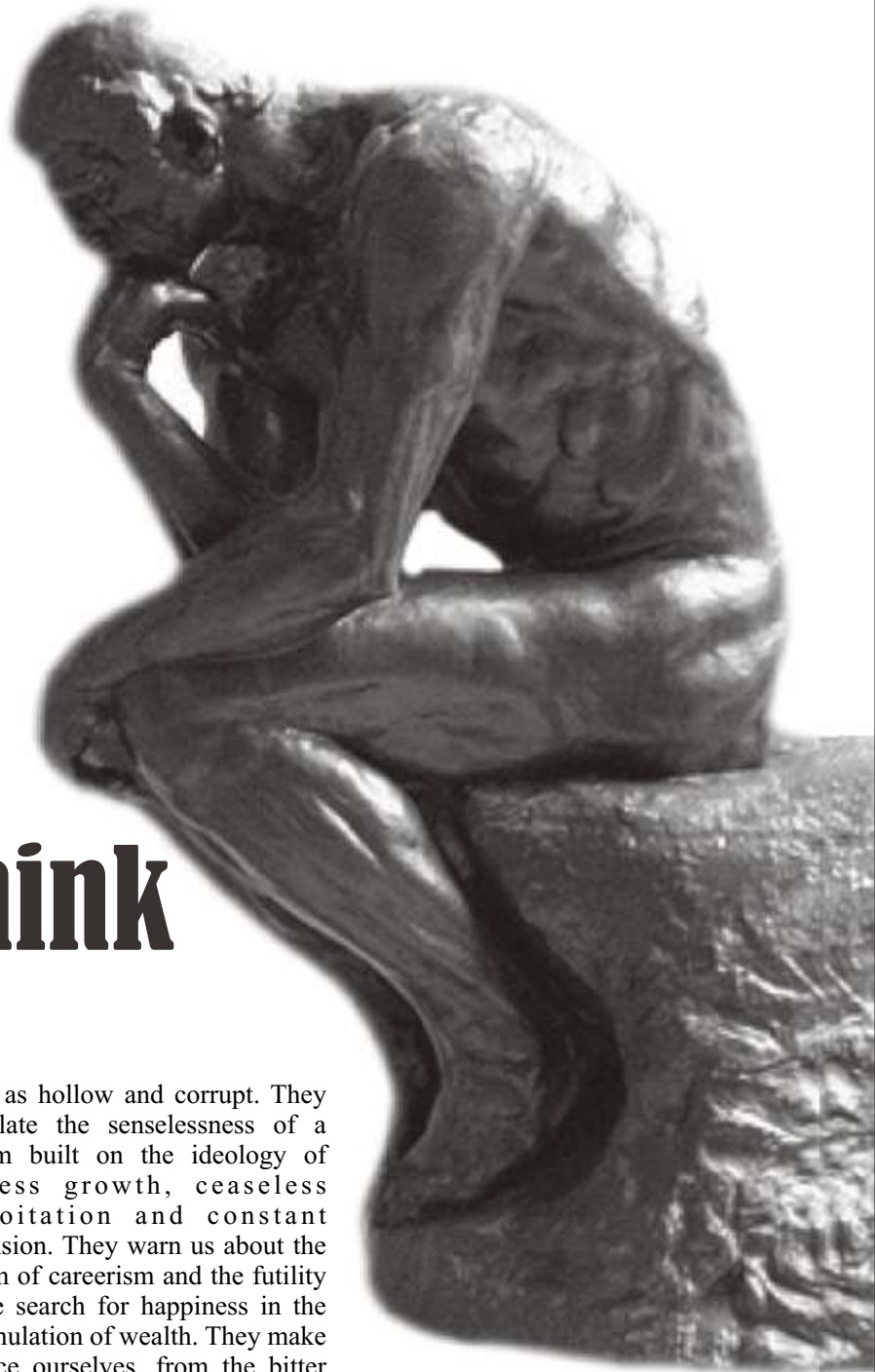
The above shows the extent to which Mr. Krishna went to ensure that no investigation takes place on the issue of de-reservation of forest land, leading to a conclusion that he has a lot to hide. The facts as brought out by the Lokayukta report leave no room for doubt that a thorough investigation is necessary in the case.

*(To be concluded)*





**Human societies see what they want to see. They create national myths of identity out of a composite of historical events and fantasy. They ignore unpleasant facts that intrude on self-glorification. They trust naively in the notion of linear progress and in assured national dominance. This is what nationalism is about—lies.**



# How To Think

✱ By Chris Hedges

Cultures that endure carve out a protected space for those who question and challenge national myths. Artists, writers, poets, activists, journalists, philosophers, dancers, musicians, actors, directors and renegades must be tolerated if a culture is to be pulled back from disaster. Members of this intellectual and artistic class, who are usually not welcome in the stultifying halls of academia where mediocrity is triumphant, serve as prophets. They are dismissed, or labeled by the power elites as subversive, because they do not embrace collective self-worship. They force us to confront unexamined assumptions, ones that, if not challenged, lead to destruction. They expose the ruling

elites as hollow and corrupt. They articulate the senselessness of a system built on the ideology of endless growth, ceaseless exploitation and constant expansion. They warn us about the poison of careerism and the futility of the search for happiness in the accumulation of wealth. They make us face ourselves, from the bitter reality of slavery and Jim Crow to the genocidal slaughter of Native Americans, to the repression of working-class movements, to the atrocities carried out in imperial wars, to the assault on the ecosystem. They make us unsure of our virtue. They challenge the easy clichés we use to describe the nation—the land of the free, the greatest country on earth, the beacon of liberty—to expose our darkness,

crimes and ignorance. They offer the possibility of a life of meaning and the capacity for transformation.

Human societies see what they want to see. They create national myths of identity out of a composite of historical events and fantasy. They ignore unpleasant facts that intrude on self-glorification. They trust naively in the notion of linear progress and in assured national



dominance. This is what nationalism is about—lies. And if a culture loses its ability for thought and expression, if it effectively silences dissident voices, if it retreats into what Sigmund Freud called “screen memories,” those reassuring mixtures of fact and fiction, it dies. It surrenders its internal mechanism for puncturing self-delusion. It makes war on beauty and truth. It abolishes the sacred. It turns education into vocational training. It leaves us blind. And this is what has occurred. We are lost at sea in a great tempest. We do not know where we are. We do not know where we are going. And we do not know what is about to happen to us.

The psychoanalyst John Steiner calls this phenomenon “turning a blind eye.” He notes that often we have access to adequate knowledge but because it is unpleasant and disconcerting we choose unconsciously, and sometimes consciously, to ignore it. He uses the Oedipus story to make his point. He argued that Oedipus, Jocasta, Creon and the “blind” Tiresias grasped the truth, that Oedipus had killed his father and married his mother as prophesized, but they colluded to ignore it. We too, Steiner wrote, turn a blind eye to the dangers that confront us, despite the plethora of evidence that if we do not radically reconfigure our relationships to each other and the natural world, catastrophe is assured. Steiner describes a psychological truth that is deeply frightening.

I saw this collective capacity for self-delusion among the urban elites in Sarajevo and later Pristina during the wars in Bosnia and Kosovo. These educated elites steadfastly refused to believe that war was possible although acts of violence by competing armed bands had already begun to tear at the social fabric. At night you could hear gunfire. But they were the last to “know.” And we are equally self-deluded. The physical evidence of national decay—the crumbling

infrastructures, the abandoned factories and other workplaces, the rows of gutted warehouses, the closure of libraries, schools, fire stations and post offices—that we physically see, is, in fact, unseen. The rapid and terrifying deterioration of the ecosystem, evidenced in soaring temperatures, droughts, floods, crop destruction, freak storms, melting ice caps and rising sea levels, are met blankly with Steiner’s “blind eye.”

Oedipus, at the end of Sophocles’ play, cuts out his eyes and with his daughter Antigone as a guide wanders the countryside. Once king, he becomes a stranger in a strange country. He dies, in Antigone’s words, “in a foreign land, but one he yearned for.”

William Shakespeare in “King Lear” plays on the same theme of sight and sightlessness. Those with eyes in “King Lear” are unable to see. Gloucester, whose eyes are gouged out, finds in his blindness a revealed truth. “I have no way, and therefore want no eyes,” Gloucester says after he is blinded. “I stumbled when I saw.” When Lear banishes his only loyal daughter, Cordelia, whom he accuses of not loving him enough, he shouts: “Out of my sight!” To which Kent replies: *See better, Lear; and let me still remain The true blank of thine eye.*

The story of Lear, like the story of Oedipus, is about the attainment of this inner vision. It is about morality and intellect that are blinded by empiricism and sight. It is about understanding that the human imagination is, as William Blake saw, our manifestation of Eternity. “Love without imagination is eternal death.”

The Shakespearean scholar Harold Goddard wrote: “The imagination is not a faculty for the creation of illusion; it is the faculty by which alone man apprehends reality. The ‘illusion’ turns out to be truth.” “Let faith oust fact,” Starbuck says in “Moby-Dick.”

“It is only our absurd ‘scientific’ prejudice that reality

must be physical and rational that blinds us to the truth,” Goddard warned. There are, as Shakespeare wrote, “things invisible to mortal sight.” But these things are not vocational or factual or empirical. They are not found in national myths of glory and power. They are not attained by force. They do not come through cognition or logical reasoning. They are intangible. They are the realities of beauty, grief, love, the search for meaning, the struggle to face our own mortality and the ability to face truth. And cultures that disregard these forces of imagination commit suicide. They cannot see.

“How with this rage shall beauty hold a plea,” Shakespeare wrote, “Whose action is no stronger than a flower?” Human imagination, the capacity to have vision, to build a life of meaning rather than utilitarianism, is as delicate as a flower. And if it is crushed, if a Shakespeare or a Sophocles is no longer deemed useful in the empirical world of business, careerism and corporate power, if universities think a Milton Friedman or a Friedrich Hayek is more important to their students than a Virginia Woolf or an Anton Chekhov, then we become barbarians. We assure our own extinction. Students who are denied the wisdom of the great oracles of human civilization—visionaries who urge us not to worship ourselves, not to kneel before the base human emotion of greed—cannot be educated. They cannot think.

To think, we must, as Epicurus understood, “live in hiding.” We must build walls to keep out the cant and noise of the crowd. We must retreat into a print-based culture where ideas are not deformed into sound bites and thought-terminating clichés. Thinking is, as Hannah Arendt wrote, “a soundless dialogue between me and myself.” But thinking, she wrote, always presupposes the human condition of plurality. It has no utilitarian

function. It is not an end or an aim outside of itself. It is different from logical reasoning, which is focused on a finite and identifiable goal. Logical reason, acts of cognition, serve the efficiency of a system, including corporate power, which is usually morally neutral at best, and often evil. The inability to think, Arendt wrote, "is not a failing of the many who lack brain power but an ever-present possibility for everybody—scientists, scholars, and other specialists in mental enterprises not excluded."

Our corporate culture has effectively severed us from human imagination. Our electronic devices intrude deeper and deeper into spaces that were once reserved for solitude, reflection and privacy. Our airwaves are filled with the tawdry and the absurd. Our systems of education and communication scorn the disciplines that allow us to see. We celebrate prosaic vocational skills and the ridiculous requirements of standardized tests.

We have tossed those who think, including many teachers of the humanities, into a wilderness where they cannot find employment, remuneration or a voice. We follow the blind over the cliff. We make war on ourselves.

The vital importance of thought, Arendt wrote, is apparent only "in times of transition when men no longer rely on the stability of the world and their role in it, and when the question concerning the general conditions of human life, which as such are properly coeval with the appearance of man on earth, gain an uncommon poignancy." We never need our thinkers and artists more than in times of crisis, as Arendt reminds us, for they provide the subversive narratives that allow us to chart a new course, one that can assure our survival.

"What must I do to inherit eternal life?" Fyodor Pavlovich Karamazov, quoting the Bible, asks of Father Zossima in "The Brothers Karamazov." To which Zossima

answers: "Above all, do not lie to yourself."

And here is the dilemma we face as a civilization. We march collectively toward self-annihilation. Corporate capitalism, if left unchecked, will kill us. Yet we refuse, because we cannot think and no longer listen to those who do think, to see what is about to happen to us. We have created entertaining mechanisms to obscure and silence the harsh truths, from climate change to the collapse of globalization to our enslavement to corporate power, that will mean our self-destruction. If we can do nothing else we must, even as individuals, nurture the private dialogue and the solitude that make thought possible. It is better to be an outcast, a stranger in one's own country, than an outcast from one's self. It is better to see what is about to befall us and to resist than to retreat into the fantasies embraced by a nation of the blind.

## Join PBI for a Poverty-Free and Crime-Free India



**Subhas Chand Tyagi**  
Chairman, Proutist Bloc India

Our dear country India - rich in its cultural and spiritual heritage - is passing through all round crises today. There is horrible poverty everywhere, purchasing power of common man is on continual decline, corruption always raises its ugly head. No political party, nor a political leader, has proved equal to the challenging task before the nation. Consequently crisis is deepening, and the soul of humanity here is profusely bleeding.

In this deep crisis of national disaster on all fronts, Proutist Bloc India has appeared on the political horizon to rid country of the dragon of immorality, poverty and exploitation.

I appeal everybody to enrol themselves as a member of this party and strengthen the power of moralist forces. Your inspired cooperation is a must for the success of this moralist political movement.

**Come One**

**Come All**

Contact Address - JD-5, Khirki Ext. Main Road Malviya Nagar,  
New Delhi - 110017 Contact No. - 9212069074, 9811426644, 9212199658

# Coal Story

**We cannot let India go down the drain because of few selfish and immoral individuals!!**



\* S Goenka

You will be surprised to know that 35,000 MW of electricity in the private sector is lying unutilized belonging to giants such as Jindals, JP, Ambani's, Adani's etc. who do not wish to start generation as they have a sell back agreement with electricity boards varying from Rs.1.80 to Rs.3.00 per unit whereas the cost of coal alone today works out at Rs.5/- per unit.

Some of these parties have been given permission to mine coal and sell it in the market from which they are celebrating Diwali everyday with no pressure on them from the government to start generation. Some other parties who have taken licenses are thinking of getting non-functional 2nd hand power plants only to showcase them, brand them as failures, and keep selling coal left, right and centre. Even in the government utilities power generation has taken a back seat inadvertently, though, with a single

line argument "where is the coal?"

**I See no Reason Why Following Steps are not Being Taken :-**

- a) All licenses of coal mines should be cancelled forthwith.
- b) Some of the areas blocked as a result of forest areas or for ecological reasons should be released.
- c) Why should not 35000 MW power plants taken over the by the government straightaway if the private parties do not start plants in a given time frame.
- d) Why can't utilities reduce line losses which are increasing every year and have reached an average of over 25%.
- e) Why should not the electricity charges be increased forthwith as except for Gujarat rest of electricity utilities are losing Rs.25.0 crores each year.
- f) Why should the farmers not get free electricity?

These are very critical times, whether or not the government of India / Federal Governments are prepared to take a call or not. Believe me the public assets have been raped in the last one decade be it 2G/Coal/ports/mining etc. etc. I totally agree that the government is run by very boneful lot and I don't think the number will go beyond 100. Though many may not agree but in my opinion, Anna Hazare and his team is at least leading a movement. I will hasten to add that this has got a bit directionless but nevertheless they have created the awareness. Kudos to them!!

As Indian citizens, all of us, have the dragon of worry looming large in front of us. Though I am not in a position to suggest what steps we as a good Indians should take but if we can individually we must pen our ideas and discuss it in different forums.

We cannot let India go down the drain because of few selfish and immoral individuals!!

# An Admirable Decision

**Land Acquisition, Resettlement and Rehabilitation Act is also going to facilitate the land grab for private corporations and we oppose this. People's Movements will thwart every attempt at subverting the laws of the country and handing over the precious natural resources to the predatory corporations.**

\* Gillian Orr

The decision of the Maharashtra Government to cancel 4 SEZ projects which were proved to be illegal and unjust, on one ground or other, brings a hope to the people's struggles for justice and against land grabbing. These projects were stalled by the common people, farmers to fishworkers, and women as well as youngsters who were at the forefront of the struggle.

The issues were clear and justifiable. Land to be acquired for private corporates is an illegitimate and unconstitutional act. When the profit-motives are clear in these projects, earning crores of rupees, out of land and other sources of livelihood, these resources are received with the State facilitating them. It's this role of the State which is bullying and ousting our rural folk that was objected by the natural resource based communities, asserting their right to approve or disapprove the project which the State government has ultimately admitted.

The non-violent struggles are raising basic questions of inequity which is a clear outcome of SEZ Act and similar moves promoting corporatisation. We question and oppose industries which are land & water-intensive, capital intensive but not labour intensive and their impacts on ecologies, neither mitigated nor compensated. It is unfortunate the more sustainable & employment generating, local resource-based industries proposed by the movements as alternative options are negated by the



*An IT Block in the Mahindra World City in Chennai. States such as Tamil Nadu and Haryana are housing a number of under construction SEZ projects.*

governments. People are certainly not for the industrialisation at the cost of agricultural, since food security and livelihood is certainly our first priority. The whole model of SEZ with subsidised land, water, electricity, outside the jurisdiction of the gram sabhas and panchayats, tax holidays and exemptions is a blot on democracy and sovereignty of both, the people and the State.

It's obvious that all tactics and manoeuvring efforts by the Corporates failed in this regard and the State level ministers couldn't carry out their initial agenda of joining hands with Corporates earning out of these projects. It's, however, an ultimate victory of the firm view, clear perspective and perseverant strategy, along with an all pervasive analysis of the fraud that SEZ Act and projects are. Maharashtra cabinet too deserves a pat for this pro-people decision. Even though this is later, but better late than never. They should, without any delay must remove restrictions and reservations put up, on the titles of the landholders. If this cancellation is to bring in another

project like Delhi Mumbai Industrial Corridor at the cost of farms and farmers, that will also face the same fate, we warn. We continue to fight the battle for cancellation of the undemocratic and unconstitutional SEZ Act, 2005.

We would also like to mention that the proposed amendments being brought out by the UPA government to the SEZ Act is not going to alter our opposition to the Act since, they are only aimed at facilitating land grab. Land Acquisition, Resettlement and Rehabilitation Act is also going to facilitate the land grab for private corporations and we oppose this. People's Movements will thwart every attempt at subverting the laws of the country and handing over the precious natural resources to the predatory corporations. It's time the governments across the country listened to the voices of dissent and worked in favour of the majority of the population.

*- Suhas Kolhekar, Prasad Bagwe, Suniti S. R., Medha Patkar National Alliance of People's Movements*

**T**he paradox of our time in history is that we have taller buildings but shorter tempers, wider Freeways, but narrower viewpoints. We spend more, but have less, we buy more, but enjoy less. We have bigger houses and smaller families, more conveniences, but less time. We have more degrees but less sense, more knowledge, but less judgment, more experts, yet more problems, more medicine, but less wellness.

We drink too much, smoke too much, spend too recklessly, laugh too little, drive too fast, get too angry, stay up too late, get up too tired, read too little, watch TV too much, and pray too seldom.

We have multiplied our possessions, but reduced our values. We talk too much, love too seldom, and hate too often.

We've learned how to make a living, but not a life. We've added years to life not life to years. We've been all the way to the moon and back, but have trouble crossing the street to meet a new neighbor. We

conquered outer space but not inner space. We've done larger things, but not better things.

We've cleaned up the air, but polluted the soul. We've conquered the atom, but not our prejudice. We write more, but learn less. We plan more, but accomplish less. We've learned to rush, but not to wait. We build more computers to hold more information, to produce more copies than ever, but we communicate less and less.

These are the times of fast foods and slow digestion, big men and small character, steep profits and shallow relationships. These are the days of two incomes but more divorce, fancier houses, but broken homes. These are days of quick trips, disposable diapers, throwaway morality, one night stands, overweight bodies, and pills that do everything from cheer, to quiet, to kill. It is a time when there is much in the showroom window and nothing in the stockroom. A time when technology can bring this letter to you, and a time when you can

choose either to share this insight, or to just hit delete...

Remember; spend some time with your loved ones, because they are not going to be around forever.

Remember, say a kind word to someone who looks up to you in awe, because that little person soon will grow up and leave your side.

Remember, to give a warm hug to the one next to you, because that is the only treasure you can give with your heart and it doesn't cost a cent.

Remember, to say, 'I love you' to your partner and your loved ones, but most of all mean it. An embrace will mend hurt when it comes from deep inside of you.

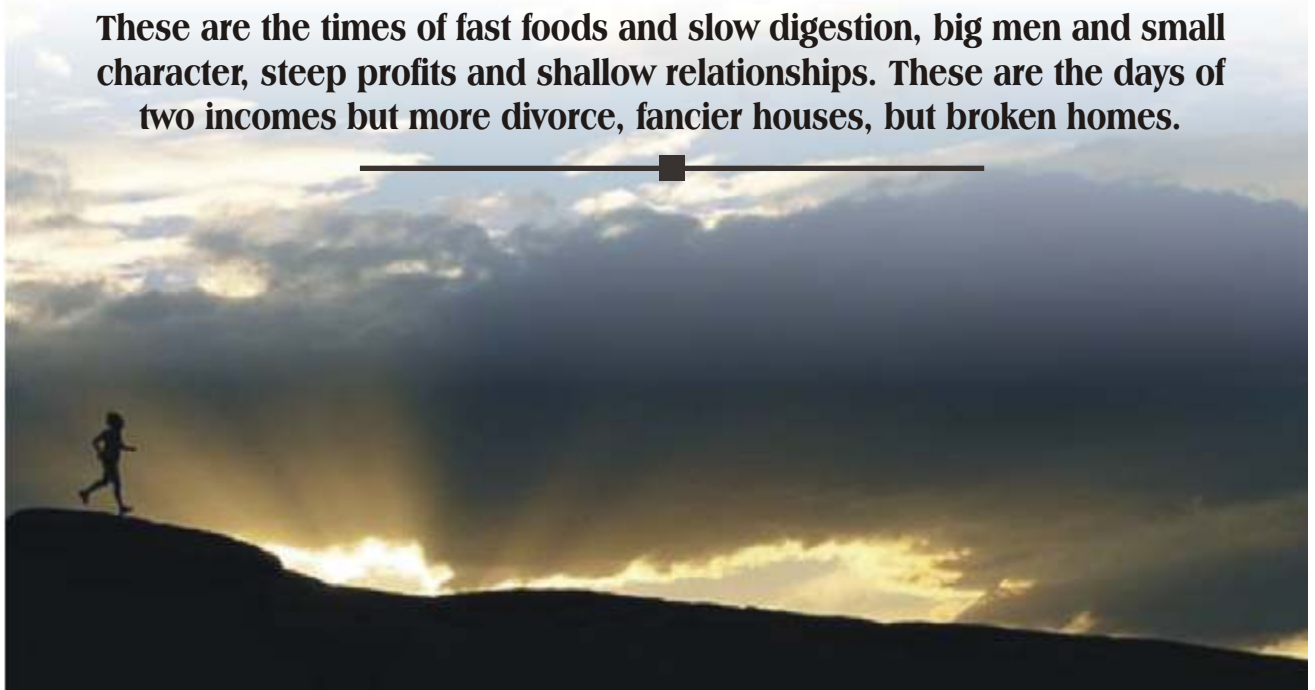
Remember to hold hands and cherish the moment for someday that person will not be there again. Give time to love, give time to speak! And give time to share the precious thoughts in your mind.

**And Always Remember:**

Life is not measured by the number of breaths we take, but by the moments that take our breath away.

# Paradoxes of Life

**These are the times of fast foods and slow digestion, big men and small character, steep profits and shallow relationships. These are the days of two incomes but more divorce, fancier houses, but broken homes.**





*Jawaharlal Nehru,  
India's first Prime Minister*

✦ Lt. Gen (Retd) Niranjan Malik

Soon after getting freedom from British rule in 1947, the de-facto prime minister of India, Jawahar Lal Nehru called a meeting of army officers to select the first General of the Indian army.

Nehru proposed, "I think we should appoint a British officer as a General of Indian Army as we don't have enough experience to lead the same".

Having learned under the



*Lt Gen Nathu Singh Rathore*

# Military Professionalism of Yesteryears

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**Having learned under the British, only to serve and rarely to lead, all the men in uniform and civilians present nodded their heads and agreed. However one officer Nathu Singh Rathore asked for permission to speak.**

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British, only to serve and rarely to lead, all the men in uniform and civilians present nodded their heads and agreed. However one officer Nathu Singh Rathore asked for permission to speak.

Nehru was taken aback by the independent streak of the officer; he asked him to speak freely.

Rathore said, "You see, sir, we don't have enough experience to lead a nation too, so shouldn't we appoint a British person as first PM of India?"

You could hear a pin drop.

After a pregnant pause, Nehru asked Rathore, "Are you ready to be the first General of The Indian

*Field Marshal Kodandera Madappa Cariappa First Commander-in-Chief of the Indian Army*



Army?"

Rathore declined the offer saying "Sir, we have a very talented army officer, my senior, Lt. Gen. Cariappa, who is the most deserving among us".

This is how the brilliant General Cariappa became the first General and Rathore became the first ever Lieutenant General of the Indian Army.

The characteristic of courage with a sense of duty and honour displayed by Lt. Gen. Rathore, is increasingly rare to find, unfortunately even in our armed forces.

# All India Prout Conference At Motihari



**Motihari ( Bihar, India ) :** A three day All India Proutist Conference was organized on 14th, 15th and 16th Sept. 2012 at Motihari (Bihar, India). On the first day of the Conference, PROUT Day Celebration was observed. The occasion marked the event when Shrii P. R. Sarkar first propounded five fundamental Principles of PROUT on this day, **14th Sept. 1959**. About 550 people participated in it from different parts of India and Nepal.

During Inauguration on 14th, the Program started with Prabhat Samgiita which continued for one hour to mark the occasion of first composition of Prabhat Samgiita. Shrii Prabhat Ranjan Sarkar started composing Prabhat Samgiita on this very day.

Distinguished guests representing different Samajas (socio-economic units) and Federations lighted the candle to commence the programme for the next three days.

In his inaugural speech A'c Parmeshvarananda Avadhuta highlighted importance of the day that how Shrii Sarkar propounded the five fundamental Principles of PROUT on the query of A'carya Abhedananda Avadhuta on **14th September 1959**. Prof. R.P.Singh from Bhojpuri Samaj explained lucidly how there is crisis in present leadership of the society and it is high time to propagate the revolutionary philosophy of PROUT. Other speakers also expressed their views on how to solve the present crisis on proutistic way.

Woman representative Mrs. P. Venugopal delivered an inspiring speech. In the program, youth were encouraged to participate in the Samaj movement.

There was an open session also where the participants were given an opportunity to deliberate on a given subject: "Who is a Proutist?"

**The 2nd day** was celebrated as foundation day of **Universal Proutist Student Federation (UPSF)**, which was established on the next day **15th Sept. of 1959** by **Shrii P. R. Sarkar**.

It was resolved that there was scope for further improvement or movement with a fresh flush enthusiasm for accelerating the pace of Samaj Movement. We have to plan and replan our strategy keeping in mind the techniques and manoeuvres of the exploitative forces against whom our campaign has to go. The teeming people all over the country suffering from the drudgery of corruption, inflation, psycho-economic exploitation, communalism and terrorism are waiting for a really effective remedy.

In the afternoon session on this day two power point presentations were done under the convenership of Acarya Vandanananda Avadhuta. The first presentation was by Prof. R.P.Singh on the burning socio-





economic issues in India and the desirable solutions in the light of PROUT. The second presentation was by Rajesh Singh from Delhi in search of Proutistic solutions to the vexed problem of the today.

In the evening, videos on Co-operative farming in 18 villages of Keonjhar (Orissa) by Kanhu Charan Behura were played. Video on the personality and contributions of Shii P.R.Sarkar, the founder of PROUT, was also played.

The third day of the conference started with a brainstorming session on 'How to start PROUT Movement'. This session was anchored by Rajesh Singh. Here again there was highly interesting interaction and participation of the audience. The panel included Vashisthji (Bhojpuri Samaj), Chandranarayanji (Angika Samaj), Prof. R.P.Singh (Bhojpuri Samaj), Kanhu Charan Behura (Utkal Samaj), Dr. A. K. Bhaskar (Magahi Samaj) and Arjun Narayan Chowdhary (Mithila Samaj).

It was resolved that the movement should in the beginning concentrate on creating a strong mass base, launching exemplary regional development models as master units and creating public awareness against divisive and exploitative forces and corporatization of movements.

A PROUT rally was organized in the afternoon which passed through all the major roads, crossings and public places of Motihari city with popular PROUTist and Samaj slogans. It was led by Messers Ravindra Prasad Ravi, Dr. Janardan, Ashok C Vidyarthi and Didi Priyangana.



Finally, the rally converged into a seminar on 'The Problems of the Country and the viable PROUTist Alternative' at the Town Hall Auditorium. This programme was chaired by Dr. Shobhakant Chowdhary (Retired Professor- Economics Dept., Munshi Singh College, Motihari.) The Chief Guest was Shrii Prakash Asthana, Chairman, Town Council, Motihari and the Special Guest was Dr R.P.Singh, Professor of Commerce and Business Administration, DDU Gorakhpur University (UP).

The Seminar emphasized urgent need for active role of the PROUTist in the ongoing turmoil and steady downfall in the socio-economic-political life of our country and the world as well. This session was again anchored by Rajesh Singh. Ravindra Prasad Ravi offered thanks at the end.

Entire program was organized under chairmanship of A'carya Punyeshananda Avadhuta.





## Massive Rally at Kolkata

by West Bengal State Universal Proutist Students Federation (UPSF) and Universal Proutist Youth Federation (UPYF)



After a long interval, student Proutists organized a massive rally of West Bengal State Universal Proutist Students Federation(UPSF) and Universal Proutist Youth Federation(UPYF), at Kolkata to highlight several demands like banning political interference in educational institutions, to undo commercialization of education, to guarantee education for all, education should be free of cost at all levels, guarantee of employment to youth with top priority to local youth etc. The rally on 21.9.2012, started from College Square and moved along College Street, Nirmal Chandra Street, S.N. Banedee Road and reached Rani Rasmani Avenue in Dharmatala --the downtown Kolkata.

The colourful rally led by UPSF Secretary, Soumitra Pal, and UPYF Secretary, Ranjit Roy, attracted public attention. Speeches delivered at Dharmatala meeting were thoroughly inspiring. More than 1000 students/youth - boys and girls - had participated in the rally to make it a resounding success.

These Proutists were also a part of a one day conference on 22nd and constituted new structure for the next year. The conference included cadre training. They also decided to hold district level conferences in all the districts. Last year they held 12 district level conferences out of 19, and this year all the districts will be covered. The rally and conference was organised by Raju Manna (B.A. Final, Midnapur), Rajib Pratihar (M.Sc. final, Midnapur), Ranjit Roy (Unemployed graduate, North Dinajpur), Soumitra Pal (M.Sc. Final, Midnapur), Amiya Roy (B.Sc. 2nd Year, Jalpaiguri) and Tripti Khamrai (Class 11, Midnapur).

## Good news from PROUTugal Proutists



Proutists participated once again in one of Portugal's main alternative events : "Terra Alternativa" (literally: alternative earth). It gathers all kind of talks, movements, ideas, classes, etc, from everything "alternative" in Portugal. This year we got lucky to get a very special place for our Prout stall, a whole private garden inside the event just for us, which allowed us to hang lots of pictures, posters and to have tables and chairs where we could welcome people and talk and discuss with them about Prout and related topics. We sold a few copies of Dada Maheshvaranda's new book and also the Proutist Economics book.

We also had a new "wall" for people(including children) to write and express their ideas about how to bring change to create a better world.

We also had a talk in the auditorium with the title "Globalizing Humanity, Localizing Economy", based on the principles of Economic Decentralization of Prout. We built a very nice presentation, that was delivered in a very simple way, using cartoons and animations to explain the negative effects of economic centralization, and then see step by step how Prout's principles of economic decentralization would make a positive impact. Everyone liked the talk very much, we had about 100 people attending. We are now going to look into the possibility of converting it into a video to be able to promote it via internet too.

This year the Master Unit(a Proutist economic enterprise in a minimum area of 5 acres) also had a stall of its own, so we had some exchange of thoughts with people interested in PROUT and Master Unit.



## Along the Journey Path of the Light

KEŢĒ GECHĒ ME---GH, GECHĒ UDVE-G 2  
ÁLOR JÁTRÁ PATHE---- 2  
DÚR NIILIMÁY KÁRÁ ĐEKE JÁY 2  
SONÁLI SAORARATHE---- 2

KEŢĒ GECHĒ ME---GH, GECHĒ UDVE-G  
ÁLOR JÁTRÁ PATHE 2  
ESO BHÁI SÁBE E MAHOTSAVE,  
ÁJKÁR E ÚŚÁ-Y-----  
DHARAŅĪIRA DHVANI ALAKÁR VÁŅĪI 2,  
EK HOYE MISHE JÁ---Y 2

Clouds dispelled, unrest dispelled  
Along the journey path of the light  
From the distant, dark blueness  
Who keeps calling  
In the golden chariot of the sun?

Come, brothers all  
In this great festival  
Of today's dawn.  
The melody of the earth  
The message of the light  
All blend into One.

**Purport:** The clouds have vanished and now there are no worries or anxieties. Now we are proceeding towards the supreme destination, the supreme desideratum of life. There is no obstacle now in the blue sky.

Some people from another world, the divine world, are calling and saying, "You brothers and sisters of Earth, come forward. We are ready to join hands with you." Let there be a happy union between the physical or mundane world and the divine world. Let there be a happy blending, a divine union.

(Translated from Bengali original)

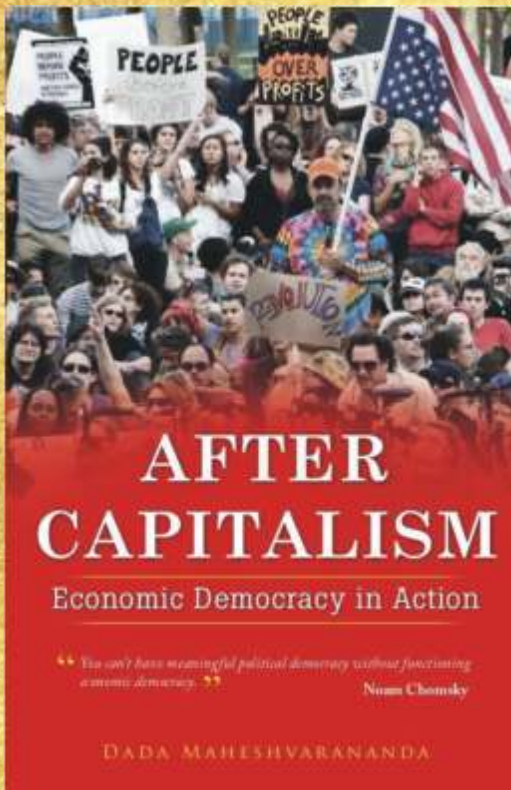
# ETERNAL SONG OF The Proutists

- Shrii P.R. Sarkar

*Morality is the demand of the day.  
'Prout' - the cry of the suffering humanity.  
Wise you be, may not or may,  
Of sincere, success a certainty.  
Fee fy fo fum.  
Expel the demons from physical stratum.  
Fee fy fo fum.  
Expel the exploiters from economic stratum.  
Fee fy fo fum.  
Expel the brutes from psychic stratum.  
Fee fy fo fum.  
Expel the parasites from spiritual stratum.  
Human body is to serve one and all,  
Human mind to attend Cosmic Call,  
Human spirit at the altar Supreme,  
Surrender and be Supreme.*



## A New Book on Prout



From September 8th to December 1st, Dada Maheshvarananda will be touring to promote his new book, *After Capitalism: Economic Democracy in Action*. George Katsiaficas, an activist and author of *Asia's Unknown Uprisings*, has said about the book, "With grace and intelligence, Dada Maheshvarananda illuminates paths of personal enlightenment and global transformation. In an epoch when global capitalism ravages our planet and destroys communities, his perspective is a refreshing account of cooperative forms of life that provide alternatives to a world of greed and injustice."

### IF GLOBAL CAPITALISM DOESN'T WORK FOR EVERYONE – WHAT'S THE ALTERNATIVE?

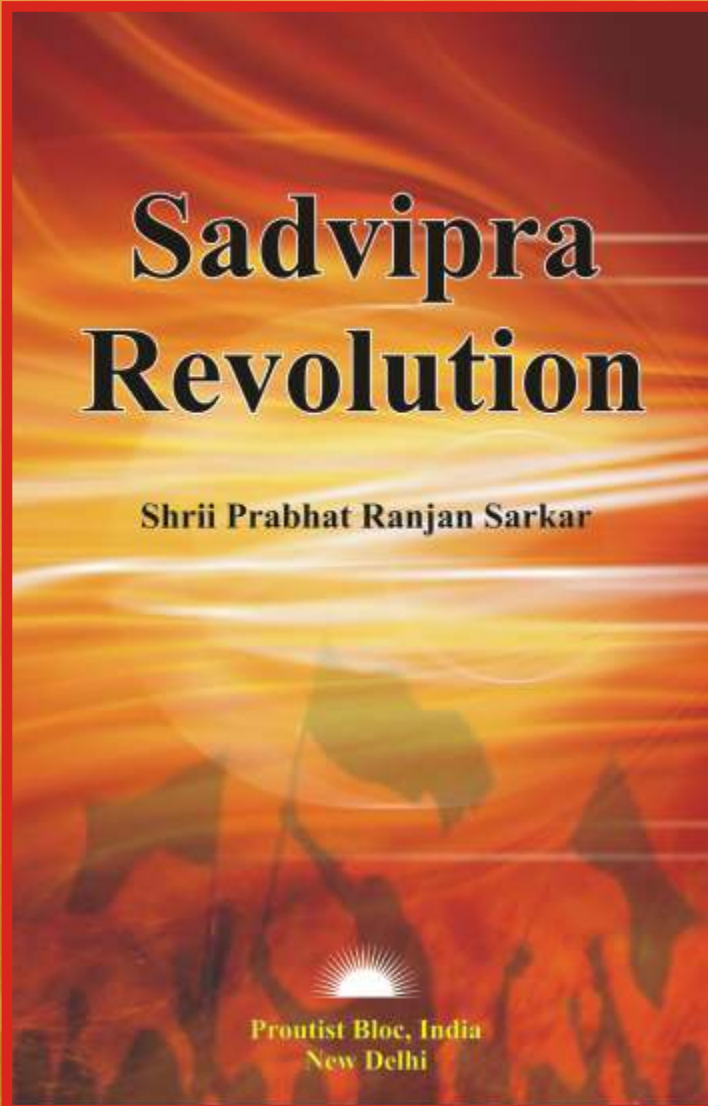
While the richest people hoard most of the world's wealth, the vast majority work harder than ever, earn less, often lose their jobs and fall into terrible debt. A grassroots local economy of small businesses, cooperatives and public utilities will create jobs and empower individuals and the community.

This is the message of Dada Maheshvarananda- a monk, activist, and author of the new book, *After Capitalism: Economic Democracy in Action*. He explains how social crises are interlinked with personal consciousness, suggesting that finding inner peace is crucial to the struggle for peace and justice. His practical ideas are grounded in a new socio-economic model based on local, sustainable economies, social justice and environmental protection. Dada directs the Prout Research Institute of Venezuela, and is a featured speaker at the Economic Democracy Conference in Madison, Wisconsin Oct. 11-14.

**For more information :** [www.aftercapitalism.org](http://www.aftercapitalism.org) and [www.economicdemocracyconference.org](http://www.economicdemocracyconference.org).

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