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PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis

RIGHT TO EXIST

There is misery in the human society
due to defective leadership.
Poverty and misery of people in any country
are the sins of the leaders.

We must remove social and economic disparities,
and wage a ceaseless fight against poverty.
In a Proutistic economy purchasing capacity
will be ever increasing.

- Shrii P R Sarkar

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PROUT

Progressive Utilization Theory

Cry of the Suffering Humanity

**A
Vibrant
Magazine
which
Informs
&
Inspires**

What is PROUT :

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

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

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

Main principles of PROUT and Neo-Humanism :

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

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

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

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

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

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

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

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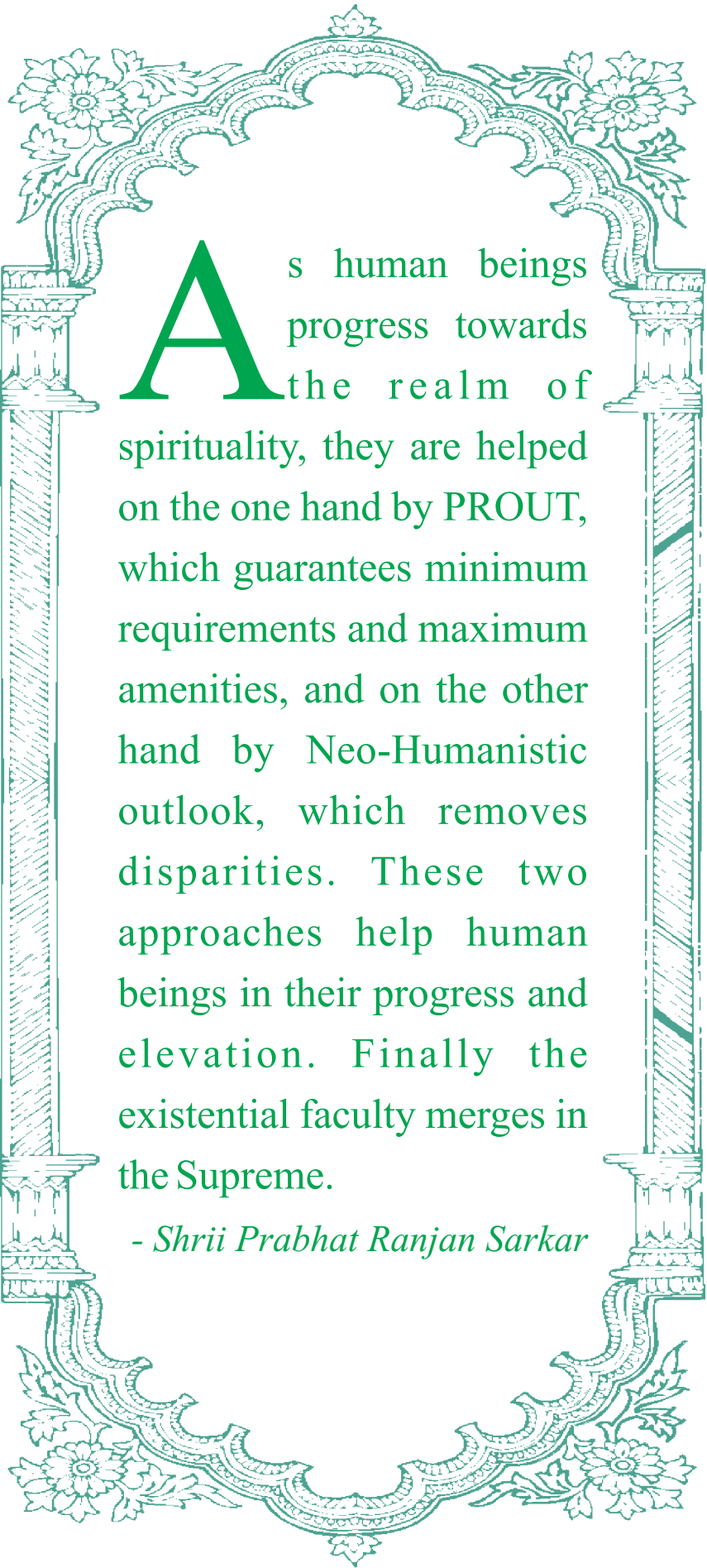
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Fundamental Principles :

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.



As human beings progress towards the realm of spirituality, they are helped on the one hand by PROUT, which guarantees minimum requirements and maximum amenities, and on the other hand by Neo-Humanistic outlook, which removes disparities. These two approaches help human beings in their progress and elevation. Finally the existential faculty merges in the Supreme.

- Shrii Prabhat Ranjan Sarkar

Coal Comfort

India proclaims itself to be an adherent to the policy of federalism but this policy is more observed in the breach than in practice. Due to the lack of clarity on the relationship between the States and the Centre in the constitution, the Centre has been seizing more and more control over formerly State domains.

The coal reserves in various states have recently been found by the Supreme Court to have been illegally appropriated by the Central Government which in fact was a usurpation of State rights. Furthermore these reserves have been allocated in an openly corrupt manner for the last decade. Thus the coal scam which was the icing on the cake of the corruption of the previous government has opened up new dimensions challenging the crony capitalism of the Centre and their corporate funders. In addition it is a challenge to the policy of the new government which has given the coal ministry unprecedented power over objections from the environment ministry which lately has become reduced to a rubber stamp.

Past experience however shows that State governments have proved no less corrupt in allocating rights for coal exploration such as in Jharkhand or Karnataka. The local people have had their lands seized by violence, their forests and rivers destroyed by the pollution caused by mining.

Nearly 50 years ago Shailajananda Mukhopadhyay wrote about the outrages perpetrated by illegal coal mining in South Birbhum. Today there is a college named after him and the illegal mining has shifted to the north of the district and countless Adivasi lives are destroyed by working in these hazardous mines. Protests are quelled by violence. This is a process going on all over India. We heard at the start of the year that power plants were running out of coal. When there is so much corruption at every stage in the mining and distribution process, this is only to be expected.

The fundamental idea spreading around the world is that all natural reserves are the common wealth of the common people. These commons cannot be seized by any government. Their use is first and foremost to be decided by the local people living there. Secondly their use is to be done in accordance with the mission of preserving the biodiversity of the local ecology. Countless poor people use coal as fuel and hence coal or fuel is a basic right. It is only a matter of time before the people in every region seize control over their commonwealth. It is part of the most basic right - the right to be alive on this planet.





INDIAN LEADERS WHEN WILL THEY LEARN

After reading the first part of Shrii Prabhat Ranjan Sarkar's article in the August issue, the second part is even more fascinating because it deals very effectively with current problems of the day. I thank Prout for publishing my letter in the previous issue.

Aradhana Bagchi, Kolkata

WORLD CUP PROTESTS

It is indeed a booming business considering the billions and billions of dollars involved. Though the World Cup cheers millions across the globe, this vast amount of money could be easily utilized for improving conditions of poor and starving people across the world.

Emanuel S. San Hose, Calif (USA) by email

SUBSIDIZING INEFFICIENT SUGAR INDUSTRY

Devinder Sharma's expose should open eyes of powers that be.

This unscrupulous mill owners/government nexus must be stopped by moralists before further damage is done.

Sujan Bose, Bankura

REGULATION OF WEALTH

A very good piece by Trond Overland on how Prout works at the grass roots level on sound practical lines based on moral/spiritual precepts.

Leon Dahl, by email

OPEN SOURCE REVOLUTION

A real eye opener by Nafeez Ahmed. The fact that these are based on an ex CIA intelligence officer, makes them all the more telling.

Shakeel Mohd, Karachi by email

ISIS

Prof Michael Chossudovsky's article on the current happenings in Iraq and Syria with military intervention by USA explains clearly the origins of this conflict with horrifying results. US has

always been guilty of being the cause of creation of such monsters in the first place and then fighting them. The Taliban in Afghanistan created to fight the Soviets is a classic example.

Arun Sharma, Cuttack

ENVIRONMENT UNDER SIEGE

A very well researched article by Papri Sri Raman, that examines core issues of the environmental problem and suggests solutions. It's high time politicians, bureaucrats and others heed to this soon before the problem gets out of hand.

Meenakshi, Madurai

VALIANT PATRIOTS OF THE NORTH EAST

Lesser known to the rest of India, Arun Prakash's article brings to the fore the history of the region and the sacrifices made by people like Rani Gaidinliu against oppression and for the freedom of the country.

Toru Boruah, Nowgong

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



The Falcon and the Branch

Once there was a king who received a gift of two magnificent falcons. They were peregrine falcons, the most beautiful birds he had ever seen. He gave the precious birds to his head falconer to be trained.

Months passed, and one day the head falconer informed the king that though one of the falcons was flying majestically, soaring high in the sky, the other bird had not moved from its branch since the day it had arrived.

The king summoned healers and sorcerers from all the land to tend to the falcon, but no one could make the bird fly. He presented the task to the member of his court, but the next day, the king saw through the palace window that the bird had still not moved from its perch.

Having tried everything else, the king thought to himself, "May be I need someone more familiar with the countryside to understand the nature of this problem." So he cried out to his court, "Go and get a farmer."

In the morning, the king was thrilled to see the falcon soaring high above the palace gardens. He said to his court, "Bring me the doer of this miracle." The court quickly located the farmer, who came and stood before the king. The king asked him, "How did you make the falcon fly?"

With his head bowed, the farmer said to the king, "It was very easy, your highness. I simply cut the branch where the bird was sitting."

- Author unknown

Uniting People

On One Platform

SHRII PRABHAT RANJAN SARKAR

Human society is one and indivisible. But today, due to superstition, dogmatism, narrow-mindedness, separatism and all kinds of “isms” human society is splitting into numerous parts. Against this background, in order to build the human society, it is necessary to adopt the path of

synthesis, which originates from the psychology of service and welfare. While attempting to build an ideal society, some people rightly adopt the path of synthesis, and other people wrongly adopt the path of analysis, either unknowingly or out of some selfish motive. But it is necessary to mention that although through the path of analysis, one’s self-interest may be served, and

True spirit of synthesis lies in establishing unity in diversity on the basis of a universal ideology – in uniting many diverse parts into a homogeneous whole.

even the group interest may be temporarily served, but the path of analysis cannot be conducive to human welfare on a permanent and comprehensive basis. It should be clearly understood that the path of synthesis is absolutely necessary for the collective welfare of human society.

Let us examine what synthesis and analysis mean. The true spirit of synthesis lies in establishing unity in diversity on the basis of a universal ideology – in uniting many diverse parts into a homogeneous whole. On the other hand, the very effort to split the one and indivisible whole into many component parts is the path of analysis.

The sociologists are well aware of the fact that there are apparent differences amongst human beings due to environmental, physiological, geographical and personal



(depending on one's reactive momenta) differences. I say "apparent" differences because though these differences are based on relative factors, essentially human society is one and indivisible. Now, if someone takes advantage of these apparent differences and wants to divide the otherwise indivisible human society, it should be said that such a person has adopted the path of analysis. This sort of psychology is anti-human. Human welfare can never be achieved by this path.

Let us take an example. Suppose a certain man, say Ram Babu, has two sons – Jadu and Madhu. It may be possible that due to environmental, personal and other reasons, one son may be educated and another uneducated. But apart from this question of education, there is a common bond between them – they are the sons of the same father. If someone takes advantage of the apparent differences arising from environmental factors, and wants to create a rift between the two, it means that he or she has adopted the path of analysis. But if one

ignores these apparent differences and considers them as the sons of Ram Babu, that will be the path of synthesis. This sort of analytical approach, which tends to divide one into many, can never lead to any lasting or permanent welfare because it ultimately leads to separatist tendencies. These, in their turn, end in the destruction and annihilation of a homogeneous unit. So those who want to promote human welfare should reject the path of analysis and wholeheartedly adopt the path of synthesis. Otherwise, they will ruin the human society.

You might have noticed that many political parties try to maintain their existence by propagating the separatist tendencies amongst differing human groups. Those who do this very often brand other political parties as separatist. Obviously, such an effort on their part is intended to ensure their own existence and to hoodwink the unwary public. Common people, because of the wilful machinations of such political forces, do not understand who the real separatists are. In such cases group interests become more important than the collective welfare of humanity.



Thinking of their narrow group or party interests, they curtail the legitimate social, economic and political rights of others, and thus become a great obstacle to the all-round growth of humanity.

I have said many times in the past that no one in this world is to be neglected. But while doing something activated by group interest, if some people are neglected or their development is obstructed, should this be tolerated? No. This, the path of analysis should be discouraged by all means, while the path of synthesis has to be adopted in all sincerity. Only the path of synthesis inspires many entities to move ahead in unison.

In Bengal, out of group or party interest numerous groups are being created in the one Bengali community by taking advantage of the minor variations of caste, community and economic position. This sort of analytical outlook – which divides one race into many groups out of self-interest – is highly detrimental. Instead of promoting unity and prosperity among the Bengalis, the path of analysis is creating further divisions among them. Those who truly have the collective interest of Bengal in their minds will have to adopt block-level





planning. Simultaneously, the people must be united on one platform through the synthetic approach.⁽¹⁾

So, we notice that in the sphere of society building, there are two distinct psychologies. One is service psychology, which inspires people to promote collective interest. The second is group psychology, which only tries to promote the limited interest of a small group. Those who are guided by service psychology do not like to separate politics from morality. Their thoughts and ideas remain far above narrow group interests.

On the other hand, those who are guided by group psychology want to establish the authority of their group and impose their interests on others. This leads to interpersonal and inter-group conflict. Only the

synthetic approach leads to unity and cohesion amongst numerous individuals and groups. The followers of the analytical path often become vocal revolutionaries, and become extremely active to establish their raj (kingdom) entirely without niiti (morality). Thus out of these two distinct types of psychology two social outlooks arise: those who are guided by service psychology have a synthetic outlook, and those who are guided by narrow group interest or self-interest adopt an analytic outlook.

Those guided by group psychology are like ravenous tigers. Of all the different types of flesh, human flesh is said to be the most delicious. That's why the tiger that has once tasted human flesh will raid a village if it cannot get human flesh in the jungles. If it happens to see human beings nearby, it will immediately attack them without

bothering about domestic cattle. Where the analytical approach is ingrained in people's social psychology, separatist tendencies flow through their bones, blood and marrow. Such people become extremely avaricious for human flesh. That's why those who have rejected the path of synthesis and are guided by group psychology and have accepted separatism as a political creed, are lying in ambush to catch any group for their blood. Beating the drum made from the skin of their victims, they announce to the world that they have annihilated the separatist elements.

Those of you who ardently believe in PROUT should be vigilant in this regard. You should remember it is not the barrel of a gun but the spiritual force of human beings that is the real source of power. Human beings want selfless service. PROUT is dedicated to the service and welfare of one and all. You should immediately build a one and indivisible human society without further delay by popularizing PROUT.

The spirit of service comes from the spirit of serving the Supra-Mental Entity. Where the spirit of serving the Supra-Mental Entity is lacking, there cannot be any service spirit in any emanation or any manifestation of creation. So pro-spiritual psychology is essential for a happy and integrated social order.

Footnotes

(1) Economic planning should be done on the basis of each block. The present boundaries of blocks should be reorganized or readjusted according to the fertility of the land and other factors such as topography and the similarities of the region. For example, if most of the agricultural land in one block is fertile and the land in the adjacent block is mostly infertile, then the boundaries of these two blocks should be adjusted so that all the infertile land comes within one block. Planning can then be done for that block on the basis of the infertility of the land. A block-level programme can be easily taken to increase the productivity of the land, or to establish suitable agro-industries or agrico-industries for economic development.



Pakistan

New Postcard From Hell

“Our government is planning to stay at war for the next 80 years – anyone got a problem with that?”, asks the Obama administration .

✶ Dr. Mahboob A. Khawaja

The warriors with lost wisdom are dwindling under the compulsion of evil and are falling for the temptation of vengeful obsession to victimize their own people in North Waziristan adjacent to Afghanistan. This action supersedes the American continuous paranoid acts of vengeance by drone attacks against the unknown Taliban fighters taking sanctuaries in the mountainous region of Waziristan tribal belt. America is there to create more “terrorism” and to destabilize Pakistan. The ignorant Pakistani Generals are fighting a veiled enemy they created a decade earlier and now trying to contain it. The monsters of history are active again without realizing the ripple effects of their own egoistic adventures. Insanity seems to have overwhelmed the dictates of rationality. The facts are not stated to public minds but war is dramatized in every moment of Pakistani life.

For long, American leaders were pressing Pakistani paid agents to launch large scale military operations in Waziristan subject to consideration of financial aid to the Pakistan’s military establishment. In early June, President Obama proposed a package of 1.3 billion to the Congress but it was scrutinized and cut by \$65

millions in view of the lack of desired performance by the Pakistani rulers.

Few weeks earlier, John Kerry was in Islamabad to demand the stringent action in Waziristan. A nation already at its knees due to the bogus war on “terrorism”, now, the Pakistani leaders woke up to respond to the call of the Master and launched a full-fledged war against their own people under the guise of avenging Taliban attacks at the Karachi International Airport.

How strange even in conventional wisdom to find the alleged attackers hiding in North Waziristan? There is something terrible wrong with the professional and moral composition of the Pakistan Generals. They claim to have killed 210 or so Taliban by air force bombings. But they failed to rationalize as to why more than three million civilians have been displaced and made refugees in their own homeland. For long, Pakistani military officials have co-existed





Pakistan troops in South Waziristan

with the Taliban political activism in Afghanistan. They knew where the Taliban breathes oxygen and get training. So, why bother to displace large segments of the civilian population just to get hold of handful of Taliban's apprentices of their own? Insanity and cruelty work together to show a big picture of the crime scene to get attention and to have the Pakistan AID package passed by the Obama administration. It has become hollow laughter in American dinner table jokes - how easily Pakistani leaders could be bought and sold at the global market.

Under the George W Bush presidency, America bribed and bought Pakistani Generals for collaboration to invade Afghanistan and install a puppet regime, ousting the Taliban rule. General Parvez Musharaf is currently on trial in Pakistan for treason and so many other charges of corruption and killings of the innocents. The current belligerency in North Waziristan signals a complete failure of the military intelligence apparatus. Pakistani Generals are shooting the fireballs from glass rooms and common people are the net victims of this monstrous tragedy. That is why militancy is widespread in Baluchistan and the tribal belt regions.

The Taliban insurgency involves an intelligence network and effective strategic thinking to deal with tribal sensitivities and life of the civilian population in Waziristan. These problems warrant a morally and intellectually capable political leadership to address the challenges and certainly not military actions. The military action demonstrates ruthlessness against the civilians and lack of moral and intellectual imagination to deal with a critical issue. It is one -track thinking and hurriedly staged action, not a workable solution to the increasing TTP- Taliban's attacks. Do Pakistanis have any morally, intellectually and politically enriched leadership? If so, it does not exist in reality except in the absurdity of the few sadistic minds.

The nation has lost almost fifty years under the compulsion of the crime-riddled military dominated politics. The radars were down, so explained the Pakistani Air Force spokesman when the US marine attacked Abbotabad and killed Osama Bin Laden. Next day, Mr. Penalta, the then CIA Chief thanked General Ashfaq Kiyani and president Asif Ali Zardari for their cooperation in the raid. Raymond Davis needs no introduction in Pakistan. Someone

who killed two Pakistani civilians at Lahore and was set free by the official intervention of Zardari and General Kiyani. Later on in a Washington Court of Law, Raymond Davis was asked by the US prosecutor why did he kill two Pakistanis at Lahore. Davis claimed that he acted in self- defense in a "war zone." We asked the Pakistani rulers many times if Lahore is located in a 'war zone'?

In its May 18, 2007, the New York Times published front page article that "Pakistani Generals are paid to do the job." That was General Musharaf and comrades, exposing the insanity of the "war on terrorism" that Pakistan embraced and all the Generals made millions. The terms of reference clearly shows that the US intelligence network and the political leadership have full control over all the major affairs of governance in Pakistan. The American led War on Terror has undermined the capacity and dismantled infrastructures of social, economic, civic and moral and political governance of Pakistan. America wanted Pakistan to fight its proxy war in Afghanistan. So often a few single-minded American experts would blame Pakistanis for being dubious in their dealings. American AID cannot rebuild Pakistan except by Pakistanis stepping forward on their own initiative. But American can stop its aggressive drone attacks and backdoor intrigues to undermine the interests of the people of Pakistan.

Pakistani politicians and military Generals were readily available whenever America needed to use them for its own policy aims and military goals. History spells out that aggressions and hegemonic control and exploitation of others do not bring triumph and success but degeneration and viciousness for the succeeding generations to cope with.

A joint investigative report by the Stanford Law School and New York University School of Law published in September 2012 titled Living Under Drones, and based on over 130

interviews carried out in Pakistan offers most credible but horrifying record of the American drone war. The report claims that the vast majority of victims of the drone war attacks are civilians, not “militants”—only 2 percent of those killed were identified as known “militants.” The Stanford University - New York University authors explicitly challenge the US version and deny the official claims of precise surgical strikes by the drones: “This narrative is false.” They also report that an important feature of the drone war is the regular use of a second missile strike shortly after the first strike—the combination euphemistically labeled a “double tap”—killing many local onlookers and rescue workers coming to the aid of the first-strike’s victims.

These secondary strikes “have discouraged average civilians from coming to one another’s rescue, and even inhibited the provision of emergency medical assistance from humanitarian workers.” The Director of the charitable organization Reprieve is quoted in the report as saying: “An entire region is being terrorized by the constant threat of death from the skies.... Their way of life is collapsing.... children are too terrified to go to school, adults are

afraid to attend weddings, funerals, business meeting or anything that involves gathering in groups.”

Whether innocent children murdered in Newtown, Nevada, Afghanistan, Iraq, Gaza or Pakistan, it gives pain and anguish to the global humanity. Insanity turned into guns and bullets and drone attacks, lacks sensitivity of color, age, gender, ethnicity, religion and geography, it is the controlling mind that must be changed and reformed. To many, war is entertainment videos and killing of others a cherished hobby to be practiced in remote Afghanistan and Pakistan. Surely, President Obama and other one-track thinking politicians would need educated advisors, people of new ideas and creative strategies to deal with draconian minds, policies and practices unleashing the killing of the innocents. It can be done and should be done. Finian Cunningham (“Killing Children Is the All-American Way.” Dissident Voice: 12/22/2012) points out the context:

“This is from the man who orders drone kill lists in Afghanistan and Pakistan every week that involve the “collateral damage” of children being ripped to pieces.... This is from the man who immediately agreed to millions of dollars worth of more

weaponry to the Israeli state fresh from its mass murder of innocents in Gaza. ...Through the pain and suffering of the latest mass shooting in the US, maybe ordinary Americans are beginning to realize just how big a change is really needed in their country.....If human life can be violated and cheapened on such a vast, systematic scale, both in America and around the world, then the loss of 20 children in Newtown is, to be honest, a price that is negligible, if not worth it.”

Bruce Riedel, One of Obama’s advisors on Pakistan and the War on Terrorism thinks that ‘Pakistan will be a failed state by 2030.’ He does not spell out the truth that selfish and incompetent Pakistani Generals in cooperation with the US policy planners have degenerated the intellectual culture of the nation where according to Riedel “One measure of Pakistan’s instability is that the country now has between 300 and 500 private security firms, employing 3,00,000 armed guards, most run by ex-generals.” What makes the ex-Generals to create a culture of fear and insecurity across the nation? Should the ex-generals be not held accountable for their crimes against the people of Pakistan? Do

the Ex-Generals want more business corridors in North Waziristan? Is it that they draw their after service gratuities from such crime-riddled adventures? He adds that “So, it is no wonder that the generals prefer to have the civilians responsible for managing the unmanageable, while they guard their prerogatives and decide national security issues.

At a critical juncture of time and opportunities in global



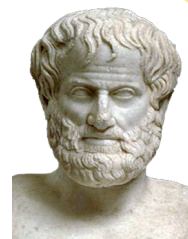
affairs, it is rational to think what mankind needs most - Peace, co-existence and not more cruel wars. At a critical juncture of its global affairs and to exit from Afghanistan, America needs Pakistan more than Pakistanis want American aid (dry milk, used clothes, obsolete weapons and delusional aid workers) or its security shield against the unknown. If honored, American troops are due to be leaving Afghanistan in few weeks. There is no logical and safe route for the US to withdraw large segments of armed forces, equipment and logistical supporting material from Afghanistan except via Pakistan. Educated and responsible Pakistani people want America to Rethink of its policies and practices in that part of the world. They do not beg so called AID and face its prolonged non-productive and dehumanization impacts on the society but do want mutually respectful friendship to flourish.

Will the American-led bogus War on terror ever end? Or is it a strategy to gain political pause and then to go for new and innovative long war against the people of Afghanistan and Pakistan? Tom Hayden ("Our Government is Planning to Stay at War for the next 80 Years – Anyone Got a Problem with That?" LA Times, March 30, 2010), asks the Obama administration: It's time the Long War strategy was put under a microscope and made the focus of congressional hearings and media scrutiny. The American people deserve a voice in the strategizing that will affect their future and that of their grandchildren. There are at least three important questions to address in public forums:

What is the role of the Long War idea in United States ' policy now? Can the Pentagon or president impose such war-making decisions without debate and congressional ratification?

America is a big game player in Pakistan and its security apparatus.

*It is not enough to win a war;
it is more important to
organize the peace*



- Aristotle

The aid gimmick has kept Pakistan interdependent on the policy making of the US administration and a nation being viewed more liability than an asset to the American geopolitical interests in Southwest Asia. The US leaders allege Pakistani rulers (civilians and military) as "double dealers" paid, bribed but act contrary to the American dictates. The imagery that floats across the globe that Pakistani Generals and politicians are in the paid US basket and survive on its active support to rule Pakistan. The beggar nation that continues to be living at the mercy of the so called US aid money and foods, often defined as conspiracy to fighting proxy wars in Afghanistan and elsewhere. All that can go wrong, has gone wrong with the system of Pakistani governance. Every one selling others, every one making cash dollars by trading-in the interests of the Muslim nation. It is business "as usual" and nobody seems to raise any eyebrows anymore in a culture of nuisance, institutionalized corruption and non-Islamic governance claiming to represent the interests of the people.

Once in power, recent Pakistani politicians act like kings and queens with marked indifference to the public interest. By their sadistic thinking and vicious design, they have created a new Hell for the masses to be entrenched in warfare.

Pakistan needs a Navigational Change for its FUTURE and a new political system of governance to be articulated by the new educated and proactive visionary generation of the people. Nawaz Sahrif and the

Generals belong to the dead past, and cannot be a hope for the future. What is being lost cannot be rebuilt by Sharif, Bhuttos and the Generals. The rulers and the people live in conflicting time zones. Common Pakistanis breathe different air in a vicious encirclement of subjugation with a terrible sense of helplessness lacking political imagination and new ideas for creating their future. The present rulers deserve a powerful lightning jolt or perhaps to face firing squad because the rational legal accountability process would not do justice to their perpetuated crimes against the nation. More and more the so called National Assembly appears to be a lukewarm of a besieged political mindset. One cannot ignore the facts that some vital segments of the Pakistani nation must have been complacent in these schemes of things institutionalizing corruption and lack of political accountability and to support a class of the ruling Elite. Could the Generals, Bhuttos, Sahrifs and Zardari have stolen time and resources on their own without the large participation of the complacent segments of the society? The common folks want sense of security, normalcy in daily social affairs, business and trades, not wars. The egoistic rulers show deafening silence towards the public interest and priorities. The major paradox of history spells out the strategic direction that Pakistan needs a navigational change to ensure its national freedom, human dignity and sustainable political future. Will the Generals and PM Sharif and all the sadistic collaborators see the mirror - who they were and where they are in public imagination?

People have deeply felt beliefs and values, and they react with extreme passion and determination when they realize that these values are violated. We understand the world and reality, in large part, through symbolism.

Eight Stages of Successful Social Movements

★ Bill Moyer

The United States anti-nuclear energy movement was launched in the Spring of 1977, when 1,414 Clamshell Alliance activists occupied the Seabrook nuclear power site and spent the next 12 days in jail. During those two weeks, nuclear energy became a worldwide public issue as the mass media spotlight focused on the activists locked in armories throughout New Hampshire. Support demonstrations popped up across the United States, and in the following months hundreds of new grassroots anti-nuclear energy direct action groups started.

The Clamshell Alliance was considered a prototype of the new movement. Activists throughout the country idealized the accomplishments of the Clamshell activists. They had created a new nationwide uprising against nuclear energy, the powerful nuclear energy industry, and the national government's goal (set by "Operation Independence") of 1,000 nuclear power plants by the turn of the century. Until then nuclear power had the public's approval and had not been a social issue. We wondered how



*Clamshell Alliance protesters at Seabrook
(In the world of Nuclear Power Crisis)*

on Earth they did it. I eagerly looked forward to attending the strategy conference in February, 1978, with 45 Clamshell organizers from around New England.

That night, I expected to meet a spirited, upbeat group that was proud of its accomplishments. I was shocked when the Clamshell activists

arrived with heads bowed; dispirited, and depressed, saying their efforts had been in vain. After two years of hard effort, the Seabrook nuclear power plant was still being constructed, and Operation Independence was still going forward. Some people reported massive burnout and dropout; others spoke of the need for



30th Anniversary of Mass Arrests at Seabrook, USA Anti-Nuclear Rally

increased militant action, even violent guerilla actions. None believed they could rally even a fraction of the thousands of people they thought would be necessary to stop nuclear energy through the upcoming civil disobedience blockade at Seabrook in the Spring.

I wondered how I could convince these activists, in my scheduled talk the next morning that they were extremely successful and considered national heroes by many in the new movement. I stayed up most of that night creating a model framework (now called “MAP”) that describes stages that successful social movements go through. I presented the model the next morning, explaining how, led by Clamshell, a new movement was created; how in one year it had achieved most of the goals of stage four; and how it was about to move the next stage—majority opposition. The stages framework helped empower many of the Clamshell activists and helped them create a new strategy.

The Clamshell experience of discouragement and collapse is far from unusual. Within a few years after achieving the goals of “take-

off”, every major social movement of the past twenty years has undergone a significant collapse, in which activists believed that their movements had failed, the power institutions were too powerful, and their own efforts were futile. This has happened even when movements were actually progressing reasonably well along the normal path taken by past successful movements!

The Movement Action Plan (MAP) was first published as the Fall 1986 edition of the Dandelion. Twelve-thousand copies were published and distributed. This is a revised edition of that article. People are invited to participate in the continuing development of MAP and help spread it to local groups.

Social Movements

Social movements are collective

actions in which the populace is alerted, educated, and mobilized, over years and decades, to challenge the power holders and the whole society to redress social problems or grievances and restore critical social values. By involving the populace directly in the political process, social movements also foster the concept of government of, by, and for the people. The power of movements is directly proportional to the forcefulness with which the grassroots exert their discontent and demand change. The central issue of social movements, therefore, is the struggle between the movement and the power holders to win the hearts (sympathies), minds (public opinion), and active support of the great majority of the populace, which ultimately holds the power

Every dollar spent on nuclear is one less dollar spent on clean renewable energy and one more dollar spent on making the world a comparatively dirtier and a more dangerous place, because nuclear power and nuclear weapons go hand in hand.

-Mark Z. Jacobson

to either preserve the status quo or create change.

There needs to be a revival of democracy through “people power”. The increasingly centralized power of the state and other social institutions, combined with the new use of the mass media to carry out the political process, has all but eliminated effective citizen participation in the decision-making process. Centralized power holders now make decisions in the interests of a small minority, while simultaneously undermining the common good and aggravating critical social problems. But people are powerful. Power ultimately resides with the populace. History is full of examples of an inspired citizenry involved in social movements that achieve social and political changes—even topple tyrannical governments. Power holders know this. They know that their power depends on the support or acquiescence of the mass population.

Nonviolent social movements are a powerful means for preserving democracy and making societies address critical social problems. They enable citizens to challenge the prevailing centers of power and become active in society’s decision-making process, especially at times when the normal channels for their political participation are ineffective. Social movements mobilize citizens and public opinion to challenge power holders and the whole society to adhere to universal values and sensibilities and redress social problems. At their best, they create an empowered citizenry, shifting the locus of social and political power from central elites and institutions to new grassroots networks and groups. In recent years, social movements have helped establish many civil rights for Blacks and women, end the Vietnam War, curb U.S. military interventions, and topple dictators in Haiti and the Philippines. Presently, there are strong movements opposing nuclear weapons, nuclear power,

South African apartheid, and U.S. intervention in Central America, among others.

The Need for a Strategic Framework

How-to-do-it models and manuals provide step-by-step guidelines for most human activity, from baking a cake and playing tennis to having a relationship and winning a war. While there have been some models available for organizing nonviolent actions, based on Gandhi and King, and organizing communities, based on Alinsky and Ross, there have been no such analytic tools for evaluating and organizing social movements.

The lack of a practical analytic model which describes the long process normally taken by successful social movements disempowers activists and limits the effectiveness of their movements. Without the guiding framework that explains the step-by-step process that social movements go through, many activists are unable to identify successes already achieved, set long and short term goals, confidently develop strategies, tactics, and programs, and avoid common pitfalls.

Many experienced activists are “take-off junkies”. They know how to create new social movements, but they do not know how to wage

long-term movements that progress through a series of successive stages and win actual positive change.

Within two years after “take-off”, most activists inevitably perceive that their movement is failing, and their own efforts are futile. This leads to burnout, dropout, and the dissipation of movements. Astoundingly, this happens even when social movements are progressing reasonably well along the road normally taken by successful social movements in the past! Consequently, many activists keep repeating the cycle of “take-off” to “despair and burnout” with each succeeding new movement. MAP can enable activists to be social-change agents who help their movements’ progress through all the stages of social movements.

There is another problem we hope MAP alleviates. Most social problems need to be resolved through changes in policies and structures at the national level. But the national power of social movements comes from the strength of its local groups; national social movements are only as powerful as their grassroots, yet grassroots groups often are unable to make a connection between their own efforts and what happens at the national and international level. It all seems too distant and unconnected. The Movement Action Plan, however,



1963 march in Washington



enables local activists to clearly see a direct connection between their own efforts and their impact at the national level.

The Movement Action Plan (MAP)

The Movement Action Plan provides activists with a practical, how-to-do-it analytic tool for evaluating and organizing social movements that are focused on national and international issues, such as nuclear energy and weapons, nonintervention in Central America, civil and human rights, AIDS, democracy and freedom, apartheid, or ecological responsibility. MAP describes eight stages through which social movements normally progress over a period of years and decades. For each state, MAP describes the role of the public, power holders, and the movement. It provides organizers with a map of the long road of successful movements, which helps them guide their movement along the way.

Most social movements are not just in one stage. Movements usually have many demands for policy changes, and their efforts for each demand are in a specific stage. The different demands of the Central America solidarity movement, for example, might be in the following stages: prevent U.S. military invasion

of Nicaragua (middle of stage seven), stop aid to the contras (stage six), and a positive peace resolution in Central America (stage three). For each of the movement's major demands or goals, MAP enables activists to evaluate the movement and identify which stage it is in; identify successes already achieved; develop effective strategies, tactics, and programs; establish short and long-term goals; and avoid common pitfalls.

Social movements do not fit neatly into MAP's eight stages or move through them in a linear way. Social movements are more dynamic. Movements have a number of different demands, and the effort for each demand is in a different MAP stage. When movements achieve one demand, they focus on achieving other demands that are at earlier stages. For example, in 1960, the civil rights movement's restaurant sit-in campaign successfully went through all the stages. This was repeated over the next years with buses and public accommodations, and it was repeated again in the 1965 voting rights movement, whose take-off began in March with the Selma demonstrations and ended in August with a Voting Rights Act.

Finally, MAP is only a theoretical model, built from past experience.

Real-life social movements will neither fit exactly nor move through the stages linearly, smoothly, or precisely in the manner outlined. The purpose of MAP is to give activists hope and empowerment, increase the effectiveness of social movements, and reduce the discouragement that often contributes to individual burnout, dropout, and the winding down of social movements.

Two Views of Power

Many activists simultaneously hold two contrasting models of power—power elite and people power. Each of these views, however, leads to opposite movement strategies and target constituencies. The Power Elite Model holds that society is organized in the form of a hierarchical pyramid, with powerful elites at the top and the relatively powerless mass populace at the bottom. The elites, through their dominant control of the state, institutions, laws, myths, traditions, and social norms, serve the interests of the elites, often to the disadvantage of the whole society. Power flows from the top to bottom.

Since people are powerless, social change can be achieved only by appealing to the elites at the top to change their policies through normal channels and institutions, such as the electoral process, lobbying Congress, and use of the courts. The target constituency is the powerholders, and the method is persuasion, either convincing existing powerholders to change their view or to elect new powerholders. The chief opposition organizations are professional opposition organizations (POOs), which have national offices and staff in Washington, D.C., with regional offices around the country.

The People Power Model holds that power ultimately resides in the mass populace. Even in societies with strong power elites, such as the United States or Marcos-led Philippines, the powerholders' power is dependent on the cooperation, acquiescence, or support of the mass public. This

model is represented by an inverse triangle, with the people at the top and the power elite at the bottom. People power is the model used by social movements. The movement's strategy is not only to use normal channels in an effort to persuade powerholders such as President Reagan to change their minds, but also to alert, educate, and mobilize a discontented, impassioned, and determined grassroots population using nonviolent means beyond the normal parliamentary methods institutions.

The Movement's Source of Power

The source of power of social movements lies in two human qualities: A strong sense of right and wrong. People have deeply felt beliefs and values, and they react with extreme passion and determination when they realize that these values are violated. We understand the world and reality, in large part, through symbolism.

Social movements derive their power from an upset, impassioned, and motivated populace set into motion. This happens when people recognize that their strongly felt beliefs, values, and interests are unjustly violated, and the population is provided with hope that change can happen and a means for them to act. People are specially aroused to action when trusted public leaders, such as the President or Congresspeople, violate the public's trust to carry out their duties of office in an honest and lawful manner. The Irangate fiasco demonstrates this. Over a period of years, the administration carefully built up the danger of a new demon, Middle East terrorists, to scare the American people so they would support future U.S. military undertakings in the Middle East. Simultaneously, President Reagan was pictured as the nation's protector against this new demon. His image was built up as a strong father—Rambo and John Wayne rolled into

one. The people were led to believe he will use every means to challenge and defeat terrorism everywhere. No deals. No compromises.

Reagan's popularity soared. This popularity took a nose dive, however, beginning in November, 1986, when Irangate expose' revealed that Reagan violated the public's trust and then lied to the public in an extensive cover-up. This follows the process of the demise of President Nixon during Watergate.

Social Movements vs. Power Holders

The process of achieving social change through social movements is the struggle between

1977, the nuclear arms race before 1980, U.S. intervention in Central America before 1983, and U.S. arms to Iran before the Fall of 1986.

The Power Holder Strategy

The power holders maintain their power and the status quo by hiding the moral violations of social conditions and by their policies through the following strategies: The first line of defense is through a strategy of "bureaucratic management" to prevent the issue from becoming a public issue. This is achieved by (1) "internalized obedience," keeping the problem out of the public's view of the world and thereby out of people's consciousness; (2) keeping issues out



the movement and powerholders for the hearts, minds, and support (or acquiescence) of the general public. The powerholders advocate policies that are to the advantage of society's elites, but often to the disadvantage of the majority population and in violation of its strongly held values. Before movements begin, however, the populace is usually unaware of the problem and the violation of their values, but they would be very upset and easily spurred to action if they knew. This was the situation regarding nuclear energy before

of the public spotlight and off the society's agenda; and (3) keeping the issue off of society's political agenda of hotly contested issues.

Some of the means used by the powerholders to achieve this strategy are the following: (1) maintain hegemony of information available to the public through the media; (2) deny that the problem exists (e.g., "no arms have been sent to Iran"); (3) create "societal myths" which define the problem for the public exactly the opposite of reality, such as calling the contras "freedom fighters" or



India's landless poor march in Delhi

saying that the Marcos Duvallier governments were part of the “free world”; and (4) create the threat of demons, such as Communism and terrorism, to install fear in the general population so that they will unquestioningly support whatever policies the powerholders take.

After a policy becomes a public issue, the powerholders are forced to switch to a “crisis management” strategy by doing the following: (1) vindicate unjust policies through “justification myths”, which explain that their policies are needed to overcome a bigger evil (e.g., “we need to support President Marcos, a minor dictator, to prevent the worse evil of the Communist takeover in the Philippines”); (2) re-emphasize old demons or create new ones; (3) create trigger events to justify a new policy and to get public consent, such as when the American Government got the support of the American people for escalating the Vietnam War by proclaiming that American ships were attacked in the

Gulf of Tonkin; (4) overcome public opposition by first ignoring then discrediting, destabilizing, and if necessary, repressing the movement; (5) appearing to be involved in a resolution process through promises, new rhetoric, appointing studies and commissions, and negotiations, as in the Geneva nuclear arms reduction meetings; (6) make minor changes through reforms, compromises, and cooptation of opponents; and (7) coopt the opposition.

The chief means by which the powerholders maintain unjust policies and keep them hidden from the public is by having a two-track system of “official” vs. “operative” doctrines and policies. (These are Noam Chomsky’s terms.) Official policies are fictitious policies which are given to the general public. They are explained in high-sounding moral terms, such as democracy and freedom. Operative policies, on the other hand, are the government’s actual policies, which are kept hidden from the public because they violate

widely held values and therefore would upset most citizens. For example, after the Boland amendment was passed in 1984 forbidding U.S. governmental aid to the Nicaraguan contras, the Reagan administration adopted an official policy of not providing governmental aid; yet, the Irangate revelations have exposed the Administration’s operative policy of providing massive covert government aid spearheaded by Ollie North and the National Security Council.

The Movement’s Strategy

The movement’s aim is to educate and win over an increasingly larger majority of the public, and to mobilize the majority public into an effective force that brings about social change. To achieve this, movements need to be grounded in the strongly felt and widely held human and cultural values, symbols, sensibilities, and traditions of the general population, such as freedom, democracy, justice, and human rights (but not those cultural values with which we disagree, such as the

Monroe Doctrine's proclamation that the U.S. has the right to dominate Latin America). Only by showing the Public that the movement upholds these values, and that the powerholders violate them, can the population be won over and stirred to the level of passion required for them to act. In contrast, movement activities and attitudes that violate the society's values and sensibilities, including acts of violence and rebellious machismo posturing, have the opposite effect; they turn both the public and many other activists against the movement.

The movement's strategy, mirroring that of the power holders, needs to accomplish the following:

- Publicly show that the social conditions and power holder policies violate values, traditions, and self-interests of the general public. This includes publicly revealing the difference between official and operative policies and doctrines.
- Keep the issue and moral violations in the public spotlight and on society's agenda of hotly contested issues.
- Keep the issue and power holders' policies on society's political agenda, such as having aid to the contras voted on in Congress rather than carried out secretly by the CIA.
- Counter the power holders'

social myths, justifications, and denials that the problem exists.

- Counter the power holders' demonology. For example, the thousands of American "citizen diplomats" who visit Russia counter the Reagan demonology that the Soviets are monsters and an "evil empire" by revealing that the Russians are people like us.

- Involve increasingly larger portions of the public in programs that challenge the power holders' policies and promote alternative visions and programs.

- Don't compromise too much too soon.

- After a large majority of public opinion is won, have an "endgame" strategy that mobilizes the populace and institutions to create change, despite the determined opposition of the central power holders.

- Finally the movement's organizations and leadership, especially at the national and regional levels, should serve, nurture, and empower the grassroots activists and promote participatory democracy within the movement.

Stage One : Normal Times

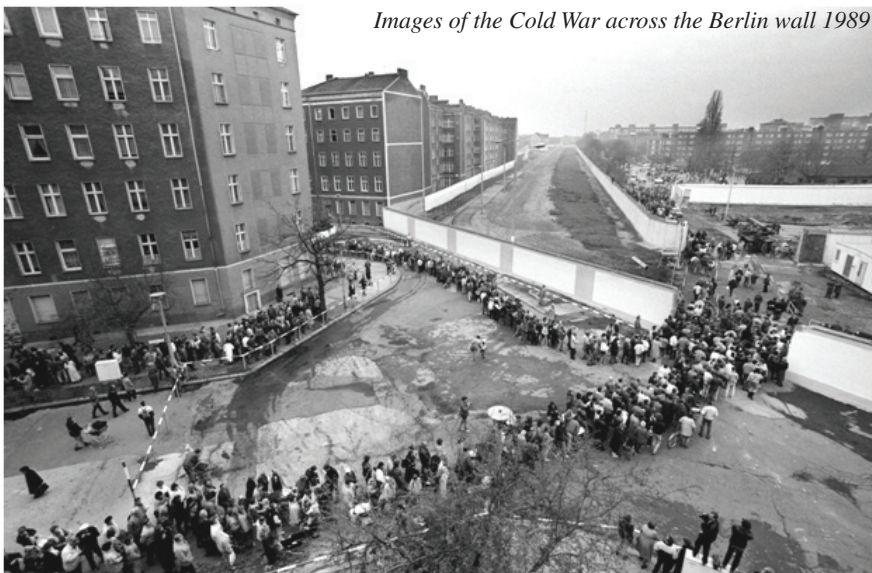
In this first stage—normal times—there are many conditions that grossly violate widely held, cherished human values such as freedom,

democracy, security, and justice, and the best interests of society as a whole. Moreover, these conditions are maintained by the policies of public and private powerholders, and a majority of public opinion. Yet, these violations of values, sensibilities, and self-interest of the general society are relatively unnoticed; they are neither in the public spotlight nor on society's agenda of hotly contested issues. Normal times are politically quiet times. Some past normal times were the violations of Blacks' civil rights before 1960; the Vietnam War before 1967; and U.S. intervention in Central America and support for Marcos, Duvalier, and apartheid before 1985.

Opposition

The opposition of these conditions and policies is small and receives more public ridicule than support. Consequently, its efforts are relatively ineffective. There are three major kinds of opposition: professional opposition organizations (POOs), ideological or principled dissent groups, and grassroots groups that represent the victims. The professional opposition organizations are centralized formal organizations, often with national offices in Washington, D.C., which try to win achievable reforms through mainstream political channels such as the electoral process, Congress, and the courts. They are hierarchical, with a board of directors, strong staff, and a mass membership that carries out nationally decided programs. These efforts have little success because they do not have sufficient public support to provide the political clout required to create change.

The principled dissent groups hold nonviolent demonstrations, rallies, pickets, and occasional civil disobedience actions. These groups are usually small, little noticed, and ineffective at achieving their demands. Through their symbolic actions, however, the principled dissent groups are a shining moral



Images of the Cold War across the Berlin wall 1989



Riot police beating up students protesting against fee hike in Australia

light in the darkness . The grassroots groups are composed of local citizens who oppose present conditions and policies but do not yet have the support of the majority local population. They represent the victims' perspective, provide direct services to victims, and also carry out programs similar to those of the other opposition groups.

Power Holders

The power holders often promote policies that support the interests of society's privileged and powerful, and which violate the interests and values of the society as a whole. The power holders maintain these policies primarily by keeping them out of the public spotlight and off the society's agenda of contested issues. They have to keep these policies hidden from the general public because they know that the populace would be upset and demand changes if they knew the truth. The power holders are able to maintain these policies and keep them hidden from the public by successfully carrying out their two-track strategy of highly proclaiming their official doctrine and policies, stated in terms of the society's values and interests, while hiding from the public their actual or operative doctrines and policies.

Public

A political and social consensus supports the power holders' official policies and status quo because the public does not know that the government is actually functioning according to the opposite operative doctrine policies. Consequently, the general populace is unaware that the social conditions and public policies violate their values and self interests; or, when they do know, they believe the justifications as to why they can't be changed or are needed to protect a higher cause or value. As a result, the public is not aware that there is a

serious problem. Possibly only 10 to 15 percent of the population disagrees with the powerholders' policies.

Goals

The goals at this stage are: to document that a serious problem exists, to maintain an active opposition no matter how small, and to move to the next stages.

Pitfalls

The main danger is to be stuck in normal times indefinitely because of political naivete, not knowing the realities of political and social life, and feeling powerless to create change.

Conclusion

Normal times are politically quiet times because the power holders successfully promote their official doctrine and policies while hiding their actual operative doctrine and policies, thereby keeping the violations of conditions and their policies out of the public consciousness and off society's agenda. The opposition feels hopeless because it seems that the situation will continue indefinitely, and they feel powerless to change it. Beneath the calm surface, however, the contradictions between society's values and the power holders' actual, operative policies hold the seeds for popular discontent that can create dramatic changes.

(To be concluded)



Law teachers protesting against Terror Act being beaten by police in USA



The Right to Exist

✶ Arun Prakash

Poverty

The United Nations defines poverty as the inability of getting choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one's food or a job to earn one's living. It means insecurity, powerlessness and exclusion of individuals, households

There is misery in the human society due to defective leadership. Poverty and misery of people in any country are the sins of the leaders. We must remove social and economic disparities, and wage a ceaseless fight against poverty. In a Proutistic economy purchasing capacity will be ever increasing.

- Shrii PR Sarkar



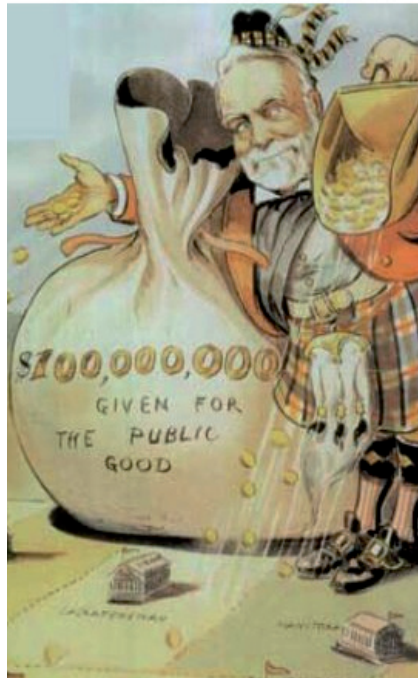
Sketch depicting poverty stricken beggars waiting for food scraps in Stockholm, Sweden circa 1868

and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation. The World Bank the great edifice of Capitalism feels poverty means low incomes and the inability to acquire the basic goods and services necessary for survival with dignity, with low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice, and insufficient capacity and opportunity to better one's life – factors that cause deprivation of well being. Further alarming official statistics reveal one third of deaths – some 18 million people a year or 50,000 per day – are due to poverty-related causes: in total 270 million people, most of them women and children, have died as a result of poverty since 1990.

Philanthropy

Over a period of time in history one heard about a lot about humanistic of philanthropy which etymologically means 'love of humanity'. These are basically private initiatives by well meaning people for private good focusing on improving the material quality of life of people considered not as fortunate as themselves. Though such feelings are beneficial, they somehow get diluted by the capitalistic sentiment "Earn a lot give a little". Wealthy individuals like Bill Gates and Warren Buffet make headlines by their individual charities, sums though enormous (Warren Buffet gave \$ 31 billion to the Bill and Melinda Gates Foundation), these were actually a small percentage of their earnings. As per studies by the Chronicle of Philanthropy those rich (making over \$100,000 a year) give around 4.2% to charity whereas those earning lesser (between \$50,000 - \$75,000 a year) average 7.2 %. Those earning still less actually donate a much higher percentage of their earnings.

In this backdrop it would be worthwhile to note Prout's founder Shrii Prabhat Ranjan Sarkar has said a lot about poverty, and how to structure the economy on Proutistic lines so that economic disparities



Cartoon by Louis Dalrymple Puck Magazine 1903

are removed and people earn wages that give them adequate purchasing power. The word philanthropy has not been used by him because in Proutistic philosophy there's no place for it. Human deprivation cannot be alleviated by wealthy people doling out bits of charity, for it lowers human dignity. Poverty must be removed by society as a whole. Philanthropy as practiced today is anathema to Prout. In fact Proutistic economics based on

the spirit of Neo-humanism is love for humanity and the entire animate and inanimate world in its purest form.

Purchasing Power

Western economists define purchasing power as the number of goods or services that can be purchased with a unit of currency. Adam Smith reflecting the capitalistic mindset said having money gives one the ability to exert power over other people, to the extent that they are willing to trade their labor or goods in exchange for money. In these conditions purchasing power drops when prices increase and income stays at the same levels or does not rise in tune with rising prices. To a Proutist, however, purchasing power means giving the person sufficient money in hand for a decent human existence leading a life of dignity. This is done through providing adequate jobs.

Eradicate Socio Economic Disparities

As Shrii Sarkar said, "With the curse of the acute scarcity of food, clothes and accommodation, as well as lack of educational facilities, even today when material science claims to have made rapid progress, millions of people are fighting for their physical survival. Due to the blessings of nature, there is no shortage of physical resources in any economic region. But due to the lack of benevolent propensities, those materials have not been utilized for social and economic development. Consequently, the people's basic physical necessities (food, clothes, accommodation, medical treatment and education) could not be met. While some people are enormously rich, a large percentage of the population is languishing in poverty. Naturally, to build up a strong society, socio-economic disparity must be completely eradicated".

Economic Measures

For this some economic measures needs to be taken to provide a collective economic system for the society. To begin with it is essential to



Bill and Melinda Gates Foundation building, Seattle, USA

An undignified existence, earning a living by garbage collection in Manila, Philippines



Street child Srimangal railway station Bangladesh



A poor woman in Tamil Nadu, India



A beggar in the streets of Beijing China



In poor countries, women and girls can spend hours each day walking to collect water.



Houses in crowded slums don't have their own bathrooms, so people walk to shared/open toilets.



All over the world, people want to live with dignity and feel safe in their communities. They want leaders who will protect them and uphold their rights.

avoid concentration of wealth among the few. It is an established fact that the poorest 40 percent of the world's population accounts for 5% of global income, while the richest 20 percent account for 75%. Furthermore purchasing power should be increased by increasing production, reduce disparities in the value of wealth, and increase the circulation of money; that is, by keeping money rolling. This increase in purchasing power would be in return for work done according to the person's capacity.

But in the capitalistic system, money is in the hands of a few individuals, they decide when to make it flow and how much. For this the only consideration is increasing profits and nothing else. People then get severely exploited, causing an economic explosion that is called depression. The concentration of wealth, and particularly the concentration of the value of wealth, is the fundamental cause of a depression. Recent events in the developed economies of USA and Europe caused this depression that brought untold misery on the people.

Same is the case when money is in the hands of the state – 'State capitalism' Let's take the case of the third Five Year Plan prepared by the Planning Commission of India – it presents unsystematic and unplanned government activities and



the planned exploitation by vested interests. Though there were very high investments, the purchasing power of labourers has not been sufficient for them to meet their minimum

requirements. On one hand labourers received less consumable goods due to less purchasing power, on the other entrepreneurs have garnered excessive purchasing power and consumable goods causing excessive disparities in wealth.

Poverty is a blot on human civilisation, philanthropy lowers human dignity. Philanthropy as practiced today is an anathema to Prout. The only redeeming feature out of this curse upon humanity is to institute radical economic measures to increase people's purchasing power on Proutistic lines. In fact Proutistic economics based on the spirit of Neo-humanism is love in its purest form for not only humanity but also the entire animate and inanimate world.

Words of Prout's founder Shrii Sarkar give a silver lining of hope among these dark clouds of capitalistic economies that envelops the world today, "In a Proutistic economy, there will be no limit to purchasing capacity. The minimum requirements must be guaranteed and should always be increased according to time, space and person, and this can best be done by continuously increasing the purchasing capacity of the people in relation to the economic development of the concerned socio-economic unit. The greater the purchasing power of the people, the higher their standard of living".



Dogma

Crisis and Cure

✶ Antarang Anand Yogi

Rains came showering blessedness to the dry land, making lands green, flowers blossom, birds chirp, peacocks dance, body-mind become cool and tranquil, farmers rejoice and people celebrate with joy. For a sentimental contribution towards this divine moment a religious expression lies in celebrating the month named Sawan by observing Brahmacharya (celibacy), eating Sattvic food and a dogma to offer Holy water from sacred river Ganges unto the deity Lord Shiva. Devotees chanting “Bol Bam” collect water in the pots from the Ganges at Haridwar or Gangotri or even from the Ganga’s origin Gangotri and travel back to their home dancing and singing more than 300 to 600 km on foot. They offer the water to the idol of Lord Shiva in the temple in vicinity to their homes.

Similar celebrations are carried in Bihar where water collected from Ganga at Sultanganj is offered by the devotees walking on foot to Shiva idol at Deoghar. The devotees are called as Kanwaria as they lift the water and carry on a carrier known as Kanwar having a stick hung on the shoulder placing the two pots of water tied with rope on either sides. Carrying holy water filled from the river Ganga placed in the Kanwar, decorated with imitation jewelry and artificial flowers, the Kanwarias walk and walk continuously in rains and

wind, day-night fighting fatigue and even blisters on feet. Also around this time is the festival of Shiva Ratri which is the culmination of the festivities of this month.

This year the Hindu Shravan festival coincided with the Muslim holy month of Ramadan. During Ramadan, which commemorates when the Koran is traditionally said to have been revealed, countless Muslims fast the entire day only to break their fast after sunset. For Muslims it is a time to show their love to God by enduring hunger during the day and at night when everyone goes out to eat collectively it is a time to celebrate collectively with good food. Some Muslims to show their

With the demise of communism a vacuum was created in the collective psychology. Hence religious extremists have tried to fill this vacuum.

faith try to fast even longer during these months. All are sure to go more often to the mosque at this time to be reminded of their duties as Muslims. In parts of India one festival is Chandni Raat when people celebrate the sight of the moon signaling that the fasting has come to an end. Families rise at 4 AM and everyone gathers in the kitchen to eat together before the sun rises. On the final day of Ramadan Muslims gather together and give thanks to God for having being able to complete the fast. Then everyone hugs each other saying, “I



Kanwarias filling their pots from River Ganga



Arranging plates for Iftar – breaking of fast during Ramadan

am your friend, you are my friend and we are friends.”

When we look at these festivals from a critical view point we ask ourselves “What is the strength behind this penance? It is blind religious faith convinced by priests or scriptures for panacea of Salvation or fulfillment of their conceived desires. Such illogical and irrational ideas are Sentiments. And the collection of sentiments make such rituals which collectively result into activities of blind faith known as Dogmas. These dogmas forming a traditional system are formed into a religion. Thus religion is collection of dogmatic rituals with irrational sentiment.”

However when we look at these issues from the point of view of social welfare we find that these rituals also have a good side, in that they motivate people to think outside their

normal self-centred lives and remind them of the moral ideals which they believe but do not often practice. A spiritual thirst is created in people even if it is shackled by religious dogmas. More importantly a spirit of love and affection is created in a community. Seeing these positive aspects many people support these religious festivals as they do not like the dry, heartless, isolated lives of modern capitalist culture. In fact people from Europe where many people no longer believe in religions come to India to see the religious festivals. Why do they do so? It is because they want to feel part of a community that celebrates together. This is why people say we are in a post-secular age in which modern lack of belief is being replaced with the rise of ancient religions and not surprisingly the rise in intolerance

and hatred.

This has been happening recently in Uttar Pradesh in Moradabad, Saharanpur, etc., where conflict fueled by political parties associated with religious extremists has shed the blood of innocents over petty conflicts. With the demise of communism a vacuum was created in the collective psychology. Hence religious extremists have tried to fill this vacuum. In reality while people love religious ceremonies in daily life many people have lost much zeal for religion. Hence to keep their hold over their new followers, religious leaders and communal politicians take advantage of any small clash between people of different religions and try to start a riot. Once one religious group has started violence, the politicians of another group will start a protest march and then pass through areas where people of the other religion live and try to provoke them to attack. Innocent people are killed by these games of communal politicians who provoke the police to arrest them and then pose as martyrs. The party in power crushes people who are not part of their religious groups. So-called secular parties try to provoke conflicts and then pretend to be the noble adviser and universal humanist.

However, this is not only the work of politicians. Since 1990 there has been an increasing aggressiveness seen amongst all religions. The most prominent form is what is now termed as ‘loudspeaker wars.’ In previous years, only the Azan or Puja was recited on loudspeaker at certain times, but now there are religious programs where sometimes music and speeches are blasted at full volume all night and sometimes all day long. This noise pollution causes anger in people of other religions who retaliate and this has led to Maha-artis, Namaz on the streets with loudspeakers blaring and processions. In addition, false incidents are cooked up. The fact is that in India, people think

it is normal that if one person of a religion or ethnic group does a crime then it is justified to then massacre and rape innocent people from the same group. Other countries simply do not do this. This is a most savage part of South Asian culture. In Iran there are Jews and Jews are hated by Muslims due to the crimes Israel has done against the Palestinians. Even though Iran is an Islamic state, never once have the Iranian people formed mobs and gone house to house killing and raping Jews like is common practice for religious groups in India, Pakistan, Sri Lanka and Bangladesh. Similarly even under the Taliban, non-Muslims were discriminated against but there was no riot where a group of ordinary Afghans went from house to house stealing, setting on fire and slaughtering the people. In America after Muslim terrorist acts, not once has a Christian minister led a mob to murder Muslims. This barbaric culture is found in very few countries. In modern times in India, Bangladesh and Sri Lanka, rioting has become a performance or drama that

is enacted before a national audience in newspapers, TV and the Internet. As Professor Paul R Brass has said after decades of study of riots in North India,

In such places, riots have, in effect, become a grisly form of dramatic production in which there are three phases: preparation/rehearsal, activation/enactment, and explanation/interpretation. In these sites of endemic riot production, preparation and rehearsal are continuous activities. Activation or enactment of a large-scale riot takes place under particular circumstances, most notably in a context of intense political mobilization or electoral competition in which riots are precipitated as a device to consolidate the support of ethnic, religious, or other culturally marked groups by emphasizing the need for solidarity in face of the rival communal group. The third phase follows after the violence in a broader struggle to control the explanation or interpretation of the causes of the violence. In this phase, many other

elements in society become involved, including journalists, politicians, social scientists, and public opinion generally.

Brass identifies two primary characters in this grisly drama of rioting, the 'fire tender' and the 'conversion specialist,' in the functioning of the riot system. The 'fire tender' moves around the city and listens to ordinary incidents involving people of another religion and in the name of trying to help, actually helps keep the embers of hatred alive by referring to the past crimes of people of the other religion and trying to view every crime or bad behaviour as a crime of the religion rather than of a particular person.

The 'conversion specialist' is a worker associated with a political party who identifies when people are ready to riot, relays the news to people in the communal party who then decide whether they need a riot in that area or not. An Oxford University study of the Gujarat riots of 2002 found that riots only took place where the communal party had a chance to win. Areas where the party had no chance to win or whether the party already was going to win, saw very little violence. Politicians of communal parties have no hesitation in crushing riots started by people in their own party or people of their religion if it is necessary to maintain a good image. Now even drones are being used in Uttar Pradesh by the government to watch for religious violence. This fact reveals in a nutshell the essence of our civilization – primitive, savage hearts using ultramodern weapons of destruction.

Those who love all human beings, who are without hatred or prejudice can only cry in silence as innocents are murdered and as refugees live in camps without protection from winter and with no way to survive after having lost everything. Nearly 40 years ago, unto these universal-minded people whose heart bleeds when any innocent person





will they feel. And if further, if their mother only gives love to them by giving love to a stone and never gives love to them, how will they feel? Then let them think how God feels when a stone is worshipped as God.

The western tradition of the Enlightenment came up with various ways of exposing religious superstitions and liberating the minds of the people from dogma through historical studies,

is murdered, raped or persecuted just because they belong to a particular religion, Dharma Guru Shrii Shrii Anandamurti spoke,

“Despite its advent onto this earth many thousands of years ago, humanity is not yet capable of building a well-integrated and universal human society. This is in no way indicative of the glory of human intellect and erudition. You, who have understood the predicament, realized the urgency, seen the naked dance of evil and heard the hypocritical and raucous laughter of the divisive forces should throw yourselves into this noble task without further delay. When the ends are just and noble, success is inevitable.”

Throwing Ourselves Into This Noble Task

The first task is of **Education and Sublimation**. Recent research is revealing many unknown facts about the history of Islam. Also the actual history of Shrivara is not known. Shrivara Purnima is when Lord Shiva initiated His first disciple. Many view Shiva as per the legends created by various mythological texts,

however Shrii Shrii Anandamurti has revealed that in actual fact Shiva was a historical personality who actually lived in the Himalayas and visited places like Deoghar. So this month of Shrivara is celebrated by so-called followers of Shiva who do not know the actual history and the actual teachings of Shiva. These followers need to be educated about Shiva's life and asked that, when this was an occasion when Shiva taught Tantra meditation, what meaning do all the rituals have? Would it not be wiser for them to learn Tantra meditation themselves. Furthermore since Shiva was dedicated to social service and since the very word “Shiva” means “supreme benevolence,” then would it not be much better to collectively work and celebrate by creating community projects to make small check dams to bring water to the poorest farmers?

Even the cult of idol worship needs to be psychologically uprooted. People need to be asked that if their mother takes their framed photo and only gives love and food to that photo and never feeds or talks to them how

literature and so forth. One excellent example was the Polish writer Ignacy Krasicki who wrote animal stories (fables) as poetry that exposed the corruption and exploitation of the priests, aristocracy among others. In this way, ordinary illiterate peasants were awakened. Today, similarly we need a revival of the movement against religious superstition in India that began with the Bengal Renaissance as a mass movement so that there are fewer martyrs like Dabholkarji of Pune.

The Indo-Iranian tradition of the Sufi and Bhakti movements created other traditions of 1) rebelling against religious dogma from the standpoint of genuine spiritual experience (samadhi) 2) fusing the various gods and goddesses with various chakras and thus changing the religion into a form of yoga without the violence or superstitious rituals 3) transforming the various festivals into spiritual festivals 4) infusing spiritual flow and universal love for all beings in the works of daily life.

To give one example of the third tradition, during the time of Eknath

Maharaj, the great devotee and social reformer of Paithan (Maharashtra), there used to be a day on which daughters-in-laws would pray to a god “Let my mother-in-law die.” Eknath changed the festival by saying the mother-in-law is Maya (the cosmic force of ignorance and malevolence) and hence the singer is wishing that Maya will die by meditation and devotional love and then the singer will enjoy the bliss of being alone with her husband – Lord Krishna.

However small the root of an idea may be, or however subtle might be the circle of energy, a mystic will see the reflection of the infinite creator. Hence any fascist or religious sentiment can be transformed into mystical universalism or Neohumanism when all physical barriers, psychic hindrances and spiritual impediments have been removed from that sentiment.

To give one example of the fourth tradition, for the various tasks involved in weaving clothes : of taking raw thread, preparing it and then weaving clothes, for each task (like making the raw material into yarn that can be sewn), the Punjabi

Sufis had special songs that would give a symbolic, mystical meaning to the Punjabi words for the different physical instruments used in this task. Thus the entire act of doing work became a form of spiritual or devotional practice.

PROUT (Progressive Utilization Theory) propounded by Shri Prabhat Ranjan Sarkar, is the only panacea. If this ideological vacuum is not filled by God-centred philosophy PROUT, a great catastrophe will take place in the future because other defective philosophies will come forward. Some dogma-centred, matter-centred or self-centred theories will occupy the space. The God – centered people are Neo-humanist as they see the presence of Parama Purusha, Supreme Consciousness in each and every living and non living entity of this creation. They yearn to establish One Human Society free from the discrimination of caste, creed, sex, religion, and nation by their Sadhana(intuitional practice), Seva(selfless service) and Tyag(Sacrifice).

The genius of PROUT is its programme of Samaja. Samaja seeks

to create a cultural renaissance in each language to fight exploitation, superstition and to propagate morality, rationality, universalism and mystical love (bhakti, ishq-e-haqiqi) based on the traditions of the local culture. This is especially the case with suppressed languages such as those of Madhya Pradesh and Bihar. Secondly, samaja seeks a movement for ecological rights – to protect animals, plants, rivers, mountains, the air, etc. from destruction by the corporate-government-mafia matrix. Thirdly and most importantly, samaja is a network of movements for each community to fight for economic freedom from the despotism of bureaucrats and fat cat corporate exploiters. Thus in brief, is PROUT’s programme to fight corporate vulgar, individualistic culture and the culture of religious extremists who are two sides of the same coin. For in reality, people accept religion rather than spirituality because they want to enjoy material pleasures and out of fear of death, they follow rituals in the hopes of enjoying themselves in heaven after death.

The second task is Revolution.

We need a holistic revolution a revolution in every sphere of life from morality to spirituality, from economics to linguistics, from literature to agriculture, from politics to aesthetics. But this revolution starts with a moral revolution. As Shrii Shrii Anandamurtiji has said,

“So your duty is three-fold.

Your first duty is to observe morality and to do intuitional [spiritual] practices. Without this you cannot have mental determination.

Your next duty is to unite the moralists of the world, otherwise Dharma [righteousness] will not endure. The exploited mass who do not observe Yama and Niyama – the cardinal moral principles – cannot fight against their own sense of frustration. It is therefore necessary to unite the moralists. This will be your real Dharma. You will become





Dargah of Sufi Shah Inayat Shahid first social reformer of Sindh 17th century

great by doing this, because ideation of the Great makes a person great.

At the third stage, you will have to mercilessly fight against sin wherever it has taken root in this world.”

From this moral revolution comes the revolution against the immorality in the realms of politics and economics that are causing so much suffering in the world. Even in the case of religion, it is corporate houses who fund communal or religious parties, whether it is in Saudi Arabia, India or America. They are able to succeed in their plans to divert people’s anger at their economic exploitation and at the current Global Economic Depression because their paid mullahs, ministers (Christian priests) and mahants (Hindu priests) channel people’s rage into hating and killing people of other religions. This is why just to survive on this planet a spiritual revolution that is God-centred (based on spiritual experience and not religious dogmas) is the crying need of the hour.

In the past, in

China, in the Taoist Yellow Turban Rebellion, a country doctor led a revolt against the exploitation of the corrupt imperial government much like the current Chinese ruling regime in power today, also Sufi Shah Inayat Shaheed, a mystic and poet, led a revolt of farmers against the exploiter feudal landlords and religious conservatives in Sindh and was killed in 1718 and Chaitanya Mahaprabhu led a kiirtana (singing the Lord’s Name) revolution against religious extremism. Today the call for such a spiritual revolution has come forth to end once and for all

the domination of superstition, hatred and violence of religions. Shrii Shrii Anandamurti has given its clarion call in these words:

“Today there is an urgent need for an all-round spiritual revolution in individual and collective life under the leadership of a group of accomplished and idealistic leaders. These leaders should be endowed with spiritual power, and their ideology should be based on the solid rock of spirituality. Such highly qualified leaders are called sadvipras. They will ensure social progress in all countries in all ages.

All genuine spiritualists will have to adjust with the level of the dusty earth inspired by the spontaneous love of their hearts. They will have to share the wealth of their developed intellects with others to lighten the sorrows and sufferings of humanity. Through their guidance and leadership, human thinking will take a new turn and move along an entirely new path. The latent spiritual power in human beings will be awakened. Through their effort and inspiration, the new people of a new generation will be armed with a bold new optimism and vision of the future, and march forward triumphantly.”



Inside the Network18 Takeover

Raghav Bahl got all of three days to make up his mind, according to people involved in the transaction—three days before a 27 May meeting at which he revealed to the Network18 board that Reliance was taking over.

✶ Ashish K Mishra

The board meeting of Network18 Media and Investments Ltd in Delhi on 27 May was supposed to be a humdrum affair, as most such meetings are, and was turning out to be one. All directors except Subhash Bahl were in attendance. Chief financial officer R.D.S Bawa, 61, presented the company's latest financial numbers, which were quite good compared with its performance in the past. Revenue for the year to 31 March had increased 12% to Rs.2,692.4 crore from the previous year. The company had swung to an operating profit of Rs.87.2 crore from an operating loss of Rs.39.3 crore in the previous year. Group chief executive officer B. Saikumar summarized that all divisions of the company—news, entertainment

and digital—had posted impressive growth. The digital unit's loss had narrowed to Rs.80.6 crore from Rs.125.4 crore in the previous year. The news division, especially, had done well, aided by higher advertising and subscription income. All in all, it had been a good year.

It was then that Raghav Bahl, 51, founder and managing director of Network18, dropped the bombshell, according to a person present at the meeting who asked not to be named. "I am quitting," Bahl said. "Reliance wants to take over." The words hung over the meeting; silence reigned for a while. "Why?" someone asked. "They want to take over," replied

Bahl. "They are completely within their rights to do it. So I have decided to move on. They made an offer that I could continue as a minority shareholder, but I have decided to exit."

Two days later, Reliance Industries Ltd (RIL) announced that it would spend Rs.4,000 crore to take complete control of Network18, the company Bahl founded in 1993, in the biggest takeover in India's media industry and followed it up with an open offer to the public. In early 2012, Mukesh Ambani's RIL bought debentures in Network18's promoter group companies, convertible into shares at any time within 10 years,



Network 18 control room



infusing much-needed cash into Network18. “It was a bit surprising. But businesses get made and sold,” said a board member who was present at the 27 May meeting but did not want to be identified because he is not authorized to speak to the media. “Reliance decided to convert only after two-and-a-half years. It was a very clear deal. Nothing bad or illegal about it. Raghav said that relations with Mukesh (Ambani) are all fine. Life goes on.” Another board member who was part of the meeting, but also did not want to be identified, said that as part of the takeover deal, Reliance offered Bahl “a generous amount”—an annual pay of Rs.20 crore—to carry on as managing director, but that he spurned the offer. Soon, another discussion ensued.

What about the board members? Do they need to go too? Bahl told them that RIL didn’t want that. The board could continue to carry on as if nothing had happened. The members summarily rejected the suggestion. They wanted to step down too. The meeting lasted for a while. And then a few people went out for a drink. An exodus of Network18 executives ensued. On 28 May, at about 1.32pm, Saikumar sent out his resignation to Network18 employees. He had

spent a good part of the morning writing it on his iPad. “This was always going to be a tough mail to write. And here it is. I’ve decided to move on from Network18,” he said. Sai Kumar had spent more than 14 years at the company. Later that day, Ajay Chacko, chief operating officer (COO) at Network18, started telling his team that he was on his way out too. The news spread.

At CNBC TV18’s office in Lower Parel, Mumbai, employees made a beeline to bid farewell. “Quite a few women broke down,” said a Network18 employee who didn’t want to be identified. As the day came to a close, everybody was expecting the worst. Their fears came true. On 29 May, resignations started coming in one after another. By now, it was confirmed that Chacko was leaving. Bahl stopped by his office in Noida and met with a few close colleagues to announce his exit. “He was quite upbeat,” said a Network18 official who met Bahl that day but did not want to be identified. “He said that ‘they just wanted to take over’ and ‘these things happen’, but unlike his entrepreneurial journey the last time, this time he was ‘financially sound’. I asked him if he was going to take a holiday. He said ‘no’ and that he would get on to his next assignment

in a week or so.” Chief financial officer Bawa put in his papers. Ritu Kapur, Bahl’s wife and a director at the company, resigned. Unlike the others, she wasn’t going to stay around to help with the transition, and 29 May was her last day. In a meeting with colleagues, Kapur broke down. “Everybody on the floor had long faces,” says a CNN-IBN journalist who requested anonymity. “Rohit Khanna, an executive producer at the channel and someone who’s been around from Day 1, broke down. It was very dramatic, as if there had been a personal loss.”

By then, emotions were running high. Smoking breaks were becoming longer and more frequent. Speculation was rife: Is RIL really taking over? When? Are the big faces of the channels also quitting? At 6.38pm that day, RIL sent out a press statement announcing it was taking complete control of Network18, including its subsidiary TV18 Broadcast Ltd. It didn’t take much time for this to be copied, pasted and forwarded several times over. “People’s faces fell,” said the CNN-IBN journalist quoted earlier. “In situations like these Rajdeep (Sardesai, editor-in-chief of IBN18 Network) used to come out and say something. This time he didn’t.” It was late in the day.

Cabins of the other big bosses were also empty. Not that it mattered. They wouldn't have had much to say. None of them had seen it coming.

The Trigger

Sometime in early March, Sardesai had got a call from Ambani, who was livid. "He was like—why is the channel (CNN-IBN and IBN7) venting all kinds of views against him?" said a former Network18 official who is aware of the conversation. He didn't want to be named. Throughout the run-up to the November-December state assembly elections and its aftermath, Ambani had been angered by the attacks made on him by Arvind Kejriwal, leader of the Aam Aadmi Party (AAP). The party had captured the public imagination and gone on to form a short-lived government in Delhi. Kejriwal had gone all guns blazing for Ambani—in press conferences, speeches, at rallies and pleas to the Anti-Corruption Branch. He had made several allegations.

To begin with, he had named Ambani in accusations about crony capitalism; he then filed a first information report (FIR) against him, along with RIL and some central government ministers and officials over alleged irregularities

in the pricing of natural gas from the Krishna-Godavari basin off India's east coast. All of Kejriwal's allegations were being aired live on national television, fuelling further criticism on social media. RIL, a \$66 billion energy firm, wanted to react but didn't know how. Suing newspapers and television channels was one thing—suing Kejriwal quite another. Threatening him with a lawsuit didn't work. One-off statements from the communications team summarily denying those allegations weren't good enough either. RIL finally reached out to several global communications agencies for help.

Sometime in late February, the leadership team of New Century, a London-based media agency, flew down to India and had a crisis meeting with the top brass at RIL, according to a former Network18 official who asked not to be named. In the past, New Century had advised several leading political parties, wealthy individuals and CEOs of multinational corporations such as BP Plc, British Airways, Prada SpA and the Arsenal football club. Mint couldn't independently verify if the agency had finally received a mandate from RIL. At this juncture,

a call to Sardesai seemed like a good idea. After all, RIL indirectly owned Network18. "They wanted a complete blackout of Kejriwal and AAP," said another Network18 official who was privy to the conversation but did not want to be identified. "Rajdeep refused, saying it was just not possible. He stood by the spirit of journalism. So they were miffed that the channel had not boycotted the AAP." Pressure was mounting on Bahl, too.

According to an RIL official who is now part of the takeover team at Network18 but refused to be identified, Manoj Modi, the right-hand man of Mukesh Ambani, reached out to Bahl. "Modi was furious. He was like—'tum humko dacoit bolate ho, tum chilla rahe ho ki hum crony capitalist hai. Agar aisa tha to dacoit se paise mangne kyon aye the? Tum kaun se doodh ke dhule ho?' (You are calling us a dacoit, you are shouting that we are crony capitalists. If that is so, then why did you come to us for money in the first place? Do you think you have a clean record?)," says the official.

Defining control

A man who's championed the cause of "fair, plural and unbiased journalism" in the past (Bahl's letter to Network18 employees dated 2 December 2013. Bahl did not reply to a set of questions seeking his perspective on the events that unfolded at Network18. An acknowledgement was received from Kshipra Jatana, Network18's group general counsel who has since quit the company but is around for the transition. "Please note that all the points and events mentioned in your mail are incorrect and are fictitious. We would urge that you refrain from publishing any such news item, failing which Network18 may be forced to resort to legal action," she said. An email sent to RIL on 9 June, with a detailed questionnaire, did not elicit any reply. It was a peculiar situation. Financially speaking, RIL had indirect control over the Network18 group, but in

Ratan Tata supports Manmohan Singh in fight against...

...CRONY CAPITALISM!





effect it had no control. “How do you define control?” asked the CEO of a media company who has followed this transaction closely but did not want to be quoted by name. “Control is when you can run the show the way you want it. Indirect control means nothing.” A Reliance Jio Infocomm Ltd official who did not want to be identified said RIL has a different concept of ownership. “They want to control everything. Raghav didn’t see it coming. He was too naïve to believe that he could run the company for the next 10 years.” It is not like the thought had never crossed his mind.

A banker with ICICI Bank Ltd, which has been a regular lender to Network 18 for more than a decade, said Bahl had always had this on his mind and he had been keen to repay RIL and get Ambani off his back. “He was like—now that my debt has been taken care of, I will work hard, the business will start generating accruals and soon I will repay,” said the banker, who didn’t want to be named. What foxed Bahl was the timing and

the speed with which RIL acted. Bahl got all of three days to make up his mind, according to people involved in the transaction—three days before the 27 May board meeting. Making sense for RIL, buying the Network18 group in May made absolute business sense. Here’s why. One, in order to get a grip over the whole gas pricing affair. “Reliance wants to ensure that nothing goes against them in the gas pricing issue,” said a Network18 official quoted earlier. Complete control over one of the largest media companies in the country, with a presence across television, print and digital, helps to put across one’s point of view. Two, the synergy between Network18 and Reliance’s 4G play in the telecom business through Reliance Jio Infocomm is for real. “They need a content factory of enormous scale,” said the Reliance Jio official quoted earlier.

To put it simply, with 100% control, RIL now has access to all the content put out by the Network18 Group. This includes in.com, IBNlive.com, Moneycontrol.com, Firstpost.

com, Cricketnext, Homeshop18, bookmyshow.com and TV channels such as Colors, CNBC TV18, CNN-IBN, IBN7 and CNBC Awaaz. Three, Network18 was available at a pretty cheap valuation. The company’s losses had shrunk quite a bit. For 2013-14, the company narrowed its loss to Rs.36.8 crore from Rs.105.5 crore in the previous year. The work of trimming the unwieldy group by selling off businesses that weren’t performing and sacking employees had already been done by Bahl. “Look at the portfolio and size of that group. It is still making losses but it is substantially undervalued and is on the verge of a turnaround,” said another RIL official, who had direct knowledge of the transaction but did not want to be identified. It is another matter altogether that when RIL approached Bahl for the takeover, it didn’t have to bend over backwards. RIL executives told Bahl they wanted to take over and run the company themselves. Bahl didn’t have a choice—to rationalize or refuse. He could have. If he had chosen differently.

Two-and-a-half years back. The eternal optimist A journalist who started out with Rs.50,000 pulled from life savings in fixed deposits in 1993, Bahl built Network18 into one of India’s largest media empires by size from a tiny production company. People who have worked with Bahl in the past said that while he had a knack for spotting opportunities, Bahl wasn’t always hungry for supernormal growth. “Back in the day when he had the tie-up with CNBC and Moneycontrol.com, he was pretty satisfied,” a former Network18 official who spent more than a decade working closely with Bahl said, requesting anonymity. “But then he spotted the opportunity in general news. Back then, NDTV was a monopoly. The coup moment for him was when he was able to get Rajdeep Sardesai and Sameer Manchanda on board. And when CNN-IBN started with a

bang, Bahl believed that anything he would touch could turn into gold.” Manchanda and Bahl parted ways in October 2010 after working together for nearly five years. That belief in his Midas touch led Bahl to enter several businesses—general entertainment channels, movie production, setting up multiplexes, selling mobile phones, online and in brick-and-mortar stores, e-commerce, selling movie tickets, buying a printing press, investing in a whole host of trade and consumer-led print magazines, a website which put out reviews of restaurants, setting up a phone service from where you could get any number you wanted which came along with a call centre, a website for putting out news on commodities, another to put out breaking news of the stock markets, a sports management firm that mostly organized cycle races, an event management firm.

And all of this still does not cover the number of ventures that Bahl dabbled in or those that he wanted to enter but never did. In December 2006, Ambit Corporate Finance, Web18, the division which housed Network 18’s web properties, and Centurion Bank of Punjab signed an agreement to venture into the stockbroking business, but it never materialized. Then again in 2007, Bahl was seriously toying with the idea of tying up with UK-based Financial Times and starting a newspaper. The ICICI banker quoted above described Bahl’s then frame of mind thus: “He got carried away. But you have to understand that he didn’t have any option.” The period 2005-2008 were days of heady corporate growth in India. But a first-generation entrepreneur like Bahl had only so much equity to fund his expansion. So what did he do? “He borrowed because every business needed capital,” said the banker. “From banks. By setting up companies in Mauritius and the Cayman Islands and borrowing on their books and borrowing in his own name, in his own holding companies.”



The problem was that whatever Bahl was borrowing for was not generating enough cash. Bahl paid Rs.4.25 crore for Burrp!, a website that puts out reviews and ratings of restaurants. He paid another Rs.2.1 crore for buying out the Ask Me brand name. Within a year of TV18’s acquisition of Infomedia India Ltd from ICICI Ventures in December 2007, the company was making losses and had a negative networth. Stargaze Entertainment Pvt. Ltd, the multiplex business, made a loss of Rs.3.2 crore in 2008-09. By that financial year, Web18 Software Services had built up an accumulated loss of Rs.92.3 crore—in just three years of operations. Similarly, Newswire18 had an accumulated loss of Rs.34.6 crore. In 2008-09, Homeshop18 made a loss of Rs.49.3 crore. SOS Simply put, the group had become an unwieldy cash-guzzler. When the tide went out and a long financial downturn ensued, quite a few entrepreneurs in corporate India, and not just Bahl, were caught swimming naked. In late 2011, Bahl had his back to the wall. With consolidated debt of almost Rs.1,400 crore on its books in the quarter ended 30 September 2011, Network18 had widened its consolidated net loss to Rs.70.26

crore from Rs.64 crore in the previous quarter. In the 12 months preceding that, the company’s shares had slid almost 70%. The company’s cash cow, its news television business, was under pressure.

The economic downturn resulted in advertising revenue drying up. Most of the businesses were in need of capital investment but Bahl didn’t have any money. Interest costs were already too high and with the company’s net worth almost eroded, banks weren’t willing to lend any more. Bahl was clear he needed help. From someone with deep pockets. From someone whom he could respect, and who, in turn, would respect him. The one man he reached out to was Mukesh Ambani. India’s richest man, who in the past had rescued several other entrepreneurs in need of help, was not averse to Bahl’s idea. Haresh Chawla, Network18’s CEO at the time, was, according to three Network18 officials, none of whom wanted to be named. Chawla reasoned with Bahl that a better idea would be to raise money by divesting a stake in the entertainment business to Viacom18 Media Pvt. Ltd. Bahl wasn’t convinced because the market was depressed and the valuation was low. Chawla persisted. And then



quit. In his exit email to Network18 employees dated 14 November 2011, Chawla joked: “PS: I just read a report this morning, most imaginatively linking my move to a “debt issue” at Network18. How “inventive” our media is becoming!!?? As Raghav and I have explained in our interactions, the company is well on its way to resolve its high level of debt and it shall be mitigated very shortly...and the more relevant fact is that N18 has never delayed/faulted on even a single financial commitment.” Mint has a copy of this email. Enter RIL The debt issue was indeed taken care of. In January 2012, RIL made an investment in Network18’s promoter group companies through a newly created vehicle called Independent Media Trust. The promoters, led by Bahl, used funds received from the trust to infuse cash into Network18 and TV18 Broadcast, apart from buying RIL’s stake in the ETV channels. Bahl was ecstatic.

In an email sent to Network18 employees on 3 January 2012, he said, “I wanted to wish you as proud

team-mates of India’s largest media company (we have achieved this in the 18th year of our existence!!). Yes, with our proposed acquisition of the ETV channels, we have become just that—across genres; across geographies; across audiences; across TV, Internet & Allied Media. Only one milestone remains to be crossed now— to become the largest by revenue and profits.” To a great extent, Bahl was also relieved. A Network18 editor who met him at the time but refused to be identified, said, “It gave him huge relief. It was always playing on his mind, how do you save the whole thing? He didn’t have too many options. Network18 was a huge operation and it is not like he needed Rs.100 or Rs.500 crore. He needed much more than that. And few people have that kind of money. So he went to the guy who had Rs.80,000 crore of cash to spare.”

Did RIL’s entry change anything on the editorial side? “See, any way you are expected to be sensitive when writing on Reliance. So it was usual that when you are dealing with the company, you stick to official

releases,” added the editor. Almost a year after RIL’s investment, on 1 January 2013, Bahl acknowledged in an email to Network18 employees that he had perhaps gone overboard in his pursuit of growth. “...as we invested over half-a-billion dollars and battled to build our businesses through years of global economic strife, we faltered...we over-borrowed during a phase of negative cash flows, and got debt-trapped. But now, as 2013 dawns, we have licked these problems too—we are a zero debt group, generating free cash flows. No power on Earth can now stop us from becoming a Great and Valuable Company.”

Zero debt came with its own riders. It would be fair to say that Bahl knew all along this wasn’t about RIL funding him so that he could set his house in order. This is because RIL brought in Rs.2,200 crore or so through the rights issue and Network18 had to use Rs.2,100 crore of it to buy RIL’s stake in ETV. Clearly, RIL was calling the shots from 2012. If the deal was only about financing, ETV wouldn’t have been

in the picture at all. Thanks to the ETV deal, Bahl had to pay Reliance Rs.2,200 crore back to free his holding. Without ETV, that amount would have been far, far less. And then Bahl had performance targets to meet. According to several insiders, he was under tremendous pressure to get his house in order. "What Reliance did to Raghav is teach him financial discipline," said the ICICI banker quoted earlier. "He was now accountable to a company which believes in keeping a tight control over finance."

The Endgame

It was then that Bahl embarked on a journey of massive restructuring. Newswire18 was sold off to Samara Capital. Infomedia18, a division housing Yellow Pages, Ask Me and several trade publications, and a huge cash-guzzling unit, was shut down. Sports18 was wound up. Business heads across the group were told to get their act together, hurtle towards breakeven or meet the same fate. In

mid 2013, several Internet properties such as in.com, IBNLive.com, Moneycontrol.com and Myschool.com were trimmed. Employees across the company, nearly 900 people, were laid off in two weeks flat. It was a bloodbath. Not a surprise then that across Network18's offices in Noida and Mumbai, the mood was one of anger. Employees were being called into cubicles and handed pink slips. The payouts were generous, but in a tight market with not many jobs around, employees felt a sense of helplessness. And yes, retrenchments happen, but the way they happened at Network18 was a bit strange. Parked outside the office in all their glory were Saikumar's shining black Jaguar XJ, COO Ajay Chacko's BMW XI, Web18 CEO Lakshmi Narasimhan's Skoda Laura and Raghav Bahl's Audi. Employees looked at them for answers. They didn't get any. And they left.

In 2014, it was clear that whatever Bahl had done, it was getting

him somewhere. The group was in much better financial shape since the money from RIL had come in. Bahl took on an active, political stand by showcasing himself as a champion of the Think India campaign, a platform to influence public policy through public speaking engagements with policy makers, business leaders and social thinkers. He was often seen talking up growth and change. In a letter to Network18 employees dated 1 January, Bahl said: "Since I expect 2014 to be a year of major action/change/renewal, I will keep the words brief, since it's the action that will matter and do all the talking! News will diversify, entertainment will fly, digital will take off, and e-commerce will begin to pay back. Inshallah." Yes, 2014 has been a year of major action, change and renewal at Network18. Only, as part of that process, Bahl finds himself out of the company he took 21 years to build.

Mobis Philipose contributed to this story.





Love In Action :

Neo-Ethics for Our Cosmic Family

✶ T N Das

The funeral pyre of humanity and all living species on this planet has been lit. Each report on Climate change shows increased disruptions of the climate which will lead to widespread extinction of animals and human beings in the Pacific Islands and in tropical regions such as Sub-Saharan Africa. Each report on the

mass slaughter of animal and plant species show that we are facing the 6th largest extinction of life in the history of this planet – except that this extinction is a man-made one unlike the previous ones. We cannot simply accept this burgeoning catastrophe, nor can simple panic appeals or simple reforms achieve anything substantial. Neither can attempts to reject

industrial and agricultural lifestyles go back to the age of nomadic tribes living in the forest be of lasting use to humanity. What the Earth is crying out for is a new humanity -- a dramatic elevation and enlightenment of the entire human species as a whole and its manifestation in action in the form of a new form of moral lifestyle.

The most simple truth is that

Today as our environmental crisis is moving towards catastrophe people everywhere have begun to realize that we need a new ethics, a new form of moral commitment in our relationship with plants, animals and the natural world. The roots of a novel eco-ethics lie in the ancient principles of Yama and Niyama.

we all are linked together in one Cosmic Family that includes not just all species on all planets but all so-called inanimate objects as well. This vision of the Cosmic Family is found in spiritual traditions all over this planet. To make this vision into a reality is the task of our time.

While individually some of us may have enlightened ideas and a few of us may even put them into practice – collectively we are not just unenlightened but in fact, sheer savages. The collective mind evolves slower than the individual mind and hence is mainly governed by the Crude Level of Mind which is called the Id in psychology and the Kamamaya Kosa (layer of selfish, crude desires) in Yoga. This crude psychology is behind our destruction of the natural world. Humanity as a whole must evolve higher levels of Consciousness and at the same time attempt to control and sublimate lower forms of Consciousness. Thus far yoga has evolved only to

aid the individual mind to gain self-control and self-realization. Many religions even reject social life, since they preach the renunciation of the world as an illusion or as an abode of sorrows. This negative attitude to the natural world is at the root of the modern desire to conquer, exploit and then exterminate -- both on this planet and now on others.

The Preceptor of Neohumanism, Shrii Prabhat Ranjan Sakar has revealed a new science of yogic bio-psychology to help control the individual and collective minds, and in addition has revealed the dynamics of the collective psychology. Based on this has evolved the mission of Neohumanism to love, cherish and protect each and every entity of this universe. The organization for the Prevention of Cruelty to Animals and Plants (PCAP) is one manifestation of this mission.

The cardinal human values which then must guide our collective life as a species are the same as those

that govern individual life. They are known as Yama and Niyama. These are universal ideals found in many traditions all over the world. Yama are the psycho-physical practices that start from the realm of Consciousness and ideals in the mind or psyche and help maintain control over one's actions. They were first known to be propounded in the Jain scriptures as the 5 Mahavratas or Great vows. Later they were incorporated by Yogi Patanjali into the Yoga Sutras which was a universal text not bound to any religious scripture or rituals. Patanjali added five more principles called Niyama which described ways of physico-psyche movement or of moving in such a way in the external world that it takes the mind in an internal or introversion direction towards Consciousness. Both balance each other, the introversion of oneself towards Consciousness leads to deeper realization of Consciousness and this leads to greater ability to experience Consciousness in external life and to live a life as per moral practices that serve and cherish all beings. It is this path upon which we must persevere collectively as a species – on this planet and on other planets.

The Yoga of Bliss (Ananda) does not give dogmatic principles to be rigidly followed, nor does it give abstract intellectual ideas. Rather it initiates us into different forms of spiritual practices to be realized in daily life. We have seen that in our collective life we are dominated by the crude mind (Kamamaya Kosa) pursuing the life of selfish pleasure without thinking about the consequences. The science of Yama and Niyama was created to regulate and purify the Kamamaya Kosa. Hence while other spiritual practices are important for the collective mind of humanity, this is the most rudimentary foundation of all spiritual practices of the collective mind. As Shrii Sakar states, "Spiritual practice in its very start requires mental equilibrium. This sort of mental harmony may also





be termed as morality” (Introduction, *A Guide to Human Conduct*). So morality is in fact, a state of dynamic mental balance and harmony. This is called prama’ rddhi in Sanskrit.

Now the question arises, how can we perform the yoga of the collective mind? In reality this cannot be done unless we exercise control and stop the crimes of others in the society. As individuals we may in a good mood, be loving to a dog and in a bad mood beat the dog. So individual morality implies using one’s good mental states to control and sublimate one’s bad mental tendencies with the power that comes from merging one’s mind in pure Consciousness. Similarly in collective morality one man may build sanctuaries for animals and plants but other men with more money and power may destroy 100 times more in a short time. So, collective morality demands that good people stop the crimes of anti-social actions and actions that harm other species and the environment. Other yogas seek to escape from this inescapable conclusion.

However the Tantra Yoga created by Lord Shiva from the beginning embraced the social responsibility of the yogi to fight for equality and justice for all beings rather than merely preaching it. As a young Tantric yogi, Shiva became famous for protecting the animals from being massacred by humans

and thus gained the name Pashupati, Lord of the Animals. In individual Tantra Yoga, the spiritual aspirant has to fight against all inner vices and narrow states of Consciousness as well as to fight their manifestation in the society. In collective Tantra Yoga, a group of devotees (aspirants of mystical love) must create a powerful flow of love in the collective mind that will foster benevolent actions and at the same time fight against the crimes of powerful individuals who are destroying our planet. This is what is Neohumanism as a Principle and it is where the sublimated collective mind becomes a weapon. To refuse to fight is to refuse to live – it means to simply wait to die. To wait for ourselves to die is a vice but to watch others die and wait for our planet to die is a crime.

And this leads us to the first principle of Yama which is Ahimsa. In reality so much of human life is based on himsa. In our social life, in our personal life we see people engaged in destructive actions. The root of this destructiveness lies in the fact that people are enslaved economically and thus express their rage and resentment in the form of violence against other innocent humans and animals. The relationship between violence against animals and violence against human beings has been well documented. Shrii Sarkar pointed out that unless the legacy of human violence against

animals is ended, this violence is bound to take the form of violence against other human beings as well. Collectively even good people live in a society based on violence. Our money comes from society’s crimes against innocent human beings, innocent plants and animals and innocent rivers, mountains and air.

There is a famous story that Guru Nanak once refused to take food at a wealthy man’s house and when asked why, he squeezed the tasty food of the rich man in his hand and from that food, blood came – which was the blood of the exploited people who created that food. Guru Nanak then squeezed the humble roti of a simple peasant (Bhai Lehna) who lived in harmony with Nature and from that roti milk came. Today all of us have abandoned the honorable lifestyle of Bhai Lehna out of greed. So our food is drenched with the blood or himsa of the exploited victims of our capitalist society. So we may be vegetarian but our food is drenched with the blood of innocent animals and plants murdered by our corporate capitalist society. To take the collective responsibility to end this himsa, to have the courage to create a new society based on economic democracy and on animal, plant and Earth rights is the path of Ahimsa. This is the foundation of our ecological ethics or principles and practices for our human species to have a benevolent, loving relationship

with other species on this planet. It furthermore is the foundation of our environmental ethics or principles-cum-practices for having a loving, cooperative relationship with rivers, mountains, the air and other entities of our natural world.

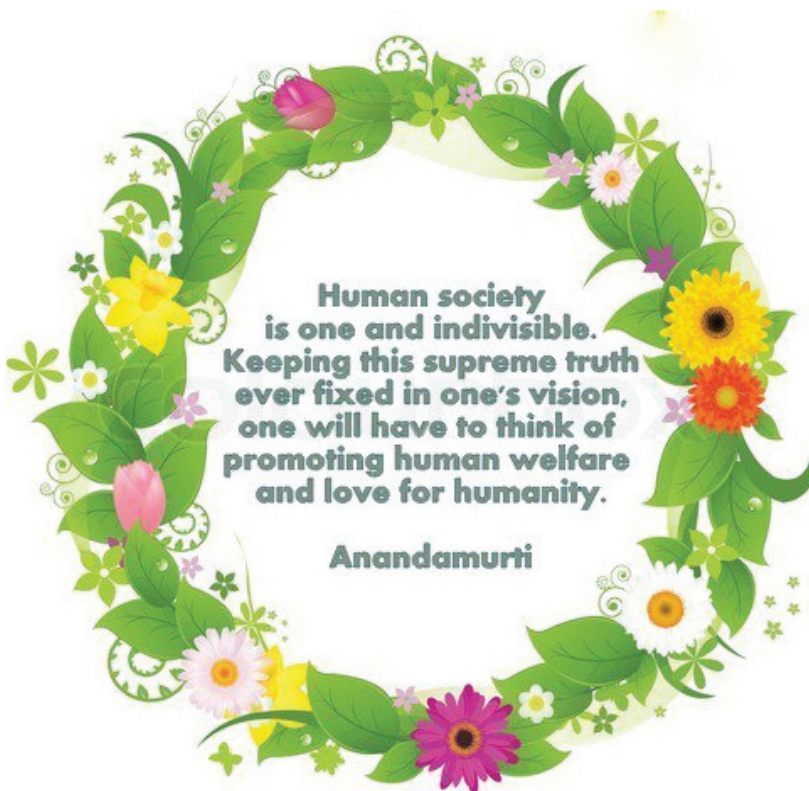
In this short article we have examined this first principle at length because of its importance. The other principles will be simply summarized by deep reflection and meditation in action (karma yoga). The second principle of Yama is Asteya or non-stealing or not depriving others of what is due to them in our thoughts, words or actions. In reality so-called free enterprise or capitalism is simply nothing but freedom of corporations to steal. Mafias enjoy the same freedom in practice and when they become established then they become a corporation. As Jason Hribal has shown animals are the most exploited sector of the working class right from the rise of capitalism. There is no factory more horrifying than the factories in which animals are raised, crammed in cages to be killed so that other so-called evolved species can

feast on their flesh. We are stealing them of their right to live their natural way of life. Capitalism is not simply the theft of a person's life but the theft of the dignity as living beings. When miners talk about their suffering they described themselves as packed like chickens in a small room. As Alice Walker has shown, there is a very clear link between the enslavement of animals and the enslavement of human beings – both in the way the slaves are treated and in the culture of the enslavers. Enslavement is ultimate form of the theft of a person's life. It is also a form of himsa. So to follow the path of collective Asteya means to end the system of capitalist corporate exploitation of plants, animals and human beings. This cannot happen without replacing this system of economic tyranny with economic democracy.

But why has this not happened so far in human history? The answer lies in the principle of Satya or benevolent truthfulness. This means speaking and thinking in such a way that does not harm anyone. In reality our society is all based on lies. We lie to

ourselves that we care about animals and plants. We lie to ourselves to try to forget all the crimes done against them. This is because we do not want to face the Truth, so that we are not forced to face our responsibilities. To follow the path of collective Satya is to enlightening others to face the Truth about our violent, exploitative lifestyles and about our responsibilities to create a new society based on Truth and Justice. This comes only from inner purity and sublimity. When a person learns meditation (Ishvara Pranidhana), their subtle mental mind or rational mind (Manomaya Kosa) becomes full of the force of Truth. The spiritual power created by merging the mind in pure Consciousness makes one's mind radiant with morality which is embedded in Truth which transcends the mind itself.

But why is it that we run away from the truth. The answer lies in our selfish grasping after petty pleasures. Capitalist culture seeks to break down communities, families and isolate people from each other to pursue selfish pleasure. This isolation helps to break down the natural types of love people have for other people and animals and trees in their community. The Sanskrit word 'graha', means to grasp or grab. 'Parigraha' means to grab completely like a small boy holding the ball in his arms and not letting anyone touch it and thus not being able to enjoy playing himself. Aparigraha means to completely renounce all grasping and grabbing. It means to keep only what is needed for basic dignified living. Most traditional societies followed the values of aparigraha and hence they are far less destructive to each other and to the environment than our so-called civilized societies. However with the spread of capitalist development, there has been increasing destruction. So the path of collective Aparigraha lies not just in talk about reducing our carbon footprint but in a new state of Consciousness so that we do





suffering and internal degradation. This is the most crucial principle we need to develop as a species. Thus far our species makes other species sacrifice themselves for us. We sacrifice very little and boast to the skies about what little we do. We all know stories of individuals who have silently sacrificed to serve others, now we must have the courage to not just end the violence of our species but to create a new culture of humble service and silent sacrifice in human society.

By how this possible? Is this not a utopian dream? The answer lies in the final principle of Iishvara Pranidhana. This means literally to run after the Lord. The Lord is not in a church or temple or in a forest or mountain. When we run within our minds, we come in contact with the flow of Bliss and Consciousness within. And the science, the ecstasy of how this happens is called Iishvara Pranidhana. This is a vast subject but it is the most crucial for the survival of our species and our planet. Ultimately, new moral practices and new moral values come from new spiritual practices freed from religious dogma. This alone will enable us to attain ecological and internal harmony that is the essence of morality and divinity and will enable the creation of a Cosmic Society. As Shrii Sarkar has said, “Human movement is movement towards ecological equipoise – towards the supreme synthesis. In the inner world, balance must be maintained as this leads to spiritual progress. Ecological order is not only for the earth but for the entire universe, and it must be maintained both within and without. The angular displacement of any celestial body may affect the human mind as well as the physical universe, so balance must be maintained between the internal and external spheres. In all aspects of human life this subtle balance must be maintained. This is ecological balance”. (From “Water Conservation”, Ideal Farming)

not feel the urge to grab. In reality psychologists have shown that the addictions of our addictive consumer society arise from inner emptiness that is in fact nothing but spiritual hunger.

This leads us to the final principle of Yama which is Brahmacharya. This means to move while immersed in Absolute Consciousness. What is Absolute Consciousness or Bliss? Where the duality or existence of the external and internal, individual and collective, material and spiritual, selfish and selfless – comes to an end in one flow of infinite happiness, this is the state of Consciousness or Bliss in a nutshell. When we experience and radiate that bliss in all our actions and movements – this is Brahmacharya. In this state we will not just refrain from harming animals, and the Earth, rather we will help the evolution of Consciousness dormant both within all living beings and also in so-called inanimate objects like stones and soil. This then in most simple terms is the path of Yama or control that our species must become establishment if this planet and our species is to survive.

This experience of Consciousness in action will not take place without the drive towards Purification – both external and internal. This Shaoca is the first principle of Niyama. We see some cultures emphasize external purity in the form of clean cities and houses but have a lot of internal impurity due to materialistic

nihilism. Similarly we see some cultures emphasize internal purity via meditation but have filthy and violent cities. Both these are distorted, cowardly forms of purity. To purify the mind and to purify society requires courage and commitment that people run away from out of fear of hardship. As a species we need to have the courage to purify our collective mind by evolving higher form of Consciousness and also we need to purify our society by fighting against those who pollute our minds and our planet.

The fear of hardship that causes impurity leads us to the next principle of Niyama of Santosa. This means to maintain cheerfulness and mental balance even during times of hardship. This is the foremost quality of a moralist and the foremost quality that we as a species lack. Collectively we have an adolescent mind running here and there in the quest to escape responsibility and indulge in petty, selfish pleasures. Santosa does not mean accepting exploitation. This is not contentment as it is based on fear and on lying to oneself. True contentment comes from experience of inner Bliss which gives one the capacity to fight against all odds without succumbing to defeat and depression.

And this capacity of Santosa is rooted in the next principle of Niyama of Tapah. This means to voluntarily accept suffering and hardship so as to liberate society from exploitation,

Passing the Torch

Shrii Prabhat Ranjan Sarkar

In the process of expansion clashes occur between the boundary of one object and that of another object. In the case of mundane objects it is impossible to expand without encroaching upon the boundaries of other objects. This clash over boundaries brings out the worst in human beings – narrow-mindedness, greed, casteism, provincialism, nationalism, etc. – as they strive to establish themselves in the empire of the universe. Those who are bound by these sentiments deny the existence of the Absolute Entity. Even if they set out with a goal before them, their love for crude desires grows so intense that their goal becomes totally obscured. Being preoccupied with their own self-interests, they lose their capacity to look towards their goal. Such people are called *mohāndha* or blindly infatuated.

Those who are moving will have to think constantly of their goal, not of their movement, and certainly not about the probable obstacles they may encounter along the way. If one thinks of obstacles, the obstacles themselves become one's goal, and the actual goal is relegated to the background. Hence in the sphere of spiritual expansion only Consciousness is the goal, only Consciousness is to be meditated upon.. To establish a heavenly kingdom in this mundane world human beings will have to fight tirelessly against the internal and external demons. But this does not mean that the demons should become the object of ideation.

Spiritual expansion is entirely different from material expansion because it focuses on the goal and not the clash. Spiritual aspirants who struggle to expand the self should never compromise themselves with those forces which try to thwart the process of supreme expansion. The path of self-expansion is the path of valour. There is no place for inertness or cowardice on such a path.

In the social sphere, the perennial struggle of human beings should not be undertaken individually but collectively. Those who provide leadership in the social struggle must be established in Yama and Niyama (code of yogic morality). Such people I call *sadvipras* or spiritual revolutionaries.

How will *sadvipras* be created? They will be created in the continued endeavour to expand the self. By reciting holy scriptures or by acquiring a few *Sam'skrta* titles, one cannot succeed in spiritual pursuit. Brahma does not care who is of noble descent or high caste. The important thing is to continue *sādhana*. One's life can only be properly evaluated in the light of that struggle.

The struggle in collective life, with the *sadvipras* in the position of leadership, will continue endlessly. *Sadvipra* after *sadvipra* will come: the torch carried by one will be handed over to the next. But the *sādhana* of individual life is not endless – it culminates in the attainment of Pure Consciousness. Those who believe that they must first attain success in individual life before participating in the collective struggle will not succeed. They will never bring expansion in their individual lives if they ignore collective welfare. To be worthy of being *sadvipras*, individuals will have to concentrate on both intellectual and social development. Otherwise, no matter how lofty the word *dharma* might sound in theory, it will remain as a big hoax in the practical field. All spiritual aspirants must strive to become *sadvipras*, and that, too, from this very moment. If a person who takes bribes starts an anti-bribe campaign he will become an object of ridicule. One will have to make an earnest endeavour to develop oneself thoroughly; mere rhetoric will not do. Only those endowed with sincerity and devotion can be called righteous, and can successfully propagate *Dharma* (righteousness). For the propagation of *dharma* government help is not required.

Symposium on “Tortures on Women” by Girls Proutists, Kolkata



As the debacle of Indian civilization moves into its final stage, we see increasing barbarism - both traditional as well as modern. Traditional barbarism towards women in the form of denial of education, devadasi system, child marriage, murder of unborn girls, dowry violence, violence against inter-caste marriage and spiraling number of rapes of Dalit girls is only worsening. This is being combined with modern savagery seen in degradation of women in the media, the inculcation of a rapist psychology among the youth, rampant trafficking of girls and the fascist practice of using rape as a way of expressing religious hatred. Bengal where the Sati system was first fought is no stranger to these issues. Bengal is one of the major sources of trafficked girls in the whole of India and Kolkata is one of the major destinations of trafficked girls in the country.

The great philosopher, visionary and reformer, Shri P.R. Sarkar has founded an all women organization, Girls' Proutists, to fight these tortures and establish the dignity of womenfolk. It has taken a vow to fight against this uncivilized, brutal attack on womenfolk inside the home and outside. Even in this so-called intellectually developed society, woman is still considered as a slave, an instrument of subhuman “enjoyment”. Her role as Mother, sister and wife, always leading in service and sacrifice for the family, has been undermined.

As part of Prout, Shrii Sarkar developed the theory of economic democracy. Girls Proutists fights to establish this economic democracy at the micro-level of each family. To make every woman economic independent from their menfolk is a major mission and a university (Gurukula) department was created by Shrii Sarkar for this purpose.

To highlight the cause, a symposium on “Tortures on Women: The way out” was organised today the 16 th August at Sharat Sadan, Near Triangular Park, Ras Behari Avenue at 4.00 pm. The symposium was presided over by Respected Dr. Purabi Roy, former Professor of International Relations, Jadabpur University. Dr. Uma Chattopadhyaya, Professor, Department of Philosophy, Calcutta University was the chief guest and Dr. Shasvati Ghosh. HOD, Department of Economics, City College, Kolkata and eminent Bengali litterateur was the guest of honour.

They emphasized how womenfolk are being targeted and subjected to inhuman tortures and so called civilized society has done nothing to cure this subhuman tendency, spreading so fast. Only punishing the rapist or criminals resorting to bride burning for dowry, is not the solution of this issue. The human psyche has to be changed and womenfolk must occupy the respectful status in the society. As they are the one who serve without a complaint, their sacrifice has no limits and yet they are treated as secondary citizens. This has to change and for that womenfolk have to resort to uncompromising fight, establishing themselves economically. They have to win their freedom which they had surrendered to men.

The thoughts of Shri P.R. Sarkar on this issue in his book “Awakening of the Women” were highlighted by all the speakers as balanced and ingenious and will definitely give women the place of pride in society, if materialised.

Avadhutika Ananda Gatimaya Ac. welcomed the guests. Shrimati Vedavati Jana, District Secretary, Girls' Proutists', Kolkata introduced the audience with aims and objectives of this organization dedicated to the cause of women.

More than 200 persons, 90% of them women, had gathered to support the cause. Inspired by the success of this programme, Avadhutika Ananda Vishoka Acarya. Secretary, Girls Proutists has embarked on a campaign of similar, small-scale programs in poorer parts of Kolkata to give the local women a forum to express themselves, the chance to develop themselves morally, educationally and spiritually and helping organize to fight against the exploitation of women in the labour sector and the chronic problems of wife abuse, dowry violence and other issues. Plans are also underway to prepare for similar activity in the impoverished rural areas of the district of Purulia. Proutists look forward to hearing further news of their activities



PROUT — the Only Way Out PBI Cadre Training Programme at Dhauj, Faridabad

Dhauj (Faridabad, Haryana, India) : Haryana the land where the Dharma yuddha (war to establish righteousness) of the Mahabharata was fought has begun to revive its lost heritage. More than 50 years ago, Prout propounder Shrii Prabhat Ranjan Sarkar had said,

" Ideologically educated revolutionary workers will have to channelize the psychology of the common mass towards revolution and inspire them to undertake revolutionary struggle! Such workers must adopt a rational approach inspired by the positive philosophy, have a well-developed socio-economico-political consciousness, and be dedicated to uplifting the standard of the common people. The duty of these workers is to inspire the frustrated masses along the path of revolution. Through their dedication and dynamism, they will be able to bring the collective psychology in their favour. The first and foremost duty of the revolutionary organization is to create dedicated workers."

A PBI cadre training programme was organised at Adarsh Secondary School under the guidance and supervision of Subhas Chand Tyagi, the national chairman of Proutist Bloc India (PBI), on 24th August 2014.

The exercise was to create quality Proutist cadres who will be pioneers to bring about a new pollution-free era in Indian politics. Rajesh Singh, the national General Secretary, PBI gave classes on the need and specialities





of Prout. He explained in broad details how the prevailing socio-economic philosophies like mixed economy and communism have failed while capitalist is moving towards its natural death. With the demise of communism, the capitalist ideologues and activists tried their best to suggest that capitalism is the lone path to drive the social chariot to its destined goal of all round progress and prosperity. Rajesh also dwelt upon the twin concept of economic democracy and decentralised economy which he explained can root out hunger, poverty and uncalled for economic disparity in the society. He reiterated the mission of PBI to find identify exploitation and to take action against it in every part of this nation.

Acarya Santosananda Avadhuta, the national coordinator of the Party, gave class on the leadership crisis and the way out. He explained how the society has been suffering due to the dominance of different classes ("varna" in the language of Proutistic thoughts). He also explained their inhuman exploitation going on from the time of ancient civilisation. The Proutistic vision and concept of Sadvipra Leadership can provide the much needed relief to the persecuted humanity. He gave a vivid picture of how the Sadvipra alone can represent humanity, and can render selfless service. Sadvipras' source of strength will be their abiding commitment to human and moral values. They will lay down their lives in order to uphold the interests of suffering humanity, but will not compromise at any price or accept any inducement offered to them. He concluded by exhorting every one to become Sadvipra so that they can effectively lead the PBI movement forward and deliver genuine aid to those being killed and robbed by the exploiters.

Lastly the chairman Subhash Chand Tyagi inspired the trainees to be an exemplary cadre of PBI. He also asked all of them to enroll at least ten members of PBI by the next training programme to be held at the same place on 28 September. He asked them to bring all the newly enrolled members in the said programme. He further emphasized that PBI was not just about fighting elections, but about organizing exploited people to fight for their rights. Finally he emphasized that the PBI members are not the leaders or netas - rather they are the servants and labourers for the liberation of suffering humanity.

The participants remembered the prophetic words of Shrii Sarkar,

"Revolution and war are almost the same. Revolution is a type of war. The difference between the two is that in war force is applied on behalf of a person or state, but in revolution, force is applied by a group of people to establish a society free from exploitation. A revolutionary organization is essential for revolutionary war. During the psychic preparation for revolution, the disgruntled sections of society will have to build a revolutionary organization which will create a congenial environment for revolution.

A diverse, multifarious organization is required to conduct revolution. The responsibility of the organization is like that of a government. The revolutionary organization must be operational from the highest level of the state down to the village level. Local activists or coordinators are connected to every level of the structure. All the activities of the revolution are directed by the highest body."

The participants took the solemn pledge to materialize these words by making PBI into this very organization demanded by the sufferings of exploited humanity in every samaja of the nation.

UPLF Cadre Training Programme at Malviya Nagar, Delhi



On 31 August, 2014 Universal Proutist Labour Federation held a day long cadre training programme at Prout Bhavan, Malviya Nagar, Delhi. It was attended by about 25 dedicated cadres and officials of UPLF. Trainers Ac. Santoshanand, Y B Singh, Swati and Ravindra Singh spoke on how the application of PROUT philosophy can solve all the burning problems of humanity like poverty, unemployment, price rise, corruption, ecological imbalance, crime etc.

Ac. Santoshanand said that today society lacks a leadership which is incorruptible and can lead society to all round development. He said that Prout gives a new concept of leadership that can do away with this crisis. Y B Singh dwelt on various problems of labourers and presented proutistic solutions to them. Ravindra Singh elaborated economic principles of Prout. He put particular emphasis on Ameerikha i.e. the ceiling on wealth and how this alone can solve the problems of poverty, unemployment, crime and corruption. Swati spoke on the role of education in making a just human society based on neo-humanism.

After the training programme, the national committee of UPLF met and decided to hold a day long dharna at Jantar Mantar, Delhi on 17 Sept. 2014 to protest against the corruption and insensitiveness in judiciary, particularly in the cases dealing with labourers' problems. For instance a labour dispute must be settled within stipulated time period, but it takes many agonizing months and years. And the decision is almost always in favour of the management with complete disregard to the labour laws.



**"It is our duty to fight for our freedom. It is our duty to win.
We must love each other and protect each other.
We have nothing to lose but our chains."**

- Assata Shakur

Shrii Prabhat Ranjan Sarkar



I'LL MAKE MY PLACE IN ALL HEARTS

ARUN TOMÁR BHORER ÁLOY,
ÁMÁY SAUNGE NEVE NÁ---
VISHVA BHUVAN RAUNGIE ÁMÁY,
SAUNGE KATHÁ- KAVE NÁ---

CALABO TOMÁY SAUNGE NIYE-
TOMÁR RAUNGE RAUNGA MILIYE-
SAKAL PRÁN KE RAUNGIIN
KARE- JÁGIE NOTUN CETANÁ---

SABÁR HIYÁY KARE NOBO THÁIN
SABÁI APAN PAR KEHO NÁI
E-KAI DHÁRÁY ESE-CHI GO-,
EKERII NII- BHÁVANÁ-
ARUN TOMÁR BHORER ÁLOY,
ÁMÁY SAUNGE NEVE NÁ---

In the light of Your dawn
Won't You take me along?
Coloring the cosmos and earth
Won't You speak to me?

I'll move together with You
Mingling my colour with Your colour
Colouring, dyeing all lives
Awakening new consciousness.

I'll make my place in all hearts,
For all are mine, there are no 'others'
To the same world we've all come
With the same ideation.

** Álápa is a rendition of a line of the song singing just one syllable only without wordings. It is sung at the beginning of a song or sometimes in the middle. This bears deep spiritual significance because as per the author, at such times of high frequency musical notes, the singer can go into mahábháva (a blissful, devotional Samadhi or trance where one feels the touch of the Beloved in every pore of one's being).*

(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.*



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Shrii Prabhat Ranjan Sarkar

Proutist Bloc, India
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SABKA SAATH, SABKA VIKAS



Heartiest greetings on 68th Independence day



Ministry of Information and Broadcasting
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