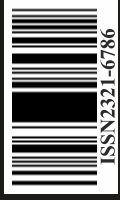




Vol No. 46 | Issue No. 12 | December 2025 | Price 30/-



PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



Al Falah University



WHITE COLLAR TERRORISM

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there is
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exploitation of
the poor, a
struggle will
have to be
waged against
the exploiter.

– Shrii Prabhat Ranjan Sarkar

Fundamental Principles of PROUT

1

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

2

There should be maximum utilization and rational distribution of all mundane, supra mundane and spiritual potentialities of the universe

3

There should be maximum utilization of the physical, metaphysical and spiritual potentialities of unit and collective body of the human society.

4

There should be a proper adjustment amongst these physical, metaphysical, mundane, supra mundane and spiritual utilizations.

5

The method of utilization should vary in accordance with the changes in time, space and person and the utilization should be of progressive nature.

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Ācārya Santosānanda Avadhūta

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Layout & Design : Suman Kumar

Rate (INDIA)

Newstand Price	-	₹ 30/-
Annual Subscription	-	₹ 325/-
Two Years Subscription	-	₹ 612/-
Three Years Subscription	-	₹ 864/-
Five Years Subscription	-	₹ 1350/-
Ten Years Subscription	-	₹ 2520/-

Overseas (BY AIRMAIL)

Annual	-	US\$ 45
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Overseas (By Paypal)

US	-	US\$ 45
Others	-	US\$ 50

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, Prout Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi -17
For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.
Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017
A/C No. 30379188250 IFSC SBIN0001493

Overseas remittances may be made by Paypal using id **prout.am@gmail.com**
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Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017
Editor : A'ca'rya Santosananda Avadhuta

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Terrorism Violence and Crime

The car explosion of November 10 in Chandni Chowk Red Fort Metro station at the historic part of India's capital Delhi killed at least 15 people and injured many others. The area, a major tourist hub known for its crowded bazaars and street vendors, was immediately thrown into chaos. The incident, a rare occurrence for the sprawling metropolis of more than 30 million people, unleashed a scene of devastation in the heart of Delhi.

Footage of the aftermath showed thick, orange flames billowing into the pitch-black sky, vehicles twisted and charred from the blast and victims strewn across the street. Speaking from Bhutan, the following day where he is on a visit, India's Prime Minister Narendra Modi said the horrific incident in Delhi has deeply saddened everyone and vowed to bring those responsible to justice.

The bane of terrorism continues to haunt India and the subcontinent and the rest of the world. From 2000 in India alone 24,495 (14,653 civilians and 7,602 security forces personnel) have been killed due to terrorist attacks. Total figure all over the world are not available as data collection varies, but as per Global Terrorism Index and other sources around 24000 are killed over a decade average, and in 2014 it peaked to 45000!

Today crime including terrorism and proxy wars kill far more people than armed conflicts between nations. In 2017 across the world nearly half a million people were killed in homicides much more than 89,000 killed in active armed conflicts. In countries with high levels of economic development, social alienation, lack of economic opportunity, and state involvement in an external conflict are the major drivers of terrorist activity. There has been a sizeable increase in the number of attacks carried out by actors with far-right, and other vested interests.

Extremist groups today have unprecedented access to the general public through the internet, which allows for more efficient and effective recruitment, incitement, and propaganda, as well as the purchase of weapons and unregulated money transfers. Both state and non-state actors can also use AI-enabled deep learning to create 'deepfakes,' which create seemingly real footage of people speaking words they never uttered and have the potential to fuel misinformation, divisions, and political instability.

Though the nature of conflict and violence has transformed substantially since the UN was founded in 1945, conflicts now are often waged between domestic groups rather than states. Homicides are becoming more frequent in some parts of the world, while gender-based attacks are increasing globally. Also long-term impact on development of inter-personal violence, including violence against children, is also more widely observed and recognized.

For women and girls, the home remains the most dangerous place. Some 58 per cent of female homicides were carried out by family members in 2017. Women bear the heaviest burden of lethal victimisation, often as a result of misogynistic beliefs, inequality, and dependency, which persist globally, especially in low income countries.

Separately, technological advances have raised concerns about lethal autonomous weapons and cyber attacks, the weaponization of bots and drones, and the live streaming of extremist attacks. There has also been a rise in criminal activity involving data hacks and ransom-ware, for example. Meanwhile, international cooperation is under strain, diminishing global potential for the prevention and resolution of conflict and violence in all forms.

The recent incident in Delhi involving a car suicide bomber is like a wakeup call not only for the authorities but also for all the citizens to be alert and vigilant against this scourge of humanity when political satans rule and people turn into beasts to commit sins and crimes. This is mainly due to lack of knowledge and or acceptance of cardinal human values as against laws of the land. That's what needs to be done to put these principles as the cornerstone of law books of the future. ●





Sewer deaths

Such deaths in the capital of India are indeed a national shame. What is worse it goes on year after year with practically little or no remedial action taken. There should be no question of sending men down into deep sewers and expose them to poisonous gasses. This work should be done by machines fully funded by the government.

- *Tapti Majumdar, Lucknow*

Virtuous deeds day and night

A very thought provoking insight into doing good things in today's crisis ridden world. Ideally everyone should do so but that being an impossibility in the near future, even if 25% of the people do so it would be very good for the world.

- *Aman Chaudary, Bundelkhand*

Laughter the best medicine

It is absolutely true, laughter or 'anandam' state of bliss can perform miracles as it did for Norman Cousins and many others.

- *Darshan Kumar, Ujjain*

Invisible Indispensable Waste Pickers

It's really shameful this work is done manually. It is full of health hazards. It's more shameful that children and women are also involved. Keeping environmental considerations in mind, this requirement of waste disposal has to be approached in a scientific way as done in economically developed western countries.

- *Tracy Willower, Seattle*

Cough Syrup Deaths

It is tragic that so many children lost their lives due to adulterated medicine and medical negligence. Even when initial warning signs surfaced quick action was not taken. All guilty must be brought to book and punished strictly as per existing laws in force.

- *Tanika Singh, Patna*

System Change

An interesting well researched article. The author has gone deep into the heart of the matter and given very appropriate suggestions. These should be followed by authorities concerned at all levels.

- *Manu Godra, Jaipur*

Choice we Make

It was good to read the last in the series of 7 articles. The author has rightly said that these can only be accomplished by a Proutistic government.

- *Meena Kakkar, Delhi*

US Tariffs and Prout Solutions

This new cold war the tariff war is coming in the way of development in countries like India and others. China is too strong and powerful both economically and militarily. India also is strong and resilient enough and will come out of it. The country just has to weather the storm.

- *Mani Subramanian, Coimbatore*

Silent Indian Expatriates

Indians settled in the US contribute significantly to its economy. They can easily be a power to influence decisions that go in favour of the country of their origin, and resist and raise their voice against any such policies that go against India.

- *Charu Sharma, Boston*

Climbing Mountains

In today's changing world it is essential to rethink about leadership.

The author has given incisive insights into this issue that is the need of the hour. Without dissent and debate the best solution to a problem can seldom be found.

- *Kovalam Aiyyar, Chennai*

Surrogate Motherhood

Surrogacy is one of less discussed problems of modern society. It's an important aspect of social life all over the world and should be treated with sensitivity and understanding, and not looked down upon by society. Only danger is that there should be no exploitation of women especially from poor countries who do it mostly for monetary considerations.

- *Ranjana Sehgal, Mumbai*

Nepal Gen Z Movement

The article has been well written. It explains clearly what happened and what should be done. The crux of the matter is that first there should be economic democracy and then political democracy. That is the root cause of most problems..

- *Dhan Singh Thapa, Kathmandu*

Iran Futures

A very well researched article by the team of authors, explain Iran society at present and in the past. There are too many disturbing reports about repression and tortures especially of women. It is sincerely hoped that things would stabilise soon and the ancient Persian civilization the forerunner of today's Iran would be able to thrive and prosper among the comity of nations and not be treated as pariah state by the comity of western nations. ●

- *Shehnaz Abubaker, Hyderabad*

Correction :

Page 40 the name Ronald Logan inadvertently appeared due to printer's devil. We offer our sincere apologies -- Eds

Indian Women Cricketers VICTORY FOR EQUALITY

The Indian Women's Cricket team created history by winning the World Cup last month in India on November 2. It came after 21 years after two attempts having missed the same in 2005 and 2017 losing to Australia and England, and nearly 50 years after playing its first international match.

They fought hard for their win; after a three-match losing streak in the round-robin stage, and overcame external and internal challenges to defeat then un-beaten Australia in the semi-final and a resolute South African side in the final. The grit and determination they showed on the field are reflected in their lives off it.

Many of the players come from India's small towns and have had humble beginnings. They come from families that had to sacrifice much to support their dreams and believed in them when no-one else did.

These are women whose careers were built playing cricket in village lanes, with second-hand bats and seam-less balls and many doubting their ambition because of their gender. Theirs is a legacy that was forged because they kept going when it would have been easier to stop. In one case the father a carpenter made a bat for his daughter as there was no money to buy one.

The significance of the victory went beyond cricket. For Indian women in the public space, her body is usually seen as a source of honour or shame. It was wonderful to see these girls – who mostly come from rural small towns – running around, sweaty, shouting, screaming and uninhibited about what they looked like, sending a very powerful message.

After their win they became Indian sporting royalty and were hosted by Prime Minister Narendra Modi at his residence, who paid tribute to the female cricketers and had paved the way before them. This win would trigger a mass movement towards making cricket a sport that girls play for leisure, for enjoyment, as a profession. They were also hosted by President Draupadi Murmu at Rashtrapati Bhavan. There one of them Jemimah Rodrigues gave an inspiring speech.

She spoke about their legacy with no mention about trophies or lucrative endorsements : “Before us there was a group of girls who did it without fame, money or support or recognition. Today because of their work we are reaping the harvest of the seeds they had sown. This victory is as much theirs as it is ours”. It was a tribute really to the likes of former Captain Mithali Raj the highest scorer who scored 7805 runs in 232 matches and former Captain and fast bowler Jhulan Goswami the highest wicket-taker in women's international cricket with 353 wickets in 283 matches. And even before them Anjum Chopra and Shubhangi Kulkarni among others who did it for the love of the game.

Then Jemimah took this pledge: “On behalf of the entire cricket team we make a promise that the legacy they started, we will carry that forth and leave this team in a better place for generations to come”. Though it was about cricket she spoke, but her words spoke for every girl playing any competitive sport. Even rugby is being played by girls from rural Bengal, where girls earlier never played any sports where only boys were allowed to play and they were confined to schools or doing house chores, most play because it gives them purpose and dignity. Shinning stars of yore for them are the likes of PT Usha who ran against all odds so that millions of young girls could dream of running giving birth to medal winning athletes.

The Indian Women's cricket coach Amol Majumdar sums it up beautifully: “Sports is the way forward let's become not just a cricketing nation but a sports loving nation”. That would be the true victory or equality and as Prout's founder Shrii Prabhat Ranjan Sarkar had said that there should be coordinated cooperation between men and women in every walk of life. ●



ELEVATING Backward Classes

Shrii Prabhat Ranjan Sarkar

Proutistic social order follows the principle sarva jana hitāya – PROUT is for the welfare of all

Shroughout the world many groups of people are in urgent need of relief. They are suffering from physical, psychic and spiritual deprivation because the different socio-economic systems in vogue only pander to particular sections of society, neglecting those in need and society as a whole.

Marxism, for example, divides society into the capitalists and the proletariat. The state is theoretically for the welfare of the proletariat or shudras, and the non-proletariat are suppressed or oppressed. This is the rule of the shudras. But actually there cannot be any rule of the shudras. The very concept of proletariat dictatorship is unrealistic, impractical and unscientific. Marxism is a utopian ideal which has no roots in the soil of reality.

In 1977 there was a great change in the constitution of the Soviet Union. It gave up its stupid bogey of proletariat rule and declared itself a welfare state. But even still, Marxism is like a house of cards that will fall apart after a light hammering. It will leave no impact in this practical world.

In capitalism or democracy the state is theoretically for the welfare of the majority, but in practice it is the rule of the minority of vaeshyas. Other groups of people are forced to become second grade citizens.

The Proutistic social order follows the principle sarva jana hitāya – that is, PROUT is for the welfare of all. Nobody is suppressed or oppressed. PROUT supports the rule of sadvipras. Only sadvipras can guarantee the all-round welfare of all groups of people because sadvipras represent the interests of all classes in society.

Until PROUT is established, however, special efforts should be made to protect the interests of backward classes. For example, tribal people are among the most deprived of the backward classes. In Tripura and many parts of India, and in other countries of the world as well, tribal people are poor and illiterate. Special steps should be taken immediately to enhance



their socio-economic development. Such steps should include the removal of all educational inequities; the widespread establishment of cottage industries; proper agricultural facilities, especially irrigation water; self-reliance in energy production, such as electricity; increased communication facilities, such as telephones; and better transportation infrastructure, such as railways.

In addition, the population of several other groups in the world is rapidly decreasing, and some groups are in danger of extinction. These include the Zulus and Pygmies of Africa; the Lodhas of Bengal; the Birhars of Chotanagpur; the Malas of Malda; the Angars of Rohtas in Bihar whose language is Bhojpuri; the Ladakhis of Kashmir; the Scheduled Castes of Kinnaur; the Romanish of Europe; and the Maoris of Australia and New Zealand. Although the Kaevartas are not in danger of extinction, their rate of population growth is less than the normal rate.

In some countries of the world such as India, job reservation has

been introduced to provide employment to backward classes and ensure their economic advancement. However, job reservation is not in tune with the ideology of PROUT. That is, when PROUT is established, nobody will feel the necessity of job reservation because everybody's progress is guaranteed in PROUT. In the Proutistic system people will not seek jobs – jobs will seek people.

In the present socio-economic environment, however, if the following preferential system is adopted as a temporary measure, then the suffering of the people may be alleviated. First, poor people coming from backward families should get first preference in the fields of services and education, irrespective of their birth affiliation. Second preference should go to the poor people coming from non-backward families. Third preference should go to the non-poor people coming from backward families. Last preference should go to the non-poor people coming from non-backward families. Here, “backward” means families who

did not get any services or education in the past. Such families should continue to get these facilities until there is no poverty in the country – that is, until the minimum requirements are guaranteed.

Thus, the criteria for receiving preferential services and education should not be birth affiliation but a person's economic condition. A so-called low caste shoe repair man may be economically well-off, thus the advantage of job reservation is superfluous for him and misleading for society. There is no need of job reservation in these circumstances. On the other hand, there may be a Maithil Brahmin who comes from a so-called high caste family but is economically very poor. Job reservation is essential for him, and would increase the economic standard of the entire society.

Many undeveloped and developing countries are struggling to elevate their backward classes. For example, Bihar is at war over the question of backward and forward classes. If the above system is followed, it would certainly end all possibility of struggle among backward and forward classes in India and other countries of the world.

At the same time, it would automatically provide people with the opportunity for social justice and economic self-sufficiency. Without giving any consideration to caste, creed, religion, race, language or sex, governments would be able to create a suitable environment for the all-round and quick development of all local people, providing them with food, clothing, housing, education and medical treatment. This would eliminate any feeling of inferiority from their minds, and all would have the opportunity of earning their livelihood on the basis of their capabilities. ●



WHITE COLLAR Terrorism

As terrorism evolves into digitally enabled threat, security personnel must adopt new counter terrorism responses beyond traditional methods.

■ Bhupendra Singh

The threat of terrorism has become the principal security concern in the world. Now with the recent car bomb blast in Delhi and the subsequent arrest of doctors — all educated persons earning well a new threat looms that of White Collar Terrorism in India. To deal with this which is an extension of white-collar crimes (WCCs), usually involving some form of deception, or fraud, to achieve financial gain. As now its being directly linked to this new form of terrorism, to counter it is necessary to view from this angle. Terrorist activities require funding, not only for

weaponry, but also for training, travel, and living expenses. In addition, the need for anonymity or front cover during the planning stages of terrorist activities requires various acts of deception.

This approach has its origins in the US in the 1990s where investigations and prosecution were conducted against a known terrorist group Jamaat Ul Fuqra whose members were indulging in criminal activity involving fraudulent insurance claims, identification fraud, money laundering, and tax evasion. It was found WCCs play a crucial role in the daily operations and overall effectiveness of terrorist organi-

zations and they are supported by studies, articles and books about terrorist activities.

The Fuqra group was first organized in Pakistan by Sheikh Mubarik Ali Jilani Hasmi (Jilani), who also established a United States Fuqra organization in 1980. The followers of Jilani reportedly believe that their leader can perform miracles and exhibit unquestioning respect and obedience. In the US most of the members were African-American, U.S. who adopted extremist beliefs and live in communal environments, or “Jamaats”. The group openly supported Muslim Kashmiri separatists against the





Investigators examine the site of the car explosion near Red Fort, in New Delhi, India, November 11, 2025

Indian government and has indirectly been involved in the Sinhalese conflict in Sri Lanka. Over the past few decades, they have been preparing for and engaging in a holy war (Jihad) against individuals and groups they perceive to be their enemy. These enemies include Israel, the Nation of Islam, Hindus, Ansar Muslims, East Indians, Jews, the Jewish Defense League, Hare Krishnas, Buddhists, and the U.S. government. Since the formation of Fuqra in the U.S., it is suspected that Fuqra members and associates have been involved in sixteen bombings.

Terrorist groups use Shell companies to receive and distribute funds by providing a legitimate appearance and engaging in legitimate activities to establish a positive reputation in the business community.

To launder or distribute funds, a shell company may produce bills for non-existent products that are "paid" by another party with profits from illegal activities, such as insurance fraud or identity theft. If a shell company

generates revenues, funds can be distributed by altering financial statements to hide profits and then depositing the profits in accounts that are used directly or indirectly to support terrorist activities. In 2001, a U.S. telecommunications company was indicted on charges of aiding members of al Qaeda in preparation for the 9/11 terrorist attacks by handling more than \$500,000 in transfers monthly.

After funds are generated through illegal activities, money may be distributed or laundered. Like traditional organized crime groups, terrorist groups deposit illegal funds in various financial institutions, including offshore banking centers that are located in nations with few regulations and no cooperative agreements with the U.S. government. According to the Financial Action Task Force on Money Laundering, a multi-governmental organization headquartered in Paris, more than 60 nations advertise financial services as "untraceable." The tiny Pacific island of Nauru alone is home to several hundred "shell banks," which are designed

specifically to hide money. Laws in the Seychelles Islands provide immunity to investors from all outside criminal charges and permit deposits of \$10 million or more even if the money was originally obtained through acts of violence or drug trafficking. The government requires only that the investor not engage in illegal activities on the Seychelles chain, itself known for providing havens for illegal funds which include Cook Islands, Egypt, Guatemala, Indonesia, Myanmar, Nigeria, the Philippines, St. Vincent and the Grenadines, and Ukraine.

Other methods for distributing illegal funds include concealing cash in exported goods and moving funds through informal banking networks like hawala methods of money laundering which generate no reliable records of transactions and present jurisdictional and evidentiary problems for law enforcement. For example, the hawala system, which is completely unregulated, transfers money deposited with a broker in one country to a second broker in

another country. Organized through a series of informal promises, this system generates no records other than occasional personal notes. One group associated with hawala allegedly used the services of a Dubai bank to transfer \$1 million to the September 11 hijackers through Western Union Financial Services. Western Union was subsequently fined \$8 million for the transaction by New York bank regulators for failing to report the transaction and enabling money laundering.

Suggested remedies and solutions to curb the funding of terrorist activities include changes in banking guidelines, international legislation, and cooperation among nation states. The G8 – an informal group of eight countries has recently agreed to a set of principles designed to thwart terrorist activities by blocking the transfer of terrorism-related assets, protecting sensitive information, and ensuring that each country's legal system is mutually supportive “to achieve the goal of combating terrorism”.

In contrast, government corruption has been identified as a continuing threat to anti-terrorist

efforts. Corruption under General Suharto's regime in Indonesia, for example, contributed to the emergence of a radical group that allegedly embezzled funds and funneled money to terrorist organizations. In 2000 alone, \$22 billion, which represented 45% of the national budget, completely “disappeared”. As previously stated there is a clear relationship between WCCs and terrorism that is consistent with information found in the literature. By and large, terrorist activities are almost always associated with WCCs.

Rather than being composed of field cells supported by a central cell, as in a hierarchical structure, terrorist organizations tend to be composed of semi- independent cells that raise their own funds and develop their own plans with little financial or strategic support from other cells. Therefore, individual terrorist cells usually need to find a means of funding travel, training, shelter, weapons, and food while maintaining a profile that will not impede future plans to commit terrorist acts for instance as in training manuals of al Qaeda. All over the world terrorist activities and WCCs used to support terrorist

activities often involve multiple jurisdictions. This complicates matters especially in India which has many different govt. agencies involved.

Terrorist groups are known to maintain detailed documents of planned and on-going activities, including murders, bombings, and schemes to fraudulently obtain funds. Members also frequently maintain written contractual agreements among themselves, such as the allocation of any income a member receives to the organization or leader, duties that a member is responsible for executing, and crimes a member has agreed to carry out.

Although terrorist groups are in many ways similar to traditional organized crime groups, some characteristic distinctions became apparent. They are unique viz.: 1. Members are driven by their belief systems. 2. Money is not raised for the benefit of individual members; it is used to promote the group's cause. 3. Typically the assets of individual members are represented only by the clothes they wear and money in their pocket. 4. They rarely have criminal convictions. 5. They make efforts to “stay off



A soldier stands guard in Srinagar, Kashmir, November 12, 2025

the radar” and maintain the appearance of an average, law-abiding citizen. 6. One member often controls the group and keeps the organization together by establishing a certain lifestyle that fits the norms of the environment. 7. The group, or a certain member of the group, creates and maintains records, which are often detailed and sometimes coded, documenting activities and long range plans.

Viewed in the above light the recent arrests of doctors ironically busted by a doctor turned policeman the Senior Superintendent of Police Srinagar Sundeep Chakravarthy, the pattern falls into place. The module comprising doctors all well to do from respected families fitted the background and modus operandi perfectly. They had a good cover in Al Fallah University in Faridabad where these doctors linked to Pakistan based Jaish-e-Mohammad prepared a meticulous plan of bomb blasts at six locations in the National Capital Region on December 6. The date is significant: this was the day when the Babri Masjid in Ayodhya was demolished in 1992, the date chosen to avenge the Babri Masjid demolition.

As per Govt. sources it was a five phase plan viz.: (1): Formation of the terror module linked with Jaish-e-Mohammed and Ansar Ghazwat-ul-Hind. (2) Procurement of raw material for assembling improvised explosive devices (IEDs) and arranging ammunition, sourced from Nuh and Gurugram in Haryana. (3) Manufacture of lethal chemical IEDs and reconnaissance of potential target locations. (4) Distribution of assembled bombs among members of the module following reconnaissance and (5) Execution of coordinated bombings across six to seven locations in Delhi,

For years, Jaish-e-Mohammed has issued threats and called for revenge for the demolition of Babri Masjid, officials have pointed out. In fact, Jaish chief Masood Azhar has pledged to target Ayodhya in his weekly columns. Investigators have suggested that a plan for a massive attack in the national capital region was afoot and the explosives and arms recovered were amassed to execute it. Umar, the probe has found, panicked after his associates were arrested and carried out the car blast in desperation.

Actually white collar professionals from doctors to engineers and academics have always been there in terrorists organisations. Osama bin Laden was an engineer, Ayman al Zawahiri a surgeon among others. This pattern falls in India too. Recent years show the involvement of radicalized engineers, IT professionals and doctors from Maharashtra, Karnataka and Kerala. This radicalisation came about by teachings in madaras to children of impressionable age who grew up and became professionals yet couldn't forget the teachings and also greatly influenced by literature in social media.

This is the real unseen danger lurking in India by vested interests against India's rise. It is a real threat to the safety and security of the country and this evil has to be nipped in the bud. Taking care so that innocents do not suffer, harsh measures may be necessary to take to safeguard the country as the Americans have done after September bombings in 2001. As terrorism evolves into a digitally enabled threat, security personnel must adopt new counter terrorism responses beyond traditional methods. ●



Al Falah University campus



NEO HUMANISTS

The Real Patriots

Taraka

In the name of patriotism, the first Trump administration began a policy to prevent Chinese and Indians from getting citizenship. This administration saw Trump going to Silicon Valley corporations and telling them not to hire Indians. This campaign also was against people from African and Muslim nations. The slogan of his supporters in the South is not make America great again but in actual fact make America white again.

They complain about the globalists and freemasons who are

trying to make America a non-white nation. They forget that the freemason elites made American white by genocide. Let us remember that the term white even after WW 2 did not include Irish (no Irish wanted was seen outside job recruiting centres), Polocks (Polish), etc. Benjamin Franklin was upset about Germans immigrating into Pennsylvania because Germans were not white!. The Scots-Irish are still called white trash today.

In reality more than 99% Americans have mixed blood. White nationalists should have

DNA tests to see exactly how mixed they are.

But who were the first American patriots? The first fight against the British was what is called the Boston Massacre see https://en.wikipedia.org/wiki/Boston_Massacre. This was the first time arms were taken up against British soldiers in American history. A group of sailors revolted against typical bullying and extortion of British soldiers. The soldiers fired leading to the first martyrs in the history of the American freedom struggle.

At first conservatives like John Adams were outraged and spoke against them. After the American Revolution he praised them and called himself another Crispus Attucks - an African sailor who was the leader of the revolt. If anyone wants to read about the lives of these sailors including Attacuks one can see the works Peter Linebaugh and Marcus Rediker:

<https://files.libcom.org/files/Linebaugh%20and%20Rediker%20-%20The%20Many-Headed%20Hydra%20-%20Sailors,%20Slaves,%20Commoners,%20and%20the%20Hidden%20H.pdf>

There is one thing not discussed in this book - the lascars. Lascars were sailors from India mainly. There were plenty of lascars in Boston, Jamaica, etc.

Here is what an AI search revealed: In the 18th century, lascars were primarily from the Indian subcontinent, with major recruitment centers in the coastal regions of **Bengal** (including modern-day Bangladesh) and the **west coast of India** (such as Gujarat and Malabar). They were also recruited from areas under Portuguese influence, like **Goa**, and from regions like **Yemen** and **British Somaliland**. The British

East India Company was a key employer, hiring lascars to fill gaps in their crews for voyages to and from India.

- **Indian Subcontinent:** The majority of lascars were hired from the Indian subcontinent, particularly from maritime areas.
- **Bengal:** Recruitment happened along the Hugli River and from regions like Sylhet.
- **West Coast:** The west coast of India was a major source, with sailors coming from Gujarat and Malabar.
- **Goa:** Areas with a Portuguese influence, such as Goa, were also significant recruiting grounds.
- **Other Regions:**
- **Yemen and British**

Somaliland : The company also recruited from these regions to supplement their crews.

- **Increasing Demand:** As demand for sailors grew, recruitment expanded to other areas, including agricultural lands like the Punjab

While most lascars on British East India Company ships primarily traveled between India and London, there are records of individual lascars arriving in American ports during this period:

- A specific record from the diary of William Bentley, a pastor in **Salem, Massachusetts** (near Boston), notes the presence of an unnamed lascar from Madras (Chennai) in the late 18th century. This lascar was brought to Salem by an American captain and had

previously been in Europe.

- Lascars were also part of the multi-national crews on British ships involved in the maritime fur trade on the **north-west coast of North America** in the late 1780s, indicating their presence in American waters and on American-bound voyages.

The presence of lascars in New England ports like Boston and Salem was a result of the profitable East India maritime trade that began in American ports after the American Revolution in 1784. While many lascars remained on board or were quickly repatriated from British ports like London due to restrictions, some did come ashore, occasionally settling in port cities or simply passing through as part of global trade routes.

Not only that. There were also Chinese sailors in British ports as well. Yes, there is evidence of Chinese sailors in Boston in the 18th century, though they were not part of a permanent community. The earliest documented Chinese individual in New England was a young sailor named Chow Mandarin who died in Boston in 1798. His presence is linked to the China Trade, which brought Chinese sailors and merchants to American ports like Boston, Salem, and Newport during the late 1700s.

- ❖ **Chow Mandarin :** A 19-year-old boy from China who served as a sailor on a ship commanded by Captain John Boit. He died after a fall in September 1798 during a yellow fever epidemic in Boston.

- ❖ **The China Trade :** The growing trade between the United States and China in the late 18th century led to Chinese sailors arriving in American ports on American ships. They worked as sailors, merchants, and officials.



After the massacre Samuel Adams demanding immediate withdrawal of British soldiers from Governor Hutchinson



❖ **Early presence :** While a formal Chinatown wasn't established until later in the 19th century, the presence of individuals like Chow Mandarin shows that Chinese people were present in Boston and New England from the late 1700s onward.

Diversity scares some people. Some immigrants to America like the Puritans wanted to escape the religious diversity of England and make a religious community with only their religion and race. Others came with different intentions - making money and exploring a new world and freedom from the closed, exploitative societies of Europe.

Finally we need to remember Baba's book - To the Patriots. The word for Patriot in Bengali is Desh-premi - those who love the homeland. Those who love the homeland and its ecological family and its people are patriots. Constitutions and governments

created by exploitative elites is something very different.

Right from the start Baba said anyone has the right to live anywhere they like and that right will have to be established by force if necessary. However, Baba emphasized keeping one's wealth in the country one lives. Baba did not support endless immigration if the country could not hold it. He once said in reporting that immigration to London (UK) should be curtailed. Baba talked of how movements of floating populations could affect the original inhabitants of an area.

However as Mexicans will tell you, the vast western America was robbed from Mexico after the Mexican-American war and they are getting back their land by immigration.

There is also another issues. If you destroy someone's home they have the right to come live in your home. The entire Latin America has been destroyed by American

exploitation, imperialism and coups. Hence they have the right to come to America just like the Iraqis and Afghans whose countries have been destroyed.

Now in the coming chaos who is responsible for all the crimes of bigots? We are. Baba said clearly, "When someone commits a wrong, we have a tendency to condemn him or her at every step. We should realize that such a person suffers from a sort of micropsychic ailment, and to cure such an ailment we will have to introduce him or her to Neohumanistic philosophy. We have not done so, and that was our crime." Source: Neohumanism Is the Ultimate Shelter (Discourse 11) published in: * The Liberation of Intellect: Neohumanism

Let us stop being criminals and start a NeoHumanism convention for the public. We need NeoHumanist Activists. Baba has given an organistaion for this - Ek Manava Samaja - One Human Society. ●

United Nations Crisis of Relevance

In today's **multi-polar and fragmented world order**, where the UN faces **financial crisis, veto-driven paralysis, and the rise of alternative forums** like the G20 and BRICS, can the UN reclaim its founding purpose as a moral force for peace and equity rather than a platform for transactional diplomacy? The UN's post-war ideals of **collective security and global cooperation** have weakened under realpolitik and great-power rivalry. The institution has become **bureaucratic, donor-dependent, and politically subservient**, losing its autonomy and moral clarity. Veto politics within the **Security Council** have crippled collective decision-making.

Chronic funding shortfalls and **delayed or conditional contributions** by major powers

have eroded the UN's functionality. Beyond money, the UN faces a **crisis of relevance** as **regional alliances and informal coalitions** increasingly bypass it. Its institutional design struggles to adapt to **digital interdependence and multi-polar geopolitics**.

During Cold War flashpoints such as the **Cuban Missile Crisis, Congo, and Vietnam**, U Thant the **first non-Western and first Asian UN Secretary-General (1961–1971)** practiced **quiet diplomacy and moral neutrality**, challenging both the US and USSR. His legacy demonstrates the UN's potential to act as an **impartial mediator** grounded in ethics rather than expediency. Let's use this history to examine the institution's current decline in moral authority, operational efficiency, and geopolitical relevance. So it is felt that the UN

UN must address global commons challenges, climate change, pandemics, AI ethics, and migration

 Arun Prakash

must move beyond security to address **global commons challenges** — climate change, pandemics, AI ethics, and migration. Future legitimacy lies in becoming a **network of states, private actors, and civil society**, not a rigid intergovernmental forum.

June 26, 2025 marked the 80th anniversary of the signing of the United Nations Charter. However celebrations were overshadowed by the military crisis.

On June 13, 2025, Israel launched devastating strikes against military targets in Iran and assassinated several of the country's top nuclear physicists. On June 21, the Trump Administration escalated the crisis further by striking Iran's nuclear facilities at Fordow, Natanz, and Isfahan; with these strikes the United States joined what amounts to an unprovoked and unlawful assault on a sovereign nation.

Most of the West viewed these actions as justified by the goal of ensuring that Iran does not gain nuclear weapons, capabilities which the United States and Israel already possess. Indeed, this view was so dominant that the illegality of American and Israeli actions was hardly acknowledged in the Western press. However, since the



strikes against Iran were not authorised by the UN Security Council and fall outside any reasonable interpretation of self-defense, they were clearly unlawful under the UN Charter.

These attacks, like Russia's invasion of Ukraine and Israel's continuing occupation of Palestinian territories, represent a breakdown of the international legal order that the UN was intended to support. In its 80th year, the UN's enduring relevance and structural impotence are as apparent as ever. The Security Council remains paralysed by great power vetoes while some of its most powerful members openly flout international law. The current crisis once again strips away any illusion that international law applies equally to all nations. Instead, we are reminded that the UN's noble aspirations remain hostage to the political interests of its most powerful members.

It is in this context that the United Nations' complex legacy ought to be recognised. While the organization has achieved remarkable successes in peacekeeping, human rights, and global cooperation, the world is once again focused on its failures – particularly its inability to rein in great power aggression.

Even before, the UN faced many conflicts, humanitarian crises, trade disputes, great power competition and climate breakdown. These challenges were compounded because the United States withdrew from many forms of cooperation like exiting the World Health Organization and the UN Human Rights Council. Still, the UN has faced tough times before – over many decades during the Cold War, the Security Council was crippled by deep tensions between the US and the Soviet Union. The UN is not as sidelined or divided today as it was then. However, as the relationship between China and the US sours,



The UN's consistent role in seeking to manage conflict is one of its greatest successes.

many achievements of global co-operation are being eroded.

The way people talk about the UN often implies a level of coherence and bureaucratic independence that the UN rarely possesses. A UN failure is more like a failure of international co-operation. This is seen in the UN's inability to take decisive action in respect of conflicts in Gaza or Ukraine - in these cases the United States and Russia have repeatedly vetoed Security Council resolutions. In other cases, such as Myanmar and Sudan, great power disagreement is compounded by a lack of engagement. Here, even when UN resolutions are agreed on, their practical impacts are inadequate.

The UN administration cannot really be blamed for these failures; the problem – powerful states prioritise their and their allies' interests over international law or co-operation. The UN Security Council is powerless to address threats to security if just one great power disagrees. In some rare cases the United Nations General Assembly has passed “Uniting for Peace” resolutions that express the international community's frustration with Security Council inaction. For example, in 2022, 141 countries

voted to condemn Russia's invasion of Ukraine (Resolution ES-11/1); a year later 153 states called for an immediate humanitarian ceasefire in Gaza in defiance of the United States' unwavering support for Israel's military campaign (Resolution ES-10/22).

The United Nations was created with the goal of being a collective security organisation. One of its major successes is peacekeeping.

The UN Charter establishes the use of force is only lawful either in self-defence or if authorised by the UN Security Council. The Security Council's five permanent members, being China, US, UK, Russia and France, can veto any such resolution. UN peacekeeping missions involve the use of impartial and armed UN forces, drawn from member states, to stabilise fragile situations.

The essence of peacekeeping is the use of soldiers as a catalyst for peace rather than as the instruments of war, when the forces won the 1988 Nobel Peace Prize following missions in conflict zones in the Middle East, Africa, Asia, Central America and Europe.

Negotiated between 1973 and

1982, the UN Convention on the Law of the Sea (UNCLOS) set up the current international law of the seas. It defines states' rights and creates concepts such as exclusive economic zones, as well as procedures for the settling of disputes, new arrangements for governing deep seabed mining, and importantly, new provisions for the protection of marine resources and ocean conservation. Mostly, countries have abided by the convention. There are various disputes that China has over the East and South China Seas which present a conflict between power and law, in that although UNCLOS creates mechanisms for resolving disputes, a powerful state isn't necessarily going to submit to those mechanisms. In March 2023 a new agreement on 'Conservation and Sustainable Use of Marine Biological Diversity of Areas Beyond National Jurisdiction' was reached after nearly two decades of negotiations. This new treaty creates a framework for establishing marine protected areas in international waters, in line with a global goal of protecting 30% of the world's oceans by 2030.

The idea of racial equality and of a people's right to self-determination was discussed in the wake of World War I and rejected. After World War II, however, those principles were endorsed within the UN system, and the Trusteeship Council, which monitored the process of decolonisation, and was one of the initial bodies of the UN. Although many national independence movements only won liberation through bloody conflicts, the UN has overseen a process of decolonisation that has transformed international politics. In 1945, around one third of the world's population lived under colonial rule. Today, there are less than 2 million people living in colonies.



Vietnamese boat people in Malaysia 1978

The Human Rights Declaration of 1948 for the first time set out fundamental human rights to be universally protected, recognising that the “inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Since 1948, 10 human rights treaties have been adopted – including conventions on the rights of children and migrant workers, and against torture and discrimination based on gender and race – each monitored by its own committee of independent experts.

On some topics - such as efforts to promote gender equality, access to reproductive healthcare or the rights of sexual minorities - there are very deep disagreements in the international community. The language of human rights has created a new framework for thinking about the relationship between the individual, the state and the international system. Although some people would prefer that political movements focus on 'liberation' rather than 'rights', the idea of human rights has made the individual person a focus of national and international attention.

The existence of the UN has created a forum where nations can

discuss new problems, and climate change is one of them.

The Intergovernmental Panel on Climate Change (IPCC) was set up in 1988 to assess climate science and provide policymakers with assessments and options. In 1992, the UN Framework Convention on Climate Change (UNFCCC) created a permanent forum for negotiations. However, despite an international scientific body in the IPCC, and near-universal membership in the UNFCCC, global greenhouse gas emissions have continued to increase. Although the Paris Agreement sets a goal of limiting warming to well below 2 degrees C above pre-industrial levels - aspiring to no more than 1.5 degrees C, no major country's emissions are on a track that is consistent with this goal.

While global emissions of greenhouse gases may soon stabilise, it will only be once the total emissions reach 'net zero' that human activities will no longer be warming the planet. This illustrates a core conundrum of the UN in that it opens the possibility of global co-operation, but is unable to constrain states from pursuing their narrowly conceived self-interests.

The Refugee Crisis is one of UN's biggest failures. The UN brokered the 1951 Refugee

Convention to address the plight of people displaced in Europe due to World War II; years later, the 1967 Protocol removed time and geographical restrictions so that the Convention can now apply universally (although many countries in Asia have refused to sign it, owing in part to its Eurocentric origins). Despite these treaties, the UN High Commission for Refugees estimates there are over 120 million displaced people in the world today. Around 68 million people are displaced within their own countries, and around 38 million are recognised refugees who have been forced to leave their country. In some cases, such as many Palestinians, refugees live for many decades outside their homelands. While for a long time refugee numbers were reducing, in recent years, particularly driven by events in Syria, Venezuela, Ukraine and Afghanistan, there have been increases in the number of people being displaced.

During the COVID-19 crisis, boatloads of Rohingya refugees were turned away by port after port. This tragedy has echoes of pre-World War II when ships of Jewish refugees fleeing Nazi Germany were refused entry by multiple countries. And as a catastrophe of a different kind

looms, there is no international framework in place for responding to people who will be displaced by rising seas and other effects of climate change.

Other failures include Peacekeeping

During the Bosnian War, Dutch peacekeeping forces stationed in the town of Srebrenica, declared a 'safe area' by the UN in 1993, failed in 1995 to stop the massacre of more than 8000 Muslim men and boys by Bosnian Serb forces. This is one of the most widely discussed examples of the failures of international peacekeeping operations. Also some of the other infamous failures of peacekeeping missions – in places such as Rwanda, Somalia and Angola – it is the limited powers given to peacekeeping operations that resulted in those failures.

The invasion of Iraq by the US in 2003, and Russia's invasions of Ukraine (2014 and 2022) were all unlawful and without Security Council authorisation. These illegal wars reflect the fact that the UN has very limited capacity to constrain the actions of great powers. The invasion proved a humanitarian disaster with the loss of more than 400,000 lives, and many believe that it led to the emergence of the terrorist Islamic

State. Tens of thousands of lives have also been lost in the Ukraine conflict. The Security Council designers created the veto power so that any of the five permanent members could reject a Council resolution, almost as though it is programmed to fail when a great power really wants to do something that the international community generally condemns.

The UN is increasingly out of step with the reality of geopolitics today, acting as if its 1945? The permanent members of the Security Council reflect the division of power internationally at the end of World War II. The continuing exclusion of Germany, Japan, and rising powers such as India and Indonesia, demonstrates its failure to reflect the changing balance of power. Also, bodies such as the IMF and the World Bank, which are part of the UN system, continue to be dominated by the West. In response, China has created alternative institutions such as the Asian Infrastructure Investment Bank.

Western domination of UN institutions undermines their credibility in some parts of the world; while these same institutions are increasingly critiqued by the Trump Administration for a lack of deference to US interests. However, a more fundamental problem is that institutions designed in 1945 are a poor fit with the systemic global challenges – such as climate change, aligning AI with human values and extreme inequality – that we face today.

Eighty years on, the UN stands at **crossroads of legitimacy and obsolescence**. For India and the Global South, this is both a challenge and an opening: to redefine multilateralism through inclusivity, responsibility, and ethical diplomacy. If the UN cannot reform its structures and rediscover its conscience, it risks fading into ceremonial irrelevance. ●



JIVAN YOGA for Universal Wellbeing

How to live at home, at work, and in the community in union with the Cosmic Entity

Ac. Dhanjoo N. Ghista

This is verily the era of Jiivan Yoga, Living in Yoga. We are in times of very difficult living for the common people worldwide, due to UN being unable to (i) maintain international peace and security (due to geopolitical tensions among major powers leading to deadlock in the Security Council), (ii) maintain harmony among nations and promoting social progress, (iii) provide proper living standards in developing countries, (due to the organization's financial crises). There is hence abject economic inequity among people worldwide and poverty among people in many countries.

How do we tackle these big issues. This then is the need for Jiivan Yoga (Living in Yoga), on how we can live in union with the Cosmic Entity in all domains of our living: at home and work, in community and society, to promote universal wellbeing. We have many different types of Yoga: Hatha Yoga, Jnana Yoga, Bhakti Yoga, Kundalini Yoga, Karma Yoga, and Astaunga Yoga. Herein, we are introducing our new



concept of Jiivan Yoga, Living in Yoga. This involves how to live at home, at work, and in community, in union with the Cosmic Entity or Divine Entity, to develop psychosomatic health and wellbeing, progressive living and divinity.

In our daily living, we spend some time with our family, some time at work, some time with friends, and some time interacting

with the community. It can even involve participating in the development of people-benefitting public policies. So, in all these living endeavors, how can we maintain union with Cosmic Entity to promote spiritual and divine living is what constitutes Jiivan Yoga. We also want to alter the primitive human discriminatory thinking into a more

evolved concept of universal family, in which we all can work together to make happy life and living for all the residents of the world, by imbibing and promoting the concepts of Neohumanism and Global Citizenship.

Finally, we want the end goal of Jiivan Yoga to be able to implement the UN Sustainable Development Goals, by which everyone in every country can have (i) progressive living, (ii) unbarred opportunities for all-round development and for contributing to mutual welfare. Let us have all people in all countries come together and move together in unison to the pinnacle of human existence and cosmic desideratum. So Jiivan Yoga is verily our divine odyssey for society building and universal wellbeing.

Jiivan Yoga involves living in union with the Cosmic Entity(or Divine Entity)in family living, at work living, community living, and involvement in development of people-benefitting public policies for developing holistic wellbeing and becoming divine. Through Jiivan Yoga, we can envisage a world (i) free of poverty, hunger, disease and want,(ii)providing universal literacy and healthcare for all as a fundamental human right, (iii) providing equitable and universal access to quality education at all levels.

So now to implement this noble vision and mission, we will first introduce the concept Cosmic Entity (or Cosmic Mind), and how we can form union with the Cosmic Entity by doing meditation and becoming divine. Our end goal will then be to form a universal family and a spiritual civilization, in which all people can live in harmony and progress to have heightened thinking and enlightened living.

Awareness of Cosmic Consciousness pervading all around us is the focus of our meditation. We



need to recognize that the Cosmic Mind (God) is all-pervading around us here on this Earth, and in the universe surrounding the galaxies. So, for our unit minds to expand and evolve, we need to ideate on the Cosmic Mind. For convenience, let us refer to Cosmic Mind as Divine Entity.

In meditation, we need to become aware of the presence of the Divine Entity around us, and we address it in the form of a 2-syllable mantra (in rhyme with our breathing), requesting it to make us divine. In this process, we are requesting the Divine Entity to put divine energy (i) into our minds, by which we can become liberated from our psychic propensities, and become enlightened, and (ii) into our bodies, by which we get psychosomatic wellness.

So, then what is meditation? It is being mindful of the Divine Entity's presence around us in the form of effulgent light, and our taking time out of our worldly involvements to be with the Divine

Entity. Meditation involves (i) mentally ideating on the Divine Entity, to obtain liberation from the embedded impressions in the subconscious mind (or samskaras), and (ii) energizing the cakras by divine consciousness, to promote psychosomatic health and holistic wellness. So, enlightenment is a subjective term by which one feels the divine light within us.

Meditation is termed as 'Dharana', meaning the concentration of the mind at a specific point. In the basic lesson of Tantric meditation, the aspirant brings her/his mind to a person-specific cakra which is her or his spiritual and psychic nucleus. When the mind is well concentrated on the Ista cakra, then the process of mental incantation of the specific mantra begins. By this process, over time, one's mind gets cleared from its embedded impressions formed by one's actions and interactions. This not only relieves stress, but it brings a

peaceful feeling of oneness with divinity, recognized as enlightenment or self-realization (realization of the divinity within oneself).

In meditation, we can also energize the cakras with divine consciousness, by using an appropriate (two-syllable) mantra (which synchronizes with breathing). This in turn energizes the associated endocrine glands to secrete hormones into the organs. In this way, the organ systems get affected and cured of their ailments. For example, energizing the Anahata chakra can help to promote the healthy functioning of the heart. Even more important is for people to live in union with the Divine Entity throughout the day, by staying connected with the Divine Entity.

For the Family to live in union with the Cosmic (Divine) Entity, it is inspiring for all the family members to do meditation, and to also do collective meditation on weekends. This keeps the family members together, to be conscious of the divine presence of the Divine Entity in their home, and to become divine.

Now then what happens during the daily process. Inspired

by the Divine Entity, the parents can be involved in having loving relations with the children, by taking care of their daily needs, by imparting living values to them, and by even teaching them in their school homework. Teaching children is loving them intensely. Parents' involvement in teaching their children has a lasting impact on the children, even after they have grown up. In the concept of a joint family, all members feel they belong to one family where everyone is connected and their needs are taken care of. Among the neighborhood homes, there can be weekly dharma chakras that can bring families together.

Work is a complex place in which people need to perform well in carrying out their responsibilities. In the workplace, there is intensive involvement among the people at work to contribute to the mission of the organization. It is also necessary to have a close alliance between the administrators and the staff, so, how to carry out the work duties very well and maintain excellent relationship among the work members, with good outcomes?

The workplace involves an organized group of people with a

particular purpose, such as a business or government department or a hospital or even a college. To elicit good inter-relationships and outcomes at work, it is useful for work members to start the day by invoking divine blessings from the Divine Entity, and to have good relations with their colleagues by ascribe divinity to their colleagues (by Guru mantra). This prevents getting difficult reactions among them and keeps a bonded feeling.

Going further, we propose that organizations set up weekly meditation classes (dharma chakras) to promote wellness among the members, and to provide a sense of community and belonging. These meditation classes can (i) provide mental upliftment to all work members, (ii) help to form a close relationship between the administrators and the staff, and (iii) keep the administrators and the staff healthy, focused, and well-integrated into the organization's purport and mission. These wellness-promoting meditation classes can help to promote team building, which is the requirement of every organization. ●

To be continued



Stage Theory Macro History and Surviving KALI YUGA

The Kali Yuga is the current age in Hinduism and is considered to be the fourth and worst of the four yugas in a Yuga Cycle. Our age has all the hallmarks of the Kali Yuga, a dark age of materialism, alienation, injustice and moral decline. But there is hope. In Hindu cosmology, the Kali Yuga (Age of Conflict) is the last of four epochs described in the Vedas. The next epoch will be the Satya Yuga (Age of Truth), the equivalent of the Second Coming in Christianity.

Remarkably, modern macro historical and stage theories provide a complementary framework for understanding humanity's evolution and align closely with ancient religious prophecies, offering insights into navigating this transformative period.

The Vedic prophecy that humanity evolves in four distinct phases is one of the oldest stage theories in the world. Ancient Indian sages predicted a cycle whereby the worldviews of the four varnas—teacher, warrior, merchant, and worker—take turns “ruling the world.” This Varna cycle reflects the cyclical cosmology of the Vedas. Once the cycle is completed, it starts anew.

The Bible presents history as a linear progression toward divine fulfillment, culminating in the return of Christ, the final judgment and the creation of a new heaven and earth. Other religions have comparable prophecies. While their metaphors differ, they all anticipate a world of peace, justice, unity and righteousness.

Replacing global inequalities and systemic injustices with reciprocity and mutuality is a prerequisite for escaping the Age of Conflict

Jan Krikke



The cyclical principle of the four Varnas in Hindu cosmology

Secular stage theories have also emerged over time. For instance, Confucius described dynastic cycles, charting the rise, peak, decline and fall of dynasties. Similarly, Greek historian Polybius proposed the theory of anacyclosis, describing recurring political evolution from monarchy to aristocracy to democracy and their respective corrupt forms—tyranny, oligarchy and ochlocracy.

Modern Narratives

In the 19th century, European

philosophy developed several stage theories and macrohistories, including Hegel's dialectical model of historical progress (thesis, antithesis, synthesis), Comte's Law of Three Stages (theological, metaphysical and positivist), and Marx's modes of production (primitive collectivism, slave society, feudalism, capitalism and communism).

In the early 20th century, German historian Oswald Spengler presented his cyclical

theory of civilizations, likening them to biological organisms with predictable cycles of birth, growth, maturity, decline and death. Toynbee's macrohistory focused on the rise and fall of major civilizations throughout history.

By the mid-20th century, macrohistories and stage theories gained mainstream attention. Alvin Toffler, Samuel Huntington and Francis Fukuyama became influential voices.

Toffler identified humanity's transition from hunter-gatherer and agricultural societies to industrial and post-industrial eras. Huntington argued that cultural and religious identities would shape future conflicts, while Fukuyama famously proclaimed the "end of history," suggesting that Western liberal democracy marked the culmination of ideological evolution.

Evolution of Consciousness

In the 1920s, Swiss psychologist Jean Piaget's Stage Theory of Cognitive Development significantly influenced modern stage theories, describing how children's thinking evolves in distinct stages as they grow. His theory was highly influential in the field of human cognitive

Stage/Theory	Jean Gebser - Structures of Consciousness	Ken Wilber - Levels of Development (Integral Theory)
1. Archaic	Archaic Structure: Primordial awareness, unity with nature, Pre-self, undifferentiated consciousness.	Infrared: Earliest stage of consciousness, pre-personal, survival-focused.
2. Magic	Magic Structure: Mythical-magical thinking, animistic connection to the environment.	Magenta: Tribal and magical beliefs, group-centric identity, magical causality.
3. Mythic	Mythical Structure: Emergence of symbolic thinking, narratives, and cultural mythologies.	Amber: Traditional/conformist stage, religious and ethnocentric worldviews, moral absolutism.
4. Mental	Mental Structure: Rational thought, individualism, logic, and separation from myth.	Orange: Modern/achiever stage, rationalism, scientific thinking, individualism.
5. Integral	Integral Structure: Integration of earlier stages, "aperspectival" awareness, non-linear time, and wholeness.	Green: Postmodern/pluralistic stage, valuing diversity, relativism, and empathy for all perspectives. Teal: Beginning of integration, systemic thinking, recognition of interconnections.
6. Higher Integration	Atemporal/Spiritual: Transparency, time-freedom, spiritual awareness, and unity beyond duality.	Turquoise: Non-dual awareness, global perspective, unity consciousness. Transpersonal Stages: Beyond ego and mind, integration with the ultimate reality (e.g., <i>Turiya</i>).

Different approaches to the evolution of consciousness by Gebser and Wilber. Ken Wilber's integral theory identifies three stages of development: pre-personal, personal and transpersonal.

development. In the second half of the 20th century, philosophers Jean Gebser and Ken Wilber extended stage theories to human consciousness. Gebser described humanity's progression through distinct "structures" of consciousness; archaic, magical, mythical, mental and integral stages.

Gebser, whose model relied heavily on art history, pointed at Cubism as a metaphor for expanding consciousness. Cubism replaced the one-point perspective of the Renaissance with "multiple perspectives." Gebser coined the term "aperspectival", a way of experiencing reality that trans-

Aspect	Macrohistory	Stage Theory
Focus	Grand patterns and structures of global history.	Sequential development of societies or cultures.
Scope	Broad, spanning civilizations and global trends.	Often narrow, focused on specific societal trajectories.
Approach	May be linear, cyclical, or non-linear.	Linear and teleological (goal-oriented).
Examples	Spengler, Toynbee, Wallerstein, Diamond	Marx, Rostow, Comte, Piaget
Underlying Assumption	History exhibits large-scale patterns and dynamics.	Societies progress through predetermined stages.

Macrohistory and stage theory are distinct but are both concerned with human development.

cends the limitations of singular and fixed perspectives by embracing the complexity, simultaneity and interconnectedness of existence.

The transpersonal highlights the potential for humans to evolve beyond their personal, ego-based concerns and embrace a deeper sense of interconnectedness with the world. Wilber sees this evolution as crucial for addressing global challenges and fostering a more integrated, compassionate, and spiritually awakened society.

Gebser and Wilber were both influenced by Indian cosmology and notions about spirituality and consciousness, and especially by modern Indian spiritual teacher Sri Aurobindo (1872-1950), developer of Integral Yoga and one of the first proponents of an integral approach to spirituality. Gebser and especially Wilber used key concepts from Indian cosmology and consciousness, among them the Sanskrit terms Sat-Chit-Ananda (being-consciousness-bliss), Atman (true self), Maya (illusion) and Turiya, (pure awareness). Wilber used the word Turiya in his description of a transcendent state of consciousness, a milestone in spiritual practice and realization.

Reviving the Varna Cycle

In the 1950s, Indian spiritual teacher Prabhat Ranjan Sarkar developed the socio-spiritual model PROUT (Progressive Utilization Theory) based on the original Varna model. The original

SARKAR'S FOUR EPISTEMES - PETER HAYWARD

Varna	Focus	Healthy	Perverse
Worker (<i>Shudra</i>)	Material needs	Service	Withdrawal and chaos
Warrior (<i>Ksattryia</i>)	Order through use of power	Protect, honour, care	Oppression, corruption
Intellectual (<i>Vipra</i>)	Power of ideas	Creative, Inspirational, Spiritual, Artistic	Dogma, Suppression, Inquisition
Merchant (<i>Vaeshya</i>)	Fulfill needs through exchange	Markets, enterprise, opportunities	Consumerism, Accumulation, Distraction, Desensitisation

concept had degenerated into the abusive, hereditary caste system and Shrii Sarkar restored the original meaning of the Varna concept.

In the Vedic prophecy, the four Varnas (teachers, warriors, merchants and workers), are psychological profiles. All humans have inclinations of one of the four Varna types. People may have features of two or three Varnas, but one of the four typically dominates in each individual. Shrii Sarkar pointed out that all four Varnas are needed for a functioning society. As we have seen in recent history, when one or more of the four Varnas is sidelined, societies lose

their balance and vitality. Communism failed because it sidelined the merchants, and capitalism is failing because it sidelines the worker.

Shrii Sarkar's framework rejects notions of hierarchy, superiority and inferiority. He focuses instead on the notion of reciprocity. All Varnas must contribute as they are mutually dependent.

They must develop a reciprocal relationship. Australian scholars Peter Hayward and Joseph Voros used Shrii Sarkar's model to develop an educational tool for organizations that stresses the importance of reciprocity and mutual empathy.

THE FIVE CASTE AGES	SANSKRIT NAME	TIME
(animal)		
1. Spiritual-Religious Age No. 1	Satyayuga I	3 million to 4000/2000 BC
2. Warrior Age	Tretayuga	4000/2000 BC to early 17th Century AD
3. Merchant Age	Dvaparayuga	c. 1650 to c. 1975
4. Worker Age	Kaliyuga	c. 1917 to c. 2030
5. Spiritual-Religious Age No. 2	Satyayuga II	c. 1979 to Superhumanity
(superhuman)		

Taub mapped the Varna cycle to actual history. His forecast for the end of the Kali Yuga was optimistic and is more likely to come after 2050.

Diagram from Peter Hayward and Joseph Voros on the healthy and perverse expressions of the four varnas. In the 1980s, the American macrohistorian Lawrence Taub, author of “The Spiritual Imperative”, made the remarkable claim that the Varna cycle can be mapped to actual human history.

As the diagrams below show, Taub associated the four castes with specific historical periods. (Taub used the original sequence of the four Varna ages mentioned in the Vedas: teacher, protector, merchant, worker.)

Taub’s diagram of the four Varna with their distinct worldviews, ruling elite, social ideal, etc.

In Taub’s model, we have just emerged from the Merchant Age. The West was preeminent in the Merchant Age because its worldview most closely aligns with the Merchant type. We are currently nearing the peak of the Worker Age. Confucian Asia will be preeminent for the same reason: the Confucian worldview most closely aligns with the Worker type.

In the 1970s, China reintegrated the merchants into society and developed a hybrid system based on communism and capitalism. In barely a generation, it became the world’s largest producer and preeminent trading nation.

China has become the largest trading partner for nearly all countries in the world and plays a key role in improving the material well-being of people. (Spiritual development is difficult for people living in slums or facing a daily struggle for survival.) Taub argued that Confucian Asia will lead us out of the Worker Age (and thus out of the Kali Yuga), and that India will guide us into the Satya Yuga, a renewed age of enlightenment. India will be preeminent in the new Spiritual Age because it has the deepest reservoir of spiritual knowledge and insight into the nature of human consciousness.

Integrating Macro History and Stage Theory

Macro histories and stage theories shed light on the development of humanity in different ways. Macro history looks for broad,

overarching patterns and trends in history, often over centuries or millennia. Closely related to futurism, it tries to identify recurring themes, structures and dynamics across time and cultures to anticipate possible future scenarios.

Stage theory argues that history progresses through a series of distinct, sequential stages, often based on specific criteria like consciousness, economics or social organization. When combined, macro history and stage theory can shed light on seemingly contradictory developments in the world today. For example:

- ❖ What explains the rise of religious fundamentalism in recent decades, not only in Islam but also in Christianity, Judaism, Hinduism and Buddhism?
- ❖ Why do nationalist politicians like Donald Trump, Marine Le Pen and Indian Prime Minister Narendra Modi thrive in an increasingly interconnected world?
- ❖ Why does increasing material well-being in many developed nations lead to a

CASTE	RELIGIOUS-SPIRITUAL	WARRIOR	MERCHANT	WORKER
Sanskrit Name	Brahman	Kshatriya	Vaishya	Shudra
World View	God, Enlightenment	Combat, Competition	Money, Material Possessions	Identification with Work, Skill, Job, Sci-Tech Knowledge, Company
Ruling Elite	<u>Pre- and Early History:</u> Shamans, Witches, High Priests and Popes <u>The Future:</u> Top Religious and Spiritual Leaders	Kings, Emperors, Top Nobility and Generals	Top Capitalists, Traders, Industrialists, Financiers and Landowners	Top technocrats and bureaucrats in the top private and public enterprises, government, parties, and labor organizations
Skills, Tools and Institutions	Religious Rituals, Churches, Mosques, Synagogues, Temples, etc.; Spiritual Practices, including Martial Arts	Armies, Strategies, and Weapons	Trade, Finance, Banking, Transportation, Communication, Industry, Sci-Tech, Entrepreneur-run Companies	Agricultural, Blue-collar, and White-collar Jobs, Skills, and Expertise; High Technology; and Bureaucratic organizations. The CEO-run Corporation
Social Ideal	The Religious Leader and the Enlightened Soul	The Hero	The Self-Made Man	The Organization Man/The Sarariman
Source of Power	<u>Pre- and Early History:</u> Religious Knowledge <u>The Future:</u> Self-Knowledge	Land	Capital	Scientific, Technical and Managerial Knowledge
Economic-Political Unit	<u>Pre- and Early History:</u> The Tribe <u>The Future:</u> The Kibbutz, Moshav, Community	The Petty Empire	The Grand Empire	The Economic-Political Bloc



growing number of people experiencing psychological issues?

Separately, macro histories and stage theories can't explain these seemingly counter-intuitive developments. However, integrated "macro historical stage theories" can offer a wider framework for understanding global human development across cultures.

First, macro historical stage theories would foster interdisciplinary dialogue and create a richer understanding of societal, cultural and developmental patterns. This would lead to a more nuanced view of how societies evolve through stages within broader historical cycles.

Second, macro histories span disciplines like history, sociology and anthropology, while stage

theories often incorporate psychology, philosophy and organizational studies. Integrating them fosters a holistic approach to complex questions.

Third, stage theories often emphasize moral, spiritual or cognitive growth, while macro histories highlight the broader consequences of societal choices over time. Integrating these perspectives would encourage value-driven approaches to developments that align short-term actions with long-term goals.

Lastly, macro historical stage models should include post-colonial theory, an academic field developed by scholars from previously colonized countries. Post-colonial theory examines the power imbalances and exploitation that developed during and after colonialism.

Replacing global inequalities and systemic injustices with reciprocity and mutuality is a prerequisite for getting out of the Kali Yuga. ●



Transforming the Trauma of the Besieged Guardian: A Macrohistorical View of the Futures of Iran

Continued from previous issue

■ Sohail Inayatullah, Eva Oloumi and Shadi Rouhshahbaz

Reconstructing Alternative Futures

Will the pendulum continue or are there other alternatives? And what are the scenarios if external nations are successful in regime change? We assume that the current trajectory is unlikely to continue. However, a stronger rule of Ayatollahs is the baseline future in the short run because of two factors.

First, even dissidents have rallied around the regime given the existential threat from the US. Second, Iran's surprising military success against Israel has bolstered the regime (Nuki et al., 2025). However, while this is likely in the short run, using Sorokin and Sarkar, we argue that in the medium and long-run fundamental change is inevitable. The issue is what will be the nature of this change? The scenarios explore four futures on the nature of this change (Motti, 2025).

Scenario One: The Unmanaged Transition – Regime Change

This scenario involves deliberate reform of the systemic layer—a new constitution, economic liberalization, reduced security apparatus—while leaving worldview and mythic structures intact. Headlines would read "New Iranian Leadership Seeks Regional Reconciliation" and "Tehran Announces Nuclear Program Suspension."

However, without addressing the deeper "Besieged Guardian" metaphor, this transition remains vulnerable. The underlying narrative of external threats and required vigilance would eventually reassert authoritarian



Midjourney (2025). Prompts by Perera, N

tendencies, as occurred in Russia's brief democratic experiment in the 1990s. The metaphor's power to justify emergency measures and concentrated authority would undermine systemic reforms over time.

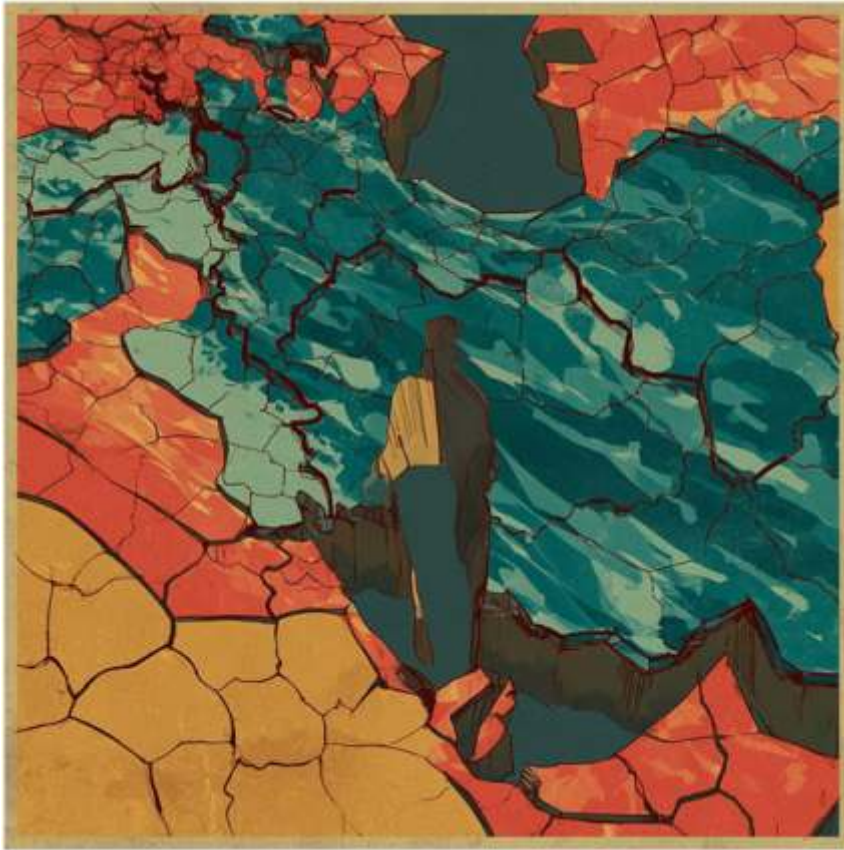
Thus regime change would only serve to help Israel distract from the continued genocide and prevent Iran from acquiring nuclear weapons without addressing deeper issues.

Equally problematic is that external actors do not have a vision of Iran's future even as they wish to destroy the present, they do so

within their own self-referential narrative of Iran as part of the "axis of evil." In this future, for many Iranians whether modernist or traditionalist, it does not matter since deep authoritarianism remains. For external powers – Israel, the US, and Saudi Arabia – a weaker Iran that focuses on selling oil and tourism would be ideal.

Scenario Two: The External and Internal Fragmentation – the Failed State

Military intervention or economic collapse leads to two types of fragmentation, external and



Midjourney (2025). Prompts by Rouhshahbaz.

internal. Regional powers intervene—Türkiye securing Kurdish areas, Pakistan moving into Baluchistan, and Afghanistan influencing eastern provinces—leading to headlines like "Regional Powers Intervene in Iranian Chaos."

This scenario represents the worst outcome because it validates the "Besieged Guardian" metaphor while removing the guardian. The resulting chaos would reinforce narratives about Iran's need for strong central authority while making reconstruction around those same authoritarian patterns more likely. Iran would be carved up with massive refugee displacement. Would the USA and Europe allow millions of refugees in? Most likely they would not. Weapons would float all around the region, Iran would become a failed state.

As possible in the fragmentation scenario is internal fragmentation.

As external nations vie for

land, the dominant worldview of Persian-centered unitary nationalism would come under threat. Kurds, Baluchis, Arabs, and Azerbaijanis would assert autonomous governance, creating headlines like "Baluchi Independence Movement Gains Territory."

Thus, there would be competing "Besieged Guardian" metaphors, each ethnic group would develop its own narrative of external threats requiring strong tribal leadership. Without addressing the deeper metaphor, ethnic autonomy might simply reproduce authoritarianism at smaller scales. Violence within and between communities would likely increase.

Scenario Three: Nader Shah of Iran (Persia)

A military strongman could emerge from post-regime chaos, potentially swinging back toward sensate culture while maintaining authoritarian structures. Headlines

would document "Military Strongman Consolidates Power in Tehran" and "New Iranian Leader Promises Order and Prosperity."

This scenario represents the outcome given historical precedent. The "Besieged Guardian" metaphor would adapt to new circumstances—Iran as guardian of secular nationalism against religious extremism or guardian of regional stability against chaos. The underlying authoritarian pattern would persist despite surface changes in leadership and ideology. Iranians would support the new leader in this future to ensure the end of chaos i.e., ethnic battles and loss of territory to neighbors. And by 2040, we are back to 2025. No real change.



Midjourney (2025). Prompts by Perera, N.

Scenario Four: The Neohumanist Transformation (Mythic Reconstruction)

This scenario represents the most fundamental transformation because it addresses the mythic layer directly. Rather than Iran as a "Besieged Guardian," the guiding metaphor becomes the "Cooperative Commonwealth" (perhaps



Microsoft Copilot (2025). Prompts by Inayatullah.

like the qanat, the ancient Persian underground water channel)—Iran as a model of how diverse communities can flourish through mutual support and shared resources while maintaining cultural distinctiveness. It would become the bridge maker of the region.

Headlines would read "Iran Establishes First Regional Cooperative Federation in Middle East" and "Iranian Tech Cooperatives Lead Regional Self-Sufficiency Movement." This transformation would involve:

Economic Democracy : Worker-owned cooperatives replacing both state control and private

capitalism, with guaranteed minimum requirements for all citizens and increasing purchasing capacity through local economic control.

Regional Governance : Self-sufficient socio-economic units based on cultural and geographical affinity, allowing Kurdish, Baluchi, Persian, and other communities autonomous development within cooperative and integrated frameworks.

Neohumanist Consciousness: Universal love and compassion for all beings replacing both religious sectarianism and secular materialism, creating space for Sunni, Shia, Zoroastrian, Christian,

Jewish, and Baha'i communities to participate equally.

A Transitional Justice Framework : truth and reconciliation commission of sorts is required instead of a punishment model.

Spiritual Integration : Recognition that human development requires physical, mental, and spiritual dimensions, transcending the sensate-ideational pendulum through integrated culture.

This last scenario is derived from Sarkar's social cycle. The Shah created the capitalist era in Iran. However, as it did not evolve naturally, the era focused instead on capitalism for the few (oil and the resource curse) instead of grassroots innovation. In Sarkar's worldview, the Ayatollahs have gone backwards to the "intellectual era" where the main issue is how religious, how pious one is, not how well the economy runs. Ideological purity instead of economic wealth creation became the norm. Their piety is supported by the warrior class, the Revolutionary Guard. For Sarkar, what is needed is a shift toward a new era, a cooperative era where exploitation by religious intellectuals and capitalists ceases. Iran uses its oil wealth to create cooperatives, integrated solar energy, and shifts the scientists who have focused on developing weapons to technologies that create well-being, a true revolution.

External nations need to follow similar paths, otherwise being cooperative in a sea of competition will be nearly impossible. Being neohumanistic in a sea of nationalism and religiousism is equally challenging.

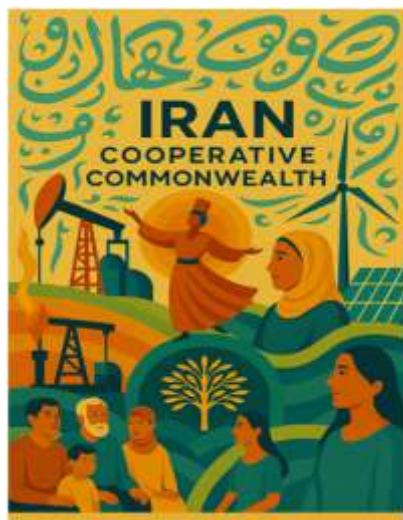
The Power of Deep Transformation
The analysis argues that surface-level regime change has consistently failed to transform Iran's political culture. Changes at the litany level (new leaders, policies) or even systemic level

(new institutions, constitutions) cannot overcome deeper world-view and mythic structures. The persistence of authoritarianism through dramatic ideological shifts from sensate to ideational culture demonstrates the power of unconscious metaphors to shape political possibilities.

Sorokin's cultural dynamics theory, when integrated with CLA, illuminates how Iran's pendulum swings between sensate and ideational orientations have occurred within an unchanging authoritarian framework. The "Besieged Guardian" metaphor has proven capable of adapting to both cultural orientations, suggesting that genuine transformation requires intervention at the deepest causal layer.

The final neohumanistic scenario represents the most challenging but potentially most transformative possibility because it directly addresses mythic reconstruction. However, this transformation cannot be imposed externally—it must emerge through organic development of cooperative networks and spiritual communities that demonstrate alternative possibilities.

The macrohistorical perspective reveals that Iran's current crisis may represent what Sorokin



Microsoft Copilot. (2025).
Prompts by Inayatullah.



Midjourney (2025). Prompts by Rouhshahbaz.

and Sarkar call a transitional period—a moment when existing cultural forms have exhausted their creative potential and new possibilities can emerge. The question is whether this transition will repeat historical patterns or enable genuine civilizational transformation.

This scenario offers hope precisely because it addresses the root metaphor. Instead of requiring external guardianship against threats, the "Cooperative Commonwealth" metaphor suggests that security emerges through mutual aid and regional cooperation. Rather than concentrating power to resist external manipulation, it distributes power within cooperative networks. The key here is evolution must be endogenous, determined by those within Iran and not the US nor Israel nor other external parties. This future addresses the often-contradictory needs of science and spirituality.

As military tensions escalate and regime change becomes

increasingly possible, this analysis suggests that the most important question is not whether Iran's government will change, but whether Iran's civilization can evolve beyond the authoritarian patterns that have persisted for over seven decades.

The answer depends partially on whether Iranians can imagine and implement new metaphors for their collective existence—moving from "Besieged Guardian" to "Cooperative Commonwealth" in ways that honor both their cultural heritage and universal human aspirations.

In this sense, Iran's transformation could contribute to global evolution beyond the limitations of both capitalist and communist models toward more integrated forms of planetary civilization.

While the future is not certain, what is clear that attempts by other nations for regime change will only make the situation far worse. Wiser visions need to prevail. ●

Concluded

India's KHAP PANCHAYATS

Karunakshim Vatsalam

Khap Panchayats are undemocratic and not under the Constitution.

The Khap Panchayat system in India has long been a subject of intrigue, scrutiny, and controversy. This piece provides a comprehensive analysis of the Khap Panchayat system, its origins, functions, sources of power, and impact on various societal aspects, particularly marriage rules and the alarming phenomenon of honor killings.

In India's rural communities, Khap Panchayats are primarily male-led organisations. They have traditionally served as a vehicle for upholding social order. They developed from the tribal councils that the tribes formed to deal with internal issues. These Khap

Panchayats were initially made up of delegates from various castes. The contemporary circumstances, however, are very different. Nowadays, these Khap institutions are acting merely as a jat institution. A "panchayat" is an assembly of five esteemed community elders who are elected by their fellow villagers.

These panchayats are usually made up of powerful and respectable people, usually the elders of a certain caste. It is their duty to uphold the customs, principles, and moral guidelines of their faith or society.

As of right now, the Khap Panchayat is acknowledged as an organization with power that

extends beyond the parameters of the constitution.

Moreover, due to role of Khap Panchayats in matters relating to inter-caste marriages, they have been the headlines in news channels. They are heavily criticised for being involved in intercaste weddings and for frequently using harsh punishments like "honour killings" as a form of discipline. Inter-caste weddings are frowned upon as sins, and the Khap Panchayats penalize the persons who enter into them. However, the most surprising, is that even the police officials, fail to help the people, who become the victim to the khaps.

Some of the archaic and cruel practices enforced among others by the Khap Panchayats include:

To determine innocence, the accused is compelled to retrieve a coin from a vessel of boiling oil. Success signifies innocence.

If the character of the accused is doubted, they are made to tie turmeric paste and peepal leaves on their hands. Then, a hot iron stick is placed in their hands, and





they are instructed to take seven steps. If no burns or injuries occur, the accused is deemed innocent.

To ascertain a woman's guilt, she is coerced to fry puris bare-handed in hot oil. If no injuries result, she is considered innocent.

Several times, heinous methods are adopted such as chopping or cutting of the ear or nose or hair, face polished with black color, is made to ride donkey in the whole village or is forced to run naked and bare footed.

The 'Khap Panchayats' are not democratic and do not fall under the purview of the constitution. They are unelected bodies without official status that are based on caste or gotra systems and behave similarly to joint families. In the past especially in rural North India, Khaps resolved conflicts and monitored peoples or groups' behaviour. They nevertheless garnered prominence recently, for patriarchal and feudal ideologies targeting young people especially women for their decrees and regressive behaviours.

If one compares this to village panchayats the difference is stark.

They function as a local government, drawing its authority from the Indian Constitution and the Panchayat Raj Act of 1993's which governs the establishment of local panchayats. Essentially set up to make elected representatives advance democracy at the local level.

Prior to the establishment of formal judicial systems, Khap councils had high social standing and were instrumental in fostering peaceful resolutions to conflicts. The primary function of the Sarv Khap is to preserve peace and unity among various Khap groups, either by mediating disputes or by enacting resolutions pertaining to societal welfare, such as promoting girls' education, prohibiting female foeticide and dowry, and regulating wedding expenses.

In both structure and operation, Khap Panchayats embody a participatory ethos, functioning as public arenas where disputes could be resolved through direct negotiations, minimizing time and financial resources expended. Leaders of Khap councils serve as influential

figures within their respective communities, commanding respect from younger generations. Khaps have historically played pivotal roles in peasant movements.

Over the years, Khap Panchayats have enacted a number of resolutions and guidelines controlling social conduct in their villages. One of these laws forbids being married to someone from the same gotra since it is believed that these establish familial ties between the parties. Furthermore, if two people are from the same village or nearby villages, they cannot marry each other if they are from separate gotras. The deeply ingrained caste based social system is reflected in the severe prohibition against inter caste marriages. In addition, girls are subject to strict clothing regulations, such as those that forbid wearing jeans. Khap Panchayats have the ability to control marriage decisions; females are required to follow the expectations of their families and communities when choosing a spouse. In addition, cell phone

usage by girls is restricted, highlighting the authority these traditional authorities have over several facets of people's life.

Khap Panchayat demands cover a broad range of concerns, mostly related to caste relations and marriage administration. Khap Panchayats seek a number of legal reforms in addition to pushing for restrictions on intra-gotra and inter-caste weddings, which they claim are essential to averting social unrest. These include pushing for changes to the Hindu Marriage Act that would decrease the legal age at which women can marry and requesting more authority akin to Lok Adalats. Additionally, they advocate for Jat reservation policies in government jobs and educational settings. Khap Panchayats have the power to control even the most intimate of affairs, including what women may and cannot wear or own, even cell phones. However, the way they execute their demands—issuing decrees that typically carry harsh consequences for noncompliance—is unlawful. Khap Panchayats manage social norms by creating dread of social

repercussions. This fear causes relatives of those who disobey their orders to shun them, thereby suppressing opposition and maintaining their authority through coercion and terror.

The ingrained challenges of gender inequality, rights, and development persist in the desert landscapes of Haryana, where Khap Panchayats steadfastly maintain sacred societal traditions. Khaps enforce their principles and seek revenge against those who transgress, operating with impunity thanks to the overt assistance of law enforcement and government elites and political parties, who use them as vote banks and oppose laws to outlaw them. Locals see Khap Panchayats as defenders of custom in rural areas, and they consider them to be more fair and effective arbitrators of disputes than formal channels.

The public's general mistrust of statutory courts is one of the main sources of Khap Panchayat authority.

According to studies, people still prefer traditional and informal conflict resolution procedures because formal judicial authorities

are seen to be more interested in deciding who wins and who loses than in upholding societal peace, which is thought to encourage unfairness. Since justice is ultimately seen as a complicated idea, many people think that courts may ignore the complex social issues surrounding a case and that the expensive and procedural structure of the judicial system may fail to offer reform-backed justice. People also favour Khaps because they settle conflicts quickly in one sitting, as opposed to the drawn-out legal proceedings in official courts. Furthermore, people frequently feel overwhelmed by the convoluted formal court procedures and believe Khaps to be more sensitive to these issues and to be unbiased in their hearings.

Today, the Khap Panchayats have proved to be an essential body among the community of Jats. For Jats in particular, the institution of Khap Panchayats is extremely important since it provides justice, handles everyday issues, and protects customs, rights, and beliefs. The strengthening of Khap Panchayats is attributed to several social and political issues.

Socially, the existence of such councils in nearby villages discourages intra-village marriage relationships by fostering a sense of unity among clan members. People cannot appeal against Khap decisions, and the shortcomings of the Panchayati Raj structure serve to reinforce Khap power. Furthermore, despite the ineffectiveness of political and legal institutions to counter them, Khap Panchayats have grown into significant vote banks.

The Khap Panchayat is an exploitative body that enforces rigid rules that classify all boys and girls in the Khap as siblings, irrespective of their biological relationship. In Khap-governed communities, love marriage is



highly stigmatised. Residents are prohibited from getting married within their own gotra or even within any gotra from the same village. Several young couples have tragically perished in the past for disobeying Khap regulations because of the widespread notion that all villagers who are the same age and gotra are considered siblings. When a boy and girl from the same village, gotra, and Khap got married in the past, the usual punishment was frequently death, a practice known as honour killing. Nevertheless, these severe patterns have partly abated over time, with societal boycotts of the guilty parties and their families taking hold as the new standard.

Khap Panchayats exercise control over the people and regions they are responsible for, and they make a number of choices that have an effect on the community. Many of these choices have an impact on women and girls. In addition to strictly prohibiting practices like love marriage, intercaste marriage, gotra endogamy (marriage within the same lineage), village endogamy (marriage within the same village), and cell phone use, Khap Panchayats also control when girls and women can go to the market alone.

Khap Panchayats have long



been a part of the rural communities in western Uttar Pradesh's traditional local government system. There was a belief that these Khap Panchayats would disappear even after independence, even with the implementation of the Panchayati Raj System. But they have endured and still have influence in western Uttar Pradesh's rural communities. When it comes to decisions pertaining to women's issues, these Khap Panchayats are heavily involved. They set dress codes, control the choice of spouses, have a say in educational institutions, oversee dowry practices, uphold

caste hierarchy, and enforce other patriarchal social norms. It has been noted that women sometimes disagree with the choices made by Khap Panchayats.

A Supreme Court bench comprising of Justices Markandeya Katju and Gyan Sudha Mishra rendered a historic ruling on Khap Panchayats on April 19, 2011. According to the ruling (Supreme Court, April 19, 2011), Khap Panchayats in Northern India are unlawful organisations that make decisions based on a feudal and savage mindset. A few courageous women have openly demanded that these Khap Panchayats be held accountable.

This begets the question, are all these relevant in today's age of science and constitutional legal frameworks? These archaic dogmatic rules and their cruel enforcement are totally against the principles of universalism and should be strictly banned. Political parties should not support the continuance of such systems for vote bank considerations. Only then our young women in rural areas would get free of the clutches and cruel decisions of the Khap Panchayats who are becoming a law unto themselves! ●



UNSEEN MILITARY MEDALS

I was trained to fight Wars. She was never trained for the kind of battles, she fought every day. When I left for NDA, I was 18, a boy full of pride, carrying a steel trunk and dreams. When I got commissioned, I was 22, a man in uniform.

But the day I married her, I realised the true meaning of courage. Not in Bullets, but in Patience. The first time I got posted to the border, she didn't cry. She just smiled and said, "*Bas phone karte rehna (just keep phoning).*" And when the phone didn't connect for days, she still smiled when her parents asked, "*Kaisa hai beta (how's my son)?*" She's been smiling through uncertainty ever since.

She celebrates Diwali by herself. Lights diyas in every corner of our small separated family quarter... Says it makes her feel I'm home. One year, the electricity went out. She told me later how she sat in darkness, lighting candles one by one, whispering to my Mom: "He must be lighting diyas on the border too." That night, I was under a tarpaulin tent, eating cold poori and pickle from a dented mess tin.

Karwachauths come and go. She dresses up, puts on sindoor, opens the video call, and smiles through a weak network. "*(O've seen the moon you please eat).*" The call cuts before I can even reply. She handles everything. From paying bills online to fixing the water motor. When the car broke down, she learned to push-start it. When I couldn't come home for medical emergencies, she sat in the hospital alone, praying to every god she knew.

Through it all, she never complains. Not once. She once had a promising career a steady job, her own desk, colleagues, and a sense of independence she had built with quiet pride. But when I got my first peace posting, she made a choice most won't understand. She left it all behind.. Not because she had to, but because she wanted to be with us. She said, "What's the point of building a career if it keeps us apart?"

Since then, every posting, every move, every new city has been her project .. Rebuilding a home from scratch, without complaint, without applause. She keeps my medals polished but tells me softly.. "Don't bring more medals, if they cost us more years apart." I've realised that the bravest salute isn't given on the parade ground it's given silently by a woman waving from a railway platform. They don't wear stars on their shoulders, but they carry the weight of our absence, with grace.

So if you ever meet a soldier, salute twice, once for him, and once for his wife that keeps him strong, because I may have fought for the nation, but she fought for my life. And she won every single time.

To every military wife, You are the unseen medal we proudly wear. ●



Global Hunger Crisis

■ Nand Varma

In the whole the world today is much richer, more technologically advanced, and more capable of feeding itself. Late 1960s and early 1970s, it was feared that the world could run out of food. The rate of population growth, especially in developing countries, far exceeded the growth of agricultural capacity, and UN and World Bank reports suggested that without dramatic changes, the world was headed toward catastrophic shortages. But the Green Revolution soon helped yield far greater agricultural productivity, ensuring successive waves of improvements and innovations in farming techniques.

However there's a global food crisis with a surge in acute food insecurity. This is driven by multiple factors including conflict, climate change, economic shocks, and COVID-19. In 2024, over 295 million people faced acute hunger, a figure expected to rise due to factors like reduced humanitarian aid funding. The crisis disproportionately affects vulnerable populations in conflict-affected areas and countries with significant economic instability. And to make matters worse

UNICEF estimates that in 15 countries at least 40 million children are severely malnourished

UNICEF warns almost 8 million children under 5 in 15 crisis-hit countries are at risk of death from severe wasting unless they receive

immediate therapeutic food and care – with the number rising by the minute.

Since start of the year, the escalating global food crisis has forced an additional 260,000 children – or one child every 60 seconds – to suffer from severe wasting – where children are too thin for their height – is the most visible and lethal form of under nutrition. Weakened immune systems increase the risk of death among children under 5 by up to 11





times compared to well-nourished children. This is happening in 15 countries bearing the brunt of the crisis, including in the Horn of Africa and the Central Sahel. This rise in severe wasting is in addition to existing levels of child under nutrition. “We are now seeing the tinderbox of conditions for extreme levels of child wasting begin to catch fire,” said UNICEF Executive Director Catherine Russell. “Food aid is critical, but we cannot save starving children with bags of wheat. We need to reach these children now with therapeutic treatment before it is too late”.

Soaring food prices driven by the war in Ukraine, persistent drought due to climate change in some countries, at times combined with conflict, and the ongoing economic impact of COVID-19 continue to drive up children’s food and nutrition insecurity worldwide, resulting in catastrophic levels of severe malnutrition in children under 5. In response, UNICEF is scaling up its efforts in 15 most affected countries. Afghanistan, Burkina

Faso, Chad, Democratic Republic of the Congo, Ethiopia, Haiti, Kenya, Madagascar, Mali, Niger, Nigeria, Somalia, South Sudan, Sudan, and Yemen will be included in an acceleration plan to help avert an explosion of child deaths and mitigate the long-term damage of severe wasting.

Within the 15 countries, UNICEF estimates that at least 40 million children are severely nutrition insecure, meaning they are not receiving the bare minimum diverse diet they need to

grow and develop in early childhood. Further, 21 million children are severely food insecure, meaning they lack access to enough food to meet minimum food needs, leaving them at high risk of severe wasting.

Meanwhile, the price of ready to use therapeutic food to treat severe wasting has recently soared by 16 per cent due to a sharp rise in the cost of raw ingredients, leaving up to 600,000 additional children without access to life-saving treatment and at risk of death. To combat this UNICEF is calling for US\$ 1.2 billion to:

(1) Deliver an essential package of nutrition services and care to avert what could be millions of child deaths in 15 highest burden countries, including prevention programmes to protect maternal and child nutrition among pregnant women and young children, early detection and treatment programmes for children with severe wasting, and the procurement, and distribution of ready-to-use therapeutic food.

(2) Prioritize the prevention and treatment of severe wasting in all global food crisis response plans by ensuring budget allocations that include preventive nutrition interventions as well as therapeutic food to address the



immediate needs of children suffering from severe wasting.

Catherine Russell adds: “It is hard to describe what it means for a child to be ‘severely wasted,’ but when you meet a child who is suffering from this most lethal form of malnutrition, you understand – and you never forget. There is no time to waste. Waiting for famine to be declared is waiting for children to die”.

There are many causes for the global food crisis. 70 percent of the millions facing acute hunger are in fragile or conflict hit countries. Violence and instability in the Middle East, East, Central and West Africa as well as in the Caribbean, Southern Asia and Eastern Europe are particularly concerning. Conflict disrupts food production, forces people from their homes and sources of income, and often hinders humanitarian access to people in most need.

The climate crisis is one of the leading causes of the steep rise in global hunger. Climate shocks destroy lives, crops and livelihoods, and undermine people’s ability to feed themselves. Hunger will spiral out of control if the world fails to take immediate climate action.

Sluggish global growth and economic stressors, linked to slow pandemic recovery and fallout

from the war in Ukraine, continue to affect low and middle income countries. This limits investment in social protection programmes, at a time when food prices remain at crisis levels.

Forcibly displaced people face specific vulnerabilities in relation to food insecurity including limited access to employment, livelihoods, food and shelter, and reliance on dwindling humanitarian assistance.

The only way to end the global food crisis is a coordinated effort across governments, financial institutions, the private sector and partners. In countries such as Somalia, the international community came together in 2022 and managed to pull people back from the brink of famine.

Political and diplomatic solutions are needed to strengthen peace building efforts and ensure safe and unrestricted access across borders and conflict lines – to save lives and prevent the hunger catastrophe spreading even further.

But is it enough to only keep people alive. No. We must go beyond that and this can only be done by addressing the underlying causes of hunger. World Food Program’s (WFP) work to build resilience, adapt to climate change, promote good nutrition and

improve food systems lays the foundations of a more prosperous future for millions.

In just four years, WFP and local communities turned 158,000 hectares of barren fields in the Sahel region of five African countries into farm and grazing land. Our climate-insurance programme – R4 Rural Resilience Initiative had by 2023 benefited nearly 550,000 vulnerable households and families in 18 countries across Africa, Asia, and Latin America and the Caribbean. At the same time, WFP is working with governments in 83 countries to boost or build national safety nets and nutrition-sensitive social protection, allowing outreach to more people with emergency food assistance.

Another worrying factor is lack of funding and access risks a heavy cost. Severe funding shortfalls are forcing WFP to scale back assistance and refocus efforts on the most severe needs. With many and persistent governmental constraints hampering support, some of the most vulnerable people are being left behind. Unless resources are made available and unrestricted access granted, lost lives and the reversal of hard earned development gains will be the price to pay. This is a humanitarian aid problem and no time should be lost to avoid an unprecedented catastrophe which would be shame on humanity.

As Prout’s founder Shrii Prabhat Ranjan Sarkar said that so far humans have not been able to build a strong society where no such crisis as discussed above should ever occur. He also advised each human being to make themselves strong and enlightened in a complete way, not only themselves but also in the same fashion by taking the help of PROUT build a strong human society. ●



LONGINGS OF MICROCOSMS

- Shrii Shrii Anandamurti

As you know regarding the innate longings, the mental longings, of each and every microcosm – each microcosm wants three things: first, it wants unbarred expansion, that is, expansion without any bar or hindrance; secondly, it wants to enjoy the divine flow – the supra-celestial flow; and thirdly, it wants to do something that may be relished and may create immense psychic pabula of a perennial order.

In the initial stage, in the first phase, of the march towards positivity from the supreme negativity – from the nadir of negativity towards the zenith [of positivity] – that seed of longing remains in dormant form. It sprouts slowly and takes the form of a big plant. This is the human being. And that is why I say that living beings and particularly human beings are more psychic than physical. The psychic existence of a human



being is more important than and predominates over the physical structure. Actually, in the case of human beings, the physical structure is completely guided by psychic pabula and psychic longings. Unlike in other creatures, in human beings the mind has the dominant role.

If the object of ideation, the object of meditation, has no boundary, what will happen? The unit mind will be converted into the Infinite Mind, that is, the microcosm will be transmuted into the Macrocosm. That is the utility value of meditation. The unit creates a longing for Parama Puruṣa, [the entity who] will satisfy all hungers, will quench all thirsts.

The simplest way to get cured of all psychic ailments is to use guru mantra while performing every action, every mundane duty.

Subjectivated self – action – objectivated self. These are the three entities wherever something is done. Wherever there is any functional or actional expression, there must be these three entities. ●

Prabhat Samgiita Enthrals Kolkata

A seminar and cultural evening based on Prabhat Samgiita was organized by the Renaissance Artists' and Writers' Association (RAWA) in an auditorium at Science City, Kolkata, on 27th October.

The Vice-Chancellor of Raiganj University, Professor Deepak Kumar Roy, was the Chief Guest on this occasion. He was also honored for his valuable contributions to Bengali literature. Professor Tapan Kumar Dey from the Department of Philosophy at Vidyasagar University was the Guest of Honour.

The special guests for this event were Acharya Vikashananda Avadhuta, President of the Central Committee of Ananda Marga; Central Committee members Acharya Bhaveshananda Avadhuta and Acharya Sutirthananda Avadhuta. The Central Secretary of RAWA, Acharya Divyachetananda Avadhuta, was also present on the stage.

The Chief Guest, Prof. Deepak Kumar Roy, highlighted the multifaceted contributions of Shrii Shrii Anandamurtiji to humanity. He stated that according to Shrii Prabhat Ranjan Sarkar, "Art is not for art's sake, but for service and blessedness." He said that Shrii Sarkar not only enriched Indian culture and music but also made unparalleled contributions to the field of linguistics.

Sharing his thoughts on Prabhat Samgiita, Professor Tapan Dey said that it is a priceless gift from Shrii Prabhat Ranjan Sarkar to humanity.

On this occasion, renowned singer Shrii Sujoy Bhowmik, eminent classical vocalist Dr. Durba Singha Roy Chowdhury (Rabindra Bharati University), Acharya Priyashivananda Avadhuta, and Priit Mazumdar each presented three Prabhat Samgiita songs.

Group dances based on Prabhat Samgiita were performed through Kuchipudi by Uttara Dance Academy (choreography and direction by Dr. Madhuri Majumdar), Odissi by Shraddhanjali Group (choreography and direction by Smt. Kakali Bose), and Bharatnatyam by the Ishita Kalalayam Classical & Creative Dance Group (choreography and direction by Ishita Maiti Samanta).



Ananda Nagar Hospital Expands Services

Abhá Seva Sadan Charitable Hospital located in Ananda Nagar has completed major infrastructure upgrades under the supervision of Ácáryá Ritabuddhyananda Avadhuta. The developments include a new digital X-ray unit, pathology lab, operation theatre, ophthalmology center, ambulance service, and dental and physiotherapy units.

While now better equipped to serve the community with allopathic, homoeopathic, and acupuncture care, the hospital still faces challenges in maintaining 24/7 services due to a shortage of experienced doctors and financial constraints.

Authorities are appealing for public support to strengthen this humanitarian initiative and expand its reach.



PBI Contests 2025 Bihar Assembly Elections



Prof. A.K. Bhaskar
Pipra Constituency
1,927 votes



Surendra Yadav
Madhepura Constituency
1,751 votes



Gunsagar Sahu
Nirmali Constituency
1,681 votes



Gunja Kumari
Supaul Constituency
1,154 votes



Madan Mohan Shrivastava
Parsa Constituency
924 votes



Bipin Kumar Yadav
Chhatapur Constituency
644 votes



Sunil Ram
Bathnaha Constituency
583 votes



Prof. A.K. Bhaskar
Kumhar Constituency
561 votes



K.K. Jha
Sitamarhi Constituency
338 votes

Proutist Bloc, India (PBI) contested Bihar Legislative Assembly Elections, 2025, held on 6 and 11 Nov. The party managed to secure a notable, though modest, presence across several constituencies. While it did not win any seats, its candidates collectively garnered thousands of votes, marking the party's grassroots footprint in the state.

The election results reveal a determined performance by PBI candidates. In the Pipra constituency, Prof. A.K. Bhaskar emerged as the party's highest vote-getter, securing 1,927 votes. He was closely followed by Surendra Yadav in Madhepura, who polled 1,751 votes, and Gunsagar Sahu in Nirmali, who received 1,681 votes.



ACTIVITY



The performance of these PBI candidates is as follows:

❖ Prof. A.K. Bhaskar (Pipra)	:	1,927 votes
❖ Surendra Yadav (Madhepura)	:	1,751 votes
❖ Gunsagar Sahu (Nirmali)	:	1,681 votes
❖ Gunja Kumari (Supaul)	:	1,154 votes
❖ Madan Mohan Shrivastava (Parsa)	:	924 votes
❖ Bipin Kumar Yadav (Chhatapur)	:	644 votes
❖ Sunil Ram (Bathnaha)	:	583 votes
❖ Prof. A.K. Bhaskar (Kumhrar)	:	561 votes
❖ K.K. Jha (Sitamarhi)	:	338 votes



A party spokesperson stated that the election was not just about winning seats but also about introducing the principles of the Progressive Utilisation Theory (PROUT) to the electorate. "Although we have not been able to win a seat in the Bihar Assembly, we have successfully planted the seeds of an alternative socio-economic vision in the minds of the voters. The votes we received, despite limited resources, are a testament to a growing desire for a progressive, self-reliant Bihar," the spokesperson commented.

PBI's current impact on the political landscape is though minimal, it represents the beginning of an organized effort to promote a distinct ideological platform in the state's politics. The party has indicated that it will build on this experience to strengthen its organizational structure for future electoral battles.





Anandam Textiles Paves the Way for Women's Self-Reliance



On 15 October, in a significant step towards empowering women and supporting the local community, Anandam Textiles was officially inaugurated at the Ananda Rekha Compound in Ananda Nagar.

The inauguration ceremony was conducted with great reverence through collective meditation, marking a harmonious blend of enterprise and ethos.

The venture, established under a self-employment project for the village women of the Ananda Nagar Diocese, aims to provide high-quality garments at affordable prices.

Anandam Textiles is set to cater to the needs of the general public and small-to-medium traders by offering a range of products including nighties, blouses, petticoats, and school uniforms. The outlet will also specialize in dress materials.



A spokesperson for the project emphasized the dual mission of Anandam Textiles. "Our primary goal is to generate sustainable self-employment for the women of our diocese, fostering economic independence. Simultaneously, we are committed to providing quality-assured products in terms of fabric and color at fair and affordable prices, benefiting both traders and the common consumer."

For further details and inquiries, please contact: +91 8509832412

Neohumanist College Launches Online Course on Prout and Neohumanism



In an initiative to make its teachings accessible to a worldwide audience, the Neohumanist College of Asheville (USA) has announced the launch of a comprehensive 12-week online course, "Prout and Neohumanism."

The course is uniquely structured to accommodate participants across different time zones. Each weekly class will be offered twice, allowing global enrollees to choose the session that best fits their schedule. The inaugural classes were held on November 8, at 7:30 PM Indian Standard Time (IST) and again on Sunday, November 9, at 5:30 AM IST.

A key feature of the program is its commitment to accessibility. Recognizing the diverse economic backgrounds of its international student body, the college is offering a substantial 90% discount for students residing in India. By using the promo code 'India90' during registration, eligible students can enroll for a discounted price of only ₹2,660.

Any further request regarding the fee can be made at this address: info@nhca.gurukul.edu.

For those unable to attend the live sessions due to prior commitments or time zone conflicts, the college has confirmed that asynchronous, post-class recordings will be made available to all registered participants, ensuring no one misses the course material.

Interested individuals can find detailed curriculum information and register for the course by visiting the official website: www.nhca-gurukul.org

AMURT Reaches Out to Punjab Flood Victims

The Chandigarh (Punjab) unit of the Ananda Marga Universal Relief Team (AMURT) distributed blankets to 250 families in the villages of Chak Bhange, Kaluwala, and Nihal in the Firozpur district, as part of the ongoing relief work for flood victims in Punjab.

The program was conducted under the leadership of Commandant S. N. Goswami of the 155th Battalion of

ACTIVITY



the BSF, and with the cooperation of Deputy Commandants Narendra Yadav and Mithilesh. AMURT team leaders Prem Rana and Ravindra Thakur contributed wholeheartedly to the relief efforts.

During the program, Prem Rana led the villagers in taking a pledge to keep their children away from all kinds of intoxicants, and to create a drug-free environment in society. Speaking on the occasion, AMURT's president, Ravindra Thakur, said that the organization's objective is to selflessly help those in need. He stated that AMURT volunteers are always ready to provide rapid assistance in disaster-affected areas.



The Chandigarh unit of AMURT is continuously working in various regions of Punjab, distributing relief materials, organizing health camps, and working for moral and educational upliftment. Other members of the Ananda Marga Pracharaka Sangh, such as Siddharth Chawla, Kulwinder Nanda, Krishna Devi, Mamta, Rimple, Nandita, and Shreya, also made significant contributions to this work.



Global Kaoshikii and Tandava Competition Concludes at Tiljala Jagriti

Ananda Marga Jagriti in Tiljala, Kolkata, was brimming with spiritual energy and rhythmic grace as it hosted a Global Kaoshikii and Tandava Competition on 27th October 2025. The event was a key highlight of the Hari Parimandal Goshthii Sammelan, drawing participants and spectators into a profound experience of movement and meditation.

The competition showcased the unique spiritual disciplines propounded by Shrii Shrii Anandamurtiji. Kaoshikii, a holistic dance for physical and mental well-being, was performed with synchrony and devotion by female participants. This was followed by the powerful and masculine Tandava dance.

The event served as a vibrant platform for practitioners from various regions to display their skill and spiritual dedication. The ashram grounds provided a serene and ideal backdrop for the competitions.

The successful organization of the event highlighted the ongoing efforts to promote these disciplines on a global scale for individual and social well-being.



Women's Spiritual Conference Concludes in Italy

A landmark Women's Spiritual Conference was held on October 17-18 in Milano, Italy, which brought together over 200 participants for a unique program focused on spiritual solidarity and personal growth.

The event, organized by Didi Ananda Rasasudha and Sister Viniita in collaboration with a local collective of women, created an extraordinary atmosphere of shared inspiration.

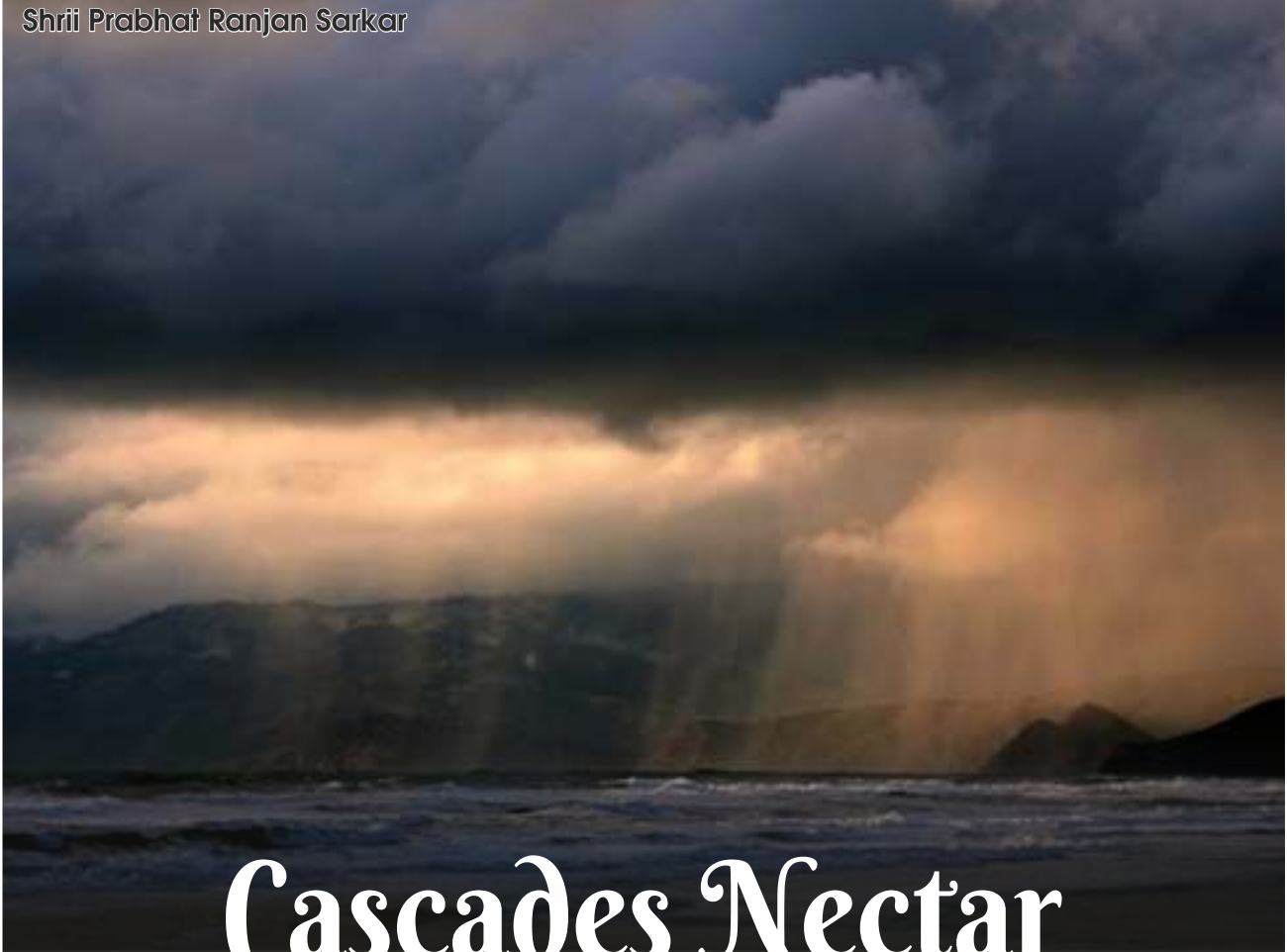
The conference gathered sisters, LFT sisters, and Didis from various regions. The program was distinguished by its significant emphasis on spiritual practices, setting a profound tone for each day.

Participants began their mornings by observing 'maunabrata' (a vow of silence), followed by deep meditation sessions. This period of deep introspection was complemented by a series of interactive discussions and workshops designed to enhance well-being on physical, mental, and spiritual levels.

Organizers described the event as "a new kind of program for women," one that successfully created a powerful space for collective upliftment and spiritual rejuvenation. ●



Shrii Prabhat Ranjan Sarkar



Cascades Nectar

ÁKÁSH VÁTÁS SUDHÁ NIRYÁS
KRŚŅĀ MEGHER ĐÁK
HRDAYA MÁJHE MADHUR BÁJE
PÁINCAJANYA SHÁUNKHA

*The sky the air cascades nectar,
Rumble of dark clouds.
Resonates in the soul
With conch shell
Of the five senses.*

E KII NÁCER GÁNER TÁN
E KII HIYÁY ÁLOR VÁN
HÁRIYE DISHE SHUNACHI BASE
SAB PEYECHIR ĐÁK

*O what a melody
Of song and dance,
O what a flood of light in the heart!
Having lost the way hearing
Call of the boundless.*

NIRUDDESHERA PÁNE
EMAN MADHUR GÁNE
KE ESE ÁMÁY DIYE GELO ĐÁK
KATHÁR PHÁNKE PHÁNKE SE JE
DICCHE ÁMÁY ĐÁK

*From the unknown
Who hailed me
With such a melodious song.
In between words
O He keeps calling me.*

ANDHÁRER PARE ÁLO
HÁTHÁT ÁMÁR PRÁN JUŘÁLO
SAKAL HIYÁY BHARE GELO
ANÁHATER VÁK

*Suddenly after all the darkness
An effulgence calmed the soul,
All hearts filled to the brim
With comforting words.*



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