



Vol No. 33 | Issue No. 02 | February 2022 | Price 30/-

PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



ISSN2321-6786

The Present Age and **HUMAN VALUE**

[TO VEST AN INCOMPETENT PERSON WITH POWER MEANS
TO PUSH SOCIETY TOWARDS DESTRUCTION]



Scan the code with
mobile/tab using
QR Code reader

22

NARROWNESS NOT ONLY VIOLATES
HUMANITY BUT ALSO WEAKENS THE
SYSTEM IN EVERY WAY

28

IF THE FARMERS OF BIHAR RECEIVE MSP,
THEN SUCH FARMERS AND LABOURERS
MAY NOT MIGRATE TO PUNJAB AND HARYANA.

READ & SUBSCRIBE

PROUT

A Vibrant Magazine that Informs & Inspires

PROUT

PROGRESSIVE UTILISATION THEORY

Propounded by - Shrii Prabhat Ranjan Sarkar

PROUT - Cry of the Suffering Humanity

What is PROUT :

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

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

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

Main principles of PROUT and Neo-Humanism



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



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



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



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



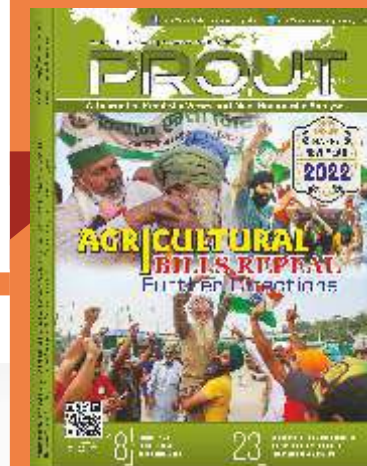
Cultural Diversity: In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.



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

Contents

VOLUME 33 | ISSUE 02 | FEBRUARY 2022



12

The Present Age and HUMAN VALUE

Feature

02 MEDICAL ISSUES

Vaccines and Well-Being



16 SPIRITUALITY AND CULTURE

Prana Dharma



19 ENVIRONMENTAL ISSUES

Repercussions of the So-called 'Green Revolution'



22 DEMOCRACY PITFALLS

Democratic Narrowness :
The Curse of Frequent Elections



24 CIVIL SOCIETY

Ajit Doval's Understanding of
Constitution, Civil Society is Flawed



27 PROUT NEWS REPORT

'We are Scared to Even Raise Our Voice':
Delhi Sewer Workers Tell Roundtable



28 FARMERS' DISTRESS

Farmers are Facing a Severe
Viability Crisis



31 POLICE BRUTALITY

Why Police Brutality and Torture
are Endemic in India



34 UNDERNUTRITION

HUNGER!



37 HOUSEMAKERS' SUICIDE

What's Behind Suicides by
Thousands of Indian Housemakers



39 UNORGANISED SECTOR

With No Central Policy, Indian Domestic
Workers are Left at Mercy of Varied State Laws



REGULARS

05	Editorial	45	Activities
06	Letters	50	Prabhat Samgiita
07	Inspirational		

42 NEW ERA CURRENCY

Should We Encourage
Cryptocurrency



The third cause of sin is stagnancy. This is the greatest burden of the human society: it is the greatest disease. It is a psychic disease.

– 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.

Editor

Ācārya Santosānanda Avadhūta

Editorial Board

Ācārya Acyutananda Avadhuta / Ācārya Vedaprajnananda Avadhuta / Sohail Inayatullah / Steven Landau / Surender Reddy

General Manager : Pranav Koul

Circulation Manager : Ramkesh Choudhary

Correspondents : Kanhu Charan Behura / Ravindra Singh

Layout & Design : Suman Kumar

Rate (INDIA)

Newstand Price	- ₹ 30/-
Annual Subscription	- ₹ 324/-
Two Years Subscription	- ₹ 612/-
Three Years Subscription	- ₹ 864/-
Five Years Subscription	- ₹ 1350/-
Ten Years Subscription	- ₹ 2520/-

Overseas (BY AIRMAIL)

Annual	- US\$ 45
--------	-----------

Overseas (By Paypal)

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

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, 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**
or electronic bank transfer referring above details and **Swift Code SBININBB382**



Head Office : Prout Bhawan, JC-48, Khirki Extension
Main Road, Malviya Nagar, New Delhi - 110017
Mobile No. : 09212199658, 9810625082 Email : prout.am@gmail.com



For enquiries, please contact :
Mobile No(s) : 9999626164, 9350860274
Email : proutcustomercare@gmail.com

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



ASSEMBLY ELECTIONS 2022

On January 8, the Election Commission of India announced assembly elections in five states for 403 seats in Uttar Pradesh, 117 in Punjab, 70 in Uttarakhand, 60 in Manipur and 40 in Goa. While Uttar Pradesh will vote in seven phases from February 10 to March 7, Uttarakhand, Goa and Punjab will vote in a single phase on February 14. Voting in Manipur, on the other hand, will be held in two phases on February 27 and March 3. The counting of votes would be held on March 10. The Model Code of Conduct (MCC) comes into effect with these announcements immediately.

Elections in these five states, the third round after Bihar and West Bengal which saw a massive spurt in Covid cases and deaths last year, would be held amid strict Covid-19 protocols.

The measures announced include a ban on all poll rallies, curbs on political gatherings, door-to-door campaigns, nukkad sabhas, among others. Chief Election Commissioner Sushil Chandra said, "We aim to conduct Covid-safe elections with maximum voter participation and extensive preparations. Also, the number of booths has been increased". Advising caution over panic to ensure the safe conduct of polls, the CEC added that conducting elections amid the ongoing COVID-19 pandemic is a challenge. Still the decision to go ahead was taken after detailed deliberations with all stakeholders.

Now the question arises why so many and so frequent long drawn elections year after year? In the past six decades, 2,751 political parties have contested parliamentary and state elections in India. The number of parties that have contested general elections - where nearly a billion voters cast their ballots in millions of polling stations - has jumped from 29 in 1962 to 669 in 2019. These lead to several unintended consequences: campaigns become bitter and acrimonious and development work is on hold because of the model code of conduct. If vast and populous countries like Indonesia and Brazil can complete their elections in a single day, why can't India with its formidable election machinery? It wasn't always like this. India's historic first election in 1951-52 took three months to complete. Between 1962 and 1989, Election Commission conducted General elections in between four and 10 days. The four-day polls in 1980 were the country's shortest ever.

According to former election commissioner SY Qureshi, "The long-drawn, multi-phased election in India boils down to a single reason - security. The local police is seen to be partisan, so we need to deploy central". Last year some 120,000 such central troops were deployed, this time may be more; all drawn from security forces who guard borders, industrial installations and railway properties, among other things. In what is truly a daunting logistical exercise, these troops are moved about in trains and buses all over the country to ensure security for voters, polling stations, counting centres and strong rooms where the electronic voting machines are stored at enormous cost. With the aid of capitalists, the politicians gave their tall talks and promises to the multitudes of voters. In last year's Assembly elections, they spent hundreds of crores of rupees. The cost of elections to the government, the infrastructure costs, the pay and allowances of poll officials and the troops, and moving them around add up to a hefty bill in hundreds and hundreds of crores of rupees.

So what is the answer to this vexing problem? It is PROUT and the unstinted moralist rule of Sadvipras. As Prout founder says: "Rule of Sadvipras will only come about through the systematic and rational application of PROUT by many highly intelligent people. It is not possible to establish the rule of Sadvipras by blind physical force or idle intellectual extravaganza. So, it is the duty of the vanguard of human society to reveal the present predicament of society to the people so that they can understand the real truth. They should make an all out effort to raise the consciousness of the people at the earliest". ●



Social Values Human Cardinal Principles

The article by Prout's founder provides the very basis for the human society of the future. Laws can do very little for human civilisation's overall growth and progress without human cardinal principles. That is essential if man wishes to conquer space and set up inter-planetary societies.

- Ragi Raghunath, Vellore

Agricultural Bills Repeal

Both the cover story and the editorial are very informative. Where was the need to pass such laws hurriedly if they were to be repealed equally hurriedly later?

- Swaminathan MD, Madurai

Humanism in Digital World

An excellent article by Dada Shambhushivananda shows that the robotic digital world of the future inhabited by super humans can also be humane.

- Sai Gopinath, New Delhi

Planetary Transformation

Humanity's evolution must indeed be based on education and scientific progress and not on superstitions and miracles. In this social equality, morality and spirituality is a must. Without them, there can be no true progress.

- Rajshekhar Sen, Hooghly

New Renaissance

A very thought provoking article by Sohail Inayatullah. In these times of going through uncharted waters beneath dark clouds of climatic change and pandemic fear, would surely lead humanity to the bright sunlit shores of the future. It will herald a new renaissance which will be far more crucial than those of the early Middle Ages of Europe. So it would be worldwide, with new leadership that

would emerge from the dust of the fall of Capitalism.

- Arundhuti Sharma, Gorakhpur

Global Poverty Soaring Billionaires

The present trend of shocking inequality continues. The bedrock of this is Capitalism and the concentration of wealth in the hands of few individuals. It is an unnatural state that cannot go on for ever. The misery caused by Covid to teeming millions and millions of poor should have brought the world of the rich together to tide over humanity's crisis by voluntarily sharing their wealth and not increasing it. Instead it's reminiscent of old movie dialogue: "When there's blood on the streets, there's money to be made".

- Aruna Kartik, Mumbai

Smog and Cure

A well written article that examines the cause and effect of air pollution - a recurring feature in north India. The control measures suggested are relevant and should be looked into by the authorities.

- Shyam Bharati, Mysuru

Discriminatory Family Laws

This article is an eye opener for all right thinking and well meaning individuals to sit up and take notice about India's discriminatory family laws and correct the balance in favour of women who bear the brunt of it in a patriarchal society.

- Gloria D'Souza, Goa

Anaemia & Falling Nutrition

It's a shocking expose on the health of women and children in India. It's time the authorities looked into it at the highest levels.

- Carlos Somany, Hyderabad

India's Hunger

It's a shame that people face malnutrition, hunger and deprivation in a country with a grain surplus for exports.

- Rana Singh, Ludhiana

Global Covid Income Losses

The author Mike Dorning paints a shocking scenario about global covid income losses. It hits the poor hardest in rich and developing countries alike. So the world must do something urgently.

- Jane Jackson, Canada

MSP Myths

An interesting article but MSP is hardly a solution. It would be more like a dole. What should be done is to have farmer's cooperatives where small land holdings are brought together for farming. Then they will be able to dictate their own prices of farm produce.

December Issue

The December issue of Prout Journal which features my article on Sadhana is indeed magnificent. Thank you very much for sending it to me

- Acarya Dhanjoo Ghista USA

Prout News

Report January Issue

Please refer to page no. 44. Describing weaker sections of society as Hindu, Muslim, upper caste - lower caste etc is not in good taste. This of late appears to be repeating. We should always remember the golden words of Shrii Prabhat Ranjan Sarkar : "Human Society is one and indivisible. Do not try to divide it. Everybody should be looked upon as the manifestation of Supreme Consciousness." He also says: " You are children of the same father, you are members of the same family--- by fighting against the evil forces, you should establish the glory of your father and the glory of your family." The aforementioned statements of Shrii Sarkar disproves the declaration of someone belonging to a particular caste, religion etc.

Just like good as well as bad people are to be found in every community on the earth, similarly economically weaker sections are also to be found in every community. We should therefore abstain from looking upon a person as belonging to this or that caste, and this or that religion.

Hopefully this would be avoided in the future as they appear to give the impression of promoting fissiparous tendencies.

- Nishant Sharma, President, Proutist Bloc India, Delhi State

We would like to apologize for this unintentional and erroneous representational occurrence. Hurt caused to the readers is sincerely regretted. We also regret the inadvertent typo error on the cover page, shown as December instead of January and pledge to continue to strive to improve upon the magazine. In this regard we request our readers to contribute by way of sending articles for publication. -- Eds

SALT, GLASS OF WATER AND THE LAKE

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

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

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

The old man said, "Now drink from the lake."

As the water dripped down the young man's chin, the Master asked, "How does it taste?" "Good!" – remarked the apprentice.

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

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

- Author Unknown





The Present Age and HUMAN VALUE

One of the primary causes of crime today is the lack of virtuous people.

Shrii Prabhat Ranjan Sarkar



At present, life is valued based on money.
*Yasyástivittam sah sarah kuliinah sah panditah
Sah shutaban gunagnah sa eva vaktása ca darshaniyah
Sarve gunah kancanámá trayanti.*

That is, these days, a person who possesses wealth is respected and revered, whereas a person without money is a person honoured by none. The poor, whoever they may be, have to woo the rich just for the sake of earning their livelihood.

Human values have become meaningless, for human beings have become the means for the rich to earn money. The rich, having purchased the human mind with their money, are busy playing a game of chess with the other members of society. Bereft of everything, people toil round the clock to earn a mere pittance. Today the motto of people is, "I have to send some food particles into the apathetic stomach after somehow taking a dip in the muddy water amidst hyacinths."

Those at the helm of society, constantly suspicious of others, forever count their losses and profits. They have no desire to think about the plight of humanity. Rather, to gratify themselves they are ready to chew the human bone, and suck human blood. For the self-centred there is no place for feelings of mercy, sympathy or camaraderie. The railway stations and market places are full of half-clad beggars and lepers desperately stretching out their begging bowls, earning their livelihood in the only way they know. They are fortunate if anyone contemptuously flings them a copper coin. The old blind beggars sitting all day long on the steps of a bridge automatically lift their bowls whenever anyone walks past. But their hungry pleas fall on deaf ears. On the other side of the social coin, sumptuous dishes are being prepared to entertain the rich dignitaries. These contrasts ridicule the present human society.

Today, those who occupy high posts are also

respected. Dignity is attached to post or rank. A station master will take great pains to prepare the railway minister's visit, but will never trouble himself with the inconveniences faced by the ordinary passengers. Luxurious houses are built for high-ranking officers while the poor live in shanty towns, barely protected from the elements. I don't say that large houses should never be built, but that everyone should be provided the minimum requirements. "I admit that both rice and tasty dishes are necessary for people, but I shall not demand a sumptuous dish from the goddess of food until I see that India has been over flooded with an abundance of rice."

These days educated people are so proud of their erudition that they detest illiterate people and avoid the company of commoners. Thus they shun village life and live in towns. When the question of returning to the village crops up, they say, "What on earth would we do in a village? There's not a single person to talk to. Only

medium, but they have no time to become human beings. They are raised on the leftovers of the national wealth. They are poorly dressed and receive little education, yet they serve the rest of society. They give maximum labour but are rewarded with ignominy – they die of starvation or are tortured to death by those they serve. They are deprived of all life's amenities. They are the candlestick of civilization: they stand erect with the candle resting on their head. Everyone gets light from it, while they suffer the discomfort of the wax trickling down their sides. In this way, the dishonest of humanity or the neglect of human values has become a social malady."

Another glaring example of the neglect of human values is the present judicial system. When arrested, people have to stand in the dock for the accused and face a trial based on evidence and the lawyer's eloquence, no matter if they are guilty or not. A criminal who can afford to hire a reputable lawyer may emerge from the legal



idiots live there." This explains why almost all attention is focused on the urban areas to the detriment of the villages. While soliciting votes, political leaders pay a short visit to the villages with a mouthful of attractive promises. They promptly inform the ignorant populace about their great achievements in constructing huge dams; though perhaps village cultivation is becoming impossible due to want of irrigation. They give detailed descriptions about their plans to build bridges and bungalows and install television sets, though perhaps in that village people die for want of medicine, or beg for food in poverty-stricken desperation. And yet the common villagers constitute the backbone of society. Even in the towns not everyone gets equal opportunities. The pavements have become the home for so many people. Rabindranath says, "There are always a number of uncelebrated people in the human civilization. They are the majority, and they are the

processes unscathed, whereas an innocent person of meagre financial means who is unable to appoint a good counsel, may end up in prison. If a thief is set free it is a crime, no doubt; but if an innocent person is punished it is a severe dishonour to humanity.

One of the primary causes of crime today is the lack of virtuous people. Those who are honest try to follow moral principles in their private lives, but at times have to abandon moralism under the pressure of poverty. Eventually they may find themselves in the dock of the accused, charged with committing theft. The law is not concerned with the poverty which forced them to steal, nor, indeed, does the law make provisions for the maintenance of their families if they are given a prison sentence. As a consequence, their children will have to become pick-pockets and petty thieves and their unfortunate wives have to embrace an ignoble and sinful life in the underworld, for survive they must. On being

released from jail, the men will meet social discrimination and alienation and, with little other choice, will be forced to select crime as their profession. In this way hundreds of families are being ruined each day. Nobody feels their agony or offers them sympathy; for today the common people are not anybody's concern. The black marketeers who escape punishment by virtue of money are now occupying the commanding positions in society – the more one is devious and hypocritical, the more powerful one becomes.

To sadvipras [spiritual revolutionaries] the value of human life surpasses all other values. So states and scriptures, societies and religions, acquire significance only insofar as they develop humanity to the maximum through learning, culture, physical health and economic plenty. It is for the sake of developing humanity that civilization has so many institutions of different kinds, that states take their various forms, that theories proliferate, and that the scriptures abound in ordinances and regulations. What in the world does the state stand for, what is the use of all these regulations, and what are the marvels of civilization for, if people are prevented from manifesting themselves, if they do not get the opportunity to build good physiques, to invigorate their intelligence with knowledge, or to broaden their hearts with love and compassion? If, instead of tending to lead human beings to the goal of life, the state stands in the way, it cannot command loyalty, because humanity is superior to the state. According to Rabindranath Tagore, “Justice and law at the cost of humanity is like a stone instead of bread. Maybe that stone is rare and valuable, but it cannot remove hunger.”

It is customary to give preference to social value over human value. Sadvipras want to strike at the root of this custom. For them, human value takes precedence over social value. Human beings form the society, and hence human value must lay the foundation for the social value. In other words, those who show respect to human value will be entitled to social value. It was mentioned



earlier that human value means nothing but to treat the joys and sorrows, hopes and aspirations of human beings sympathetically, and see them merged in Cosmic Consciousness and established in divine majesty. And if one is to elevate oneself to that sublime height, he or she will have to be supplied with an environment suitable to his or her physical, mental and spiritual existence. It is the birthright of everyone to make headway in their trifarious existence. It is the duty of society to accord recognition to this human right. Society has failed to do its duty, and that is why life is full of sorrow and suffering.

No one can say for certain that no great person might have emerged from among those wayward urchins whom we are wont to slight and hate. Women who have turned to prostitution for the sake of their physical existence might have grown into noble personalities if their agony had been appreciated sympathetically, and if they had been rehabilitated by society. But since society has nothing to do with human value, a good number of great personalities are withering away in their embryonic stage. The sadvipras will undertake to revive this neglected section of humanity. To them no sinner is contemptible, no one is a rogue. People turn into satans or sinners when, for want of proper guidance, they are goaded by depraving propensities. The human mind goaded by depraving propensities is satan. If their propensities are sublimated, they will no longer be satans; they will be transformed into gods. Every course of action of society ought to be judged with an eye to the dictum “Human beings are divine children.”

Thus the purpose of the penal code which will be framed by the sadvipras will be to rectify, and not to punish, a person. They will knock down the prisons and build reform schools, rectification camps. Those who [are] inborn criminals, in other words, those who perpetrate crimes because of some organic defects, ought to be offered treatment so that they may humanize themselves. And regarding those who commit crimes out of poverty, their poverty must be removed.

The significance of society lies in moving together. If in the course of the journey anybody lags behind, if in the darkness of night a gust of wind blows out anyone's lamp, we should not just go ahead and leave them in the lurch. We should extend a hand to help them up, and rekindle their lamps with the flames of our lamps.

*Vartiká laiýá háte calechila ek sáthe
Pathe nibe geche álo pare áche táí
Tomrá ki dayá kare tulibená háth dhare
Ardhadańda tár tare thámibená bhái.*

[While marching together with lamps in our hands, someone's lamp has gone out, and he is lying beside the road. Brothers and sisters, will you not stop for a moment to lift him up?]

Stop we must, otherwise the spirit of society is in jeopardy.

A rśi [sage] has said: Samamantreńa jáyate iti samájah [“Society is the collective movement of a group of individuals who have decided to move together towards a common goal”]. That is, whether people are



pápii or tápii [sinners or victims], thieves, criminals, or characterless individuals, they are so only superficially; internally they are filled with the potential for purity. The principal object of the sadvipras is to explore and bring this potentiality into play. They will accord human value to everyone without exception. Those who have done hateful crimes must be punished, but sadvipras will never hate them, or put an end to them by depriving them of food, because sadvipras are humanists. The pandits puffed up with vainglory could turn their attention to their books instead of attending on the ailing non-Hindu Haridas, but Chaitanya Mahaprabhu found it impossible to remain indifferent to him. He took Haridas in his arms and nursed him carefully, and thus showed respect to human value.

However, when the question of social responsibility arises, it must be considered with great care. Irresponsible people cannot be entrusted with social responsibility, because those who shoulder social responsibility will have to lead humanity on the path of development, and correct the ways of sinners. If they themselves are of evil mentality, it will not be possible for them to discharge their social responsibility. It has been said: "The collective body of those who are engaged in the concerted effort to bridge the gap between the first expression of morality and establishment in universal humanism is called society."⁽¹⁾ So social responsibility should be entrusted to those who are capable of discharging it creditably. If moralism is the starting-point of the journey of society, then those who are at its helm must be moralists. And since society aims to establish universalism, those

people must be universalists. And if the gap between moralism and universal humanism is to be bridged, spiritual sádhaná is a must, so those people must practise rigorous sádhaná. Their philosophy of life must be, "Morality is the base, sádhaná is the means, and life divine is the goal."

This great responsibility must never be entrusted to those who are themselves, criminals. Unless and until such people correct themselves, they will not be given any social value, though in no way will they be denied human value. At present social value is given importance, but those who are selected to discharge social responsibility do not possess the aforesaid qualities. They have occupied their posts on the strength of their money or on the basis of patronage, but this has not resulted in any collective welfare. That is why there is an instruction in our social scripture:

Do not be misled by anyone's tall talk. Judge merit by seeing the performance. Remember, whatever position one is in offers sufficient opportunity to work. One whose character is not in accordance with Yama-Niyama should not get opportunity [[to become]] a representative.... to [[vest]] an incompetent person with power means to push society towards destruction knowingly and deliberately. ("Society" in Caryacarya Part 2, 1999)

The sadvipras will install qualified persons in power, and the social order which will be evolved by virtue of their leadership will give due importance to one and all. In this new society based on Neohumanism, everyone will find their life worth living. All will regain their lost positions of honour. ●



Vaccines^{and} Well-Being

Power and Medicine During Transitional Eras

■ Sohail Inayatullah

"Due to the influence of superstitions, people at that time did not allow anything into their bodies through injection, so this science remained unappreciated".

Discontinuity and Health Transitions

Michel Foucault wrote how particular eras suddenly ended, and new regimes of knowledge emerged thereafter. He wished to understand the transition points – what changed to create a new episteme, a new way of seeing reality. These changes can be minor – the role of an artist or larger events, like a pandemic. It is not just that the world has changed as with COVID-19 but how to see the world too shifts. In this article, I argue we are undergoing a grand discontinuity. Similar transitions, discontinuities have emerged in health paradigms. Why did, for example, the ancient Ayurvedic system that focused on wholeness, on connection with nature, on body, mind, and spirit eventually give way to the Western, the allopathic. What happened? While in recent times one can argue it has been the rise of large health corporations (pharmaceuticals and vitamin companies) that is, profit and size. Earlier Shrii Sarkar argues it was for one very simple reason: the fear of needles. Writes Shrii Sarkar:

"Nowadays, in those cases where there is difficulty getting the desired effect by swallowing the medicine or ingesting it in some other way, or where the effect is



delayed, the system of introducing the medicine into the body through injection is widely prevalent. If anything is injected into the body through a needle it is called *súcikābharaṇa*. *Súcikābharaṇa* existed in Ayurveda in ancient times to a small extent, but this science could not advance much in those days, chiefly due to the influence of certain superstitions among the

people at that time. **They did not want to allow anything into their bodies through injection, so this science remained unappreciated.** Nowadays it is possible to save the patient's life with injections in the case of diseases that are difficult to cure or treat, or in the case of life-threatening disease. Thankfully, modern practitioners of Ayurveda and Homeopathy, willingly or

unwillingly, have accepted the use of needles and themselves use them.

Thus, the shift from Ayurveda to the Allopathic is partly explained by the fear of the novel, in this case, needles. There were however other factors as well. Shrii Sarkar argues that not just traditional medicine declined but the modernist aspects of Indian medicine too declined. They did so because of the hierarchy of caste. The study of dead bodies..."learning about the physical structure of the skeleton of the dead body" was seen as undesirable, as "lowly." Argues Shrii Sarkar: "This affected medical science. Surgery, especially, was much affected and because of this, all medical science was affected." (Shrii Sarkar, 2011: 8)

While Shrii Sarkar is thankful that today's complementary medicine practitioners include needles and western medicine, imagine a world, a future where they did not. We are already seeing weak signals of this amongst some communities (in the Western world amongst the spiritual and the white evangelical communities, argues where the benefits of modern medicine are rejected to some extent because of the fear of progress. Already we note with COVID-19, the unvaccinated are 29.2 times more likely to be hospitalized than the vaccinated. Indeed, in the USA,

it is now considered a pandemic of the unvaccinated. Given the conservative and extreme individualism of many wellness groups it is not a surprise that they are now linked to the neo-Nazi movement (con-spirituality). However, this may be a positive development for those engaged in progressive politics as the wellness movement is de-legitimized for its reactionary politics. However, yoga, meditation, fasting and other positive aspects of the spiritual movement may well become collateral damage. For Shrii Sarkar, while true progress is spiritual – beyond the physical and the mental – in the material world, it is science that is defining, "science is indispensable for human progress." He writes: "Those who criticize science in reality want to turn the onward current of the Ganges backwards towards its source. This totally contradicts the principles of dynamics. Such an endeavour betrays a negative mentality. In particular, "Medical science has helped people immensely in the past, continues to help them in the present and will continue to help them in the future. Medical and surgical developments have helped people to increase their longevity in the past and likewise continue to do so today." Indeed, Shrii Sarkar asserts that the inventor of penicillin (and

other technologies such as the airplane) should be seen as *rsis* (saints, sages) (Shrii Sarkar, 2021) – the glittering personalities of history. Of course, for Shrii Sarkar, this is the context of civilization i.e., purpose, inclusion, ethics – the greater good - leading the scientific process and not short term profits and gains. The latter must lead the former or there is cultural decline.

In contrast is the current anti-vaxxer conspiracy movement. For them, focused on purity of the body, most live in a world fearful of vaccines, mistrust of large pharmaceutical companies and health departments. Not surprisingly, they lack in scientific and social science literacy, and tragically are committed to Trumpism (and other anti-truth leaders). However, while they have some agency, they are also victims of late capitalism in that they often lack meaningful work (and have few prospects of the future) and are not trained in critical thinking. The challenge for those engaged in progressive politics and spiritual ethics is how we can begin to imagine a different future, where at least a small percent of the wellness-con-spirituality group are brought in from the fringe and play a part in progressive neo-humanist politics.

Imagine a Different Future

Imagine a different future. Ayurveda



and other traditions do not succumb to superstition and instead innovate, the integrate. They use needles to deliver medicine i.e., vaccinations are part of the arsenal of medicines that can be used. As one naturopath leader said: "Naturopathic medicine blends centuries old holistic healing with evidence-based medicine. We walk the line between conventional and holistic medicine and use the best of both worlds. I trust science, and vaccines have saved humanity from some horrific diseases." She is suggesting as Shrii Sarkar has argued to take a synthetic approach, that is, both/and instead of typical either/or dogmatic approach. The key for Shrii Sarkar is to ensure that the patient is first. He writes: "The object of the healing art is to cure a patient, both physically and mentally. So the main question is not to uphold any particular school of medical science; rather, the key task is the welfare of the patient."

But how do we know? This becomes the greater debate. Dada Dr. Shambushivananda, the Vice-Chancellor of Shrii Sarkar's Gurukul's Educational system has asserted that while Gurukul used different health systems – allopathic, naturopathic, homeopathic, ayurvedic – it is the allopathic that is the controlling faculty (Personal email, 31 August, 2021). What this means is that evidence as defined within scientific parameters – repeatable, double-blind, studies demonstrate causation – is required.

Aspects of the New Future

What would that world look like? First, it would be inclusive of all healing modalities. Second, the scientific method would be used to determine efficacy, with a full understanding that science itself will undergo paradigm changes as deeper layers of the mind become better understood. Third, vaccines would be used and continue to save hundreds of millions of lives. There would be as with a global right to food, shelter, education, and clothing, a global right to vaccination, to health. Vaccines



must be treated as global public goods.

Fourth, the social, political, and gendered causes of illness would be addressed. These include, for example, in the case of zoonotic diseases create wildlife buffer zones between humans and nature. Given that more diseases are likely to become prevalent from climate change, it would mean moving toward plant-based diets as much as possible so that climate change is mitigated.

This would also mean given the rise of non-communicable diseases, a move toward redesigning cities so individuals could walk more, that design enhances health. It would mean moving away from fossil fuels so pollutants would decrease. It would mean rethinking the working week so that individuals could exercise more and spend time with community: family and friends. Hospitals too would need to be transformed, some focused on acute care, but most becoming healing centres. Society would move from GDP as defining to Wellbeing as defining. Ultimately this would be a shift from a single bottom line to a quadruple bottom line: prosperity (increased standard of living for all), purpose (spirit and service), planet (nature, first), and people (inclusion). Thus, the goal in this future is to design health systems that benefit all.

Fifth, and this is critical. The nature of pharmaceutical companies would change. Following Shrii Sarkar's PROUT model, they would be run like large public sector organizations i.e., global platform cooperatives run and managed by medical scientists. We have a first version of that through the COVID-19 moon shot program. Write the leaders of this cooperative venture (Delft, 2021): "This experiment pulled together a spontaneous, open, global, Twitter-fuelled collaboration called the COVID Moonshot. Urgency and a commitment to working openly recruited more than 150 active participants, spanning a huge range of expertise and technology across academia, biotechnology, pharmaceuticals and more, all working without claiming intellectual property. It is a way of working that none of us realized was possible."

Sixth, in the very long run vaccines would be energized with microvita. While the science is not yet formulated, we can imagine a future where medicine is vibrated with sacred sound, with subtle emotions working at the viral level, that is instead of mind-in-technology as with artificial intelligence, consciousness-in-technology as with the microvita hypothesis. Writes Shrii Sarkar, "There will be revolutionary

changes in the fields of pharmacology and biotechnology. A particular object has its particular medicinal value... Intensive pharmacology research will reveal the amount of microvita required to produce particular kinds of medical effects, and accordingly a scientist will be able to evolve accurate and effective formulae for various medicines."

What Shrii Sarkar is hinting at - in the longer-term future - is personalized and precision medicine designed for the individual. Thus, vaccines and other medicine will be targeted, thereby reducing the side effects suffered by many.

Certainly, microvita medicine is outside of today's dominant scientific paradigm. One way to make it intelligible, how I understand it, is to see it as activating the placebo response. This entails seeing placebo not as false but as an active ingredient in health (and nocebo in illness). With placebo, the receiver activates his/her brain/mind to help create the best possible reactions from the intervention. The person expects healing. This can occur through a contact with a medical professional where they feel listened to, heard, connected with and as well when the belief emotional system is active. Ted Kaptchuk, head of Harvard's Medical School Program in Placebo Studies and the Therapeutic Encounter, argues that the "placebo effect is a result of the complex conscious and no conscious processes embedded in the practitioner-patient relationship. (Greenberg, 2018).

Microvita, however, can be positive and negative. In the medical world, the approximation of this is nocebo. "Essentially, the nocebo effect means if a patient is worried about a treatment regime, poor results are likely. If you emphasize negative side-effects, you're more likely to get them." This works because of the power of the brain/mind to imagine reality. The goal is to use placebo to enhance wellbeing and ensure anxiety and fear are not enhanced through the

nocebo effect.

In Shrii Sarkar's language, one goes deeper into the layers of the mind - the kosas. Vaccines work at the body level of the mind - the first layer. Placebo and other modalities work at deeper levels to produce results. Each level is important, as we as humans exist at all levels. At deeper levels, imagination can be used to heal - to connect with nature, selves, and spirit - instead of being isolated or controlled for at the more superficial level of the body, as in traditional science.

Conclusion - The Great Discontinuity

Like many others, I am surprised at how quickly the New Age movement - focused on wellness, inner growth, self-actualization, indeed, even enlightenment - has aligned itself with Trump, Neo-Nazi and nationalistic and conspiracy movements and others that seek to blame the weak and the vulnerable for our challenges today. At a macro level, we know it is not just about the lack of critical thinking (even though it is certainly a critical variable). This is largely, returning to our opening quote on discontinuities, about a shift in eras.

In the ancient era, reality was tribal, and magical (the worker and warrior eras). Purity was foundational - other races, tribes,

were dangerous. Herbs from nature were seen as the most important aspects of healing. The modern era removed nature as well as captured nature - used it for medicine - and technological driven medical systems became dominant (the intellectual and the capitalist). This has led to dramatic increases in health as access to health, antibiotics and vaccinations as well as sanitation have become critical. And as we well know, culture can become left behind in this transition - the hospital can become cold, the surgeon can lose his humanity as technological fixes dominate. The views of the patient are not listened to. Instead of a system shift, we search for the silver medical bullet. This especially becomes an issue in transitional periods when new paradigms emerge and there is a loss of trust in old systems. Fear of this changing world - fear of the loss of jobs, fear of other cultures, fear of novelty - create the conditions for conspiracy theories.

Shrii Sarkar offers us ways out. These are seeing reality at many layers: as a body, mind, layers of mind, and pure consciousness. It is a both/and approach, using modern medicine and going deeper toward other modalities, going inwards. And it is about ensuring inclusion, that all have the right to health, education, shelter, and education. In this transition to the Age of Microvita, both the purity of the tribalists and siloed world of the modernists are challenged, as the new world emerges. Yet as Shrii Sarkar has warned over and over, this transition will lead to greater polarization best expressed by the words of Gramsci: "The crisis consists precisely in the fact that the old is dying and the new cannot be born; in this interregnum a great variety of morbid symptoms appear." Even if we can see the global system emerging, the morbid symptoms are overwhelming: COVID-19, con-spirituality, the anti-vaxxer movement, to mention three. All three confront us with the world we do not want, so we can create the world we do. ●



The term *dharma* signifies the inherent and fundamental characteristics of an entity, that is, the nature of a thing. The dharma of an eagle is to soar, of an athlete to compete, of a warrior to protect. Human dharma has three aspects: physical, psycho-spiritual, and psycho-social.

Our *physical dharma* is comprised of our basic biological functions of sleep, hunger and thirst, procreative urge, and fight-or-flight survival response. While we have this physical aspect of our nature in common with other animal species, our *psycho-spiritual dharma* is uniquely human. It includes three characteristically human expressions which advance our spiritual attainment. There are: acting selflessly for the welfare of others, expanding the mind and liberating it from ignorance, and living in attunement with divine intention.

While the purpose of our physical dharma is to assure our survival, the purpose of our psycho-spiritual dharma is self-realization. The expression of our divine characteristics is just as basic to our human nature as are eating, sleeping and procreating. Without the expression of this psycho-spiritual dharma, our humanness cannot be experienced in its full and proper sense.

Individual Prana Dharma

The third aspect of human dharma is psycho-social in nature. It involves the expression of our psyches within a social context. This aspect of our nature is termed *prana dharma*. *Prana* means vital force, so prana dharma is that expression of individual identity which gives vitality to one's mental existence. The lack of a proper sense of identity deprives individuals of the force of personality needed to function in a

Prana Dharma

Ravi Logan

The principal objective of any progressive philosophy should be to nurture the development of well-integrated human personalities.



healthy manner in the social world. People who lack prana dharma can become directionless, develop mental complexes, or suffer loss of mental vitality.

It is just as important to express our personal and social identities as it is to express our biological and

spiritual natures. With the full expression of prana dharma we can feel aligned with our inner being, in harmony with life around us, and aware of our social purpose. Without the healthy development of personality, it becomes difficult to develop spiritually, just as it is

difficult to pursue spirituality if we are deprived of basic physical necessities.

Collective Prana Dharma

Society depends upon the mental vitality of its members. That is, it depends on the collective expression of prana dharma. Collective prana dharma arises from the unique social, cultural and psychological expressions and outlooks of a group of people living within a particular geographical, historical and cultural setting. It is the expression of the distinguishing traits and attitudes possessed by a nationality, ethnic group, or subculture. The prana dharma of Native Americans, for example, includes their valuing of honor, their reverence for nature, and their tribal living. The Japanese, by nature, are industrious, refined in manners, and respectful towards elders.

Collective prana dharma acts to

through myths, media, family influences, social customs, ceremonies, religion, etc.

Deprivation of Prana Dharma

Just as the loss of individual prana dharma, of personal identity, is destructive to the vital expression of individual personality, so also is the suppression of collective prana dharma, of cultural identity, detrimental to social development. Suppression of culture can be even more destructive than oppression by political tyranny. Where there is only the repression of the military enforcing a people's colonization, there at least the people's vital force remains intact, and spirited struggle for liberation is an ever-present possibility. But people deprived of their collective prana dharma will fatalistically accept their subjugation. Unless their vital force can get renewed through reaffirming their cultural identity, their capacity

bondage time and again.

The people of the Indian subcontinent were also subjected to repeated conquests. They were subjugated by Aryans from Central Asia, the Greeks under Alexander the Great, the Moghuls out of Asia Minor, and finally by the British. Of these conquests, the imperial rule by the British was particularly difficult to overcome. The principal reason for this was that the British undermined the Indian prana dharma. They accomplished this mainly by educating the elite of Indian society in the British schooling system, imbuing them with a Western outlook. This outlook was analytical, rational, and material in nature; and was incompatible with the intuitive, subjective, and spiritual outlook of the Indian personality. India's leaders came to emulate the mental approach of the West and to reject their own prana dharma.



shape a people's particular mental outlook, determine their ways of social behavior, and imbue in them sustaining values and worldviews. A social identity and a characteristic outlook get imparted to members of a cultural unit through processes of socialization and education –

for resistance cannot be asserted.

Collective prana dharma has played a vital role in many struggles for ethnic liberation. The Jews, for example, were conquered on several occasions, but they always maintained a strong cultural identity which helped deliver them from

It was when visionary personalities such as Swami Vivekananda, Ram Mohan Roy and Rabindranath Tagore revived the Indian people's pride in their spiritual and cultural heritage. With this rejuvenation of their prana dharma, the Indian people's struggle

for independence from the British was taken up in earnest.

The culture of North America's indigenous people was destroyed in a manner similar to that used by the British in India. Native peoples were forced off their homelands and onto reservations. Their ancient spiritual beliefs were undermined. And they were forced to send their children to government schools, to be socialized into the cultural ways of American society. It was this cultural genocide, more than the military massacres and the germ warfare, which broke the spirit of the native peoples. But a subterranean current of their heritage survived through their ceremonies and the memories of a few elders and shamans. Eventually, Native American prana dharma reemerged in the 1960s and inspired a new generation to identify with traditional ways and to take up an active struggle for their sovereignty and dignity.

Aspirations for freedom cannot readily take hold in a people's mind without their first possessing pride of cultural identity. Che Guevara was hampered in his guerrilla campaign in Bolivia because the Andean Indians – whom he had counted on for a base of popular support – had lost much of the proud spirit of their Incan ancestors. Due to the onslaughts of Hispanic culture they had a defeatist mentality which inhibited them from supporting Che's struggle against exploitation.

The people in industrial countries would be in a better position to forcefully challenge the exploitation, corruption and environmental destructiveness of corporate capitalism if they possessed more vitality from their prana dharma. Moral values and psychic dynamism have been eroded by the mass culture propagated by the media and other institutions of socialization. Immersed in this commercially driven culture, people's psychic vigor gets weakened, making it difficult for them to envision and pursue an exploitation-free, healthy society. ●



Adjusting Ideology to Prana Dharma

Social reformers should understand that healthy cultural identity is essential if a people are to express social dynamism and unleash their creative spirit.

Communist regimes frequently failed to support collective prana dharma. Marxists claimed to possess a progressive ideology and proclaimed themselves the vanguard force championing oppressed people's aspirations for liberation. But the approach they typically took towards ethnic identity and autonomy undermined their claim to being a force for human liberation. While Marxists did succeed at times in overthrowing exploitative regimes, the governments they established had atrocious records with respect to protecting and supporting ethnic diversity. In many instances they forcibly suppressed people's religious and cultural institutions. This suppression went far beyond what was necessary to root out antisocial and reactionary elements. Ethnic and cultural sovereignty was the true target of this repression. Communist promises of a new, humanistic social order were drowned in the blood and tears of the countless Armenians, Lithuanians, Tibetans, Slovenians, and Jews who dared assert their cultural identities.

Progressive social movements should adopt a much different approach to ethnic culture than that taken by most communist regimes. A principal objective of any progressive philosophy or movement should be to nurture the development of well-integrated human personalities. In pursuing this objective, the diverse expressions of human culture must be accepted and valued, and indigenous culture must be given scope for expression.

Of course, the right to cultural expression cannot be absolute. There may be occasional need to discourage or check detrimental expressions of a people's culture, such as when those expressions of culture support bigotry, patriarchy, or ecological destruction. Where this occurs, every effort should be made to replace harmful customs with humanistic values and practices. If new, humanistic values are instilled, the vital force of personality will not get diminished but will be strengthened.

In shifting the expression of a people's prana dharma towards humanism, force should be avoided. Forced change will only be resisted. The best approach is to encourage people to develop spiritually, that is, to nurture their psycho-spiritual dharma. Pursuit of spiritual truth will dislodge narrow, dogmatic outlooks and replace them with magnanimous and universal views.

When a people's prana dharma is compatible with psycho-spiritual dharma, they will naturally give expression to their deepest aspirations. They will possess a powerful sense of collective identity, one that has capacity to sustain and nurture their deepest longings. ●

After World War II, the Green Revolution (GR) was introduced to increase food grains and use new management technique. To increase agricultural product/ food grains worldwide in developing countries by using artificial fertilizers, pesticides and crop varieties. Let there remain no iota of doubt that it was due to GR the production of food was increased.

Before the Green Revolution, traditional farming methods were based on profound respect for life. Farmers planted different crops every year. No pesticides were needed since insects attracted to one crop would disappear with the next. The traditional farming practices of ecological farming changed drastically, when farmers switched from organic to synthetic fertilizers and pesticides which opened vast



Repercussions of the So-called 'GREEN REVOLUTION'

■ ■ Narendra Rajpurohit

*Before the Green Revolution, Traditional farming methods
were based on profound respect for life.*

markets for the petrochemical's companies. These synthetics fertilizers combine the three essential elements: Nitrogen, phosphorus and potassium. Nitrogen was used to make explosives during World War II. When the war was over, the chemical companies had large surpluses of Nitrogen. They then manufactured fertilizers and promoted heavily to the farmers. There were also large quantity of

war surplus DDT manufactured into pesticides developed from world war II nerve gases. Thousands of farmers began to use these chemical fertilizers, which became status symbols for progressive farmers and replaced the old organic method. The Petrochemical industry became a multi-billion-dollar business. The new era of chemical farming was hailed as the 'Green Revolution.'

Due to this Green Revolution, the world's farmers started using

massive amounts of chemical fertilizers and potent chemical pesticides killing soil bacteria and harming the natural nitrogen fixation process for years to come. As a result, crops are losing their ability to take up nutrients from the soil and becoming more and more addicted to synthetic chemicals.

Within decades of the green revolution, farmers used five times as much chemical fertilizers to produce same amount of food

grains. Further they had to switch from beneficial cycle of multiple crops to a single profitable crop and controlling weeds and pests with chemicals, thus resulting in significant losses of genetic variety in the fields and consequently, high risks of large areas being destroyed by a single pandemic pest.

Fragile plants needed more and more insecticide to ward off insects. Moreover each generation of insects has more resistance than the last that become immune to the chemicals so more and more pesticides sprayed every year. In India, the fertilizer uses has averaged at around 500 Lakh Metric Tons (LMT) per year in the last 10 years.

The Green Revolution led to significant increases in agricultural output, supporting the overall Indian economy. First, it was introduced in Punjab state of India. A high amount of synthetic fertilizers and pesticides was used by farmers. No doubt productions were increased but side

by side give the terrifying product in terms of several health disorders. Cancer cases are increased. The Malwa region of Punjab is also known as the **Cancer belt**. Besides other types of cancer, breast cancer is most common amongst the women.

Bikaner (Rajasthan, India) has a cancer hospital. Every day around 60 to 100 cancer patients travel to Bikaner by passenger train. All patients visit Acharya Tulsi Prince Bijoy Singh Memorial Hospital, Regional Cancer Hospital and Research Centre.

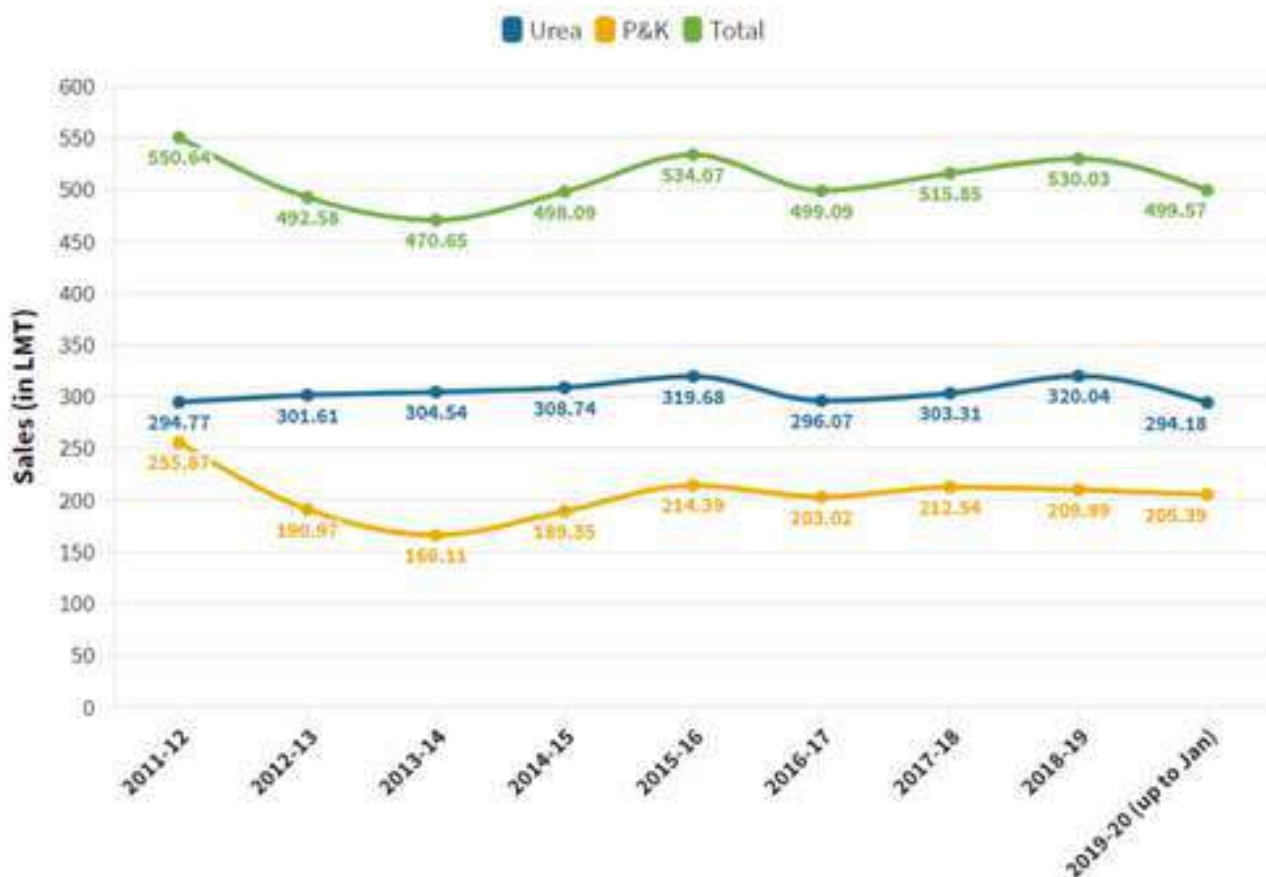
Like many hospitals in Punjab, it is covered for benefits under the Mukhya Mantri Punjab Cancer Rahat Kosh Scheme. It is hard to avail of the cash incentives under the said scheme. Poor are always neglected in the Government hospitals. Cancer cases have increased overall in the world after the Green revolution. There is a ban on using certain hazardous

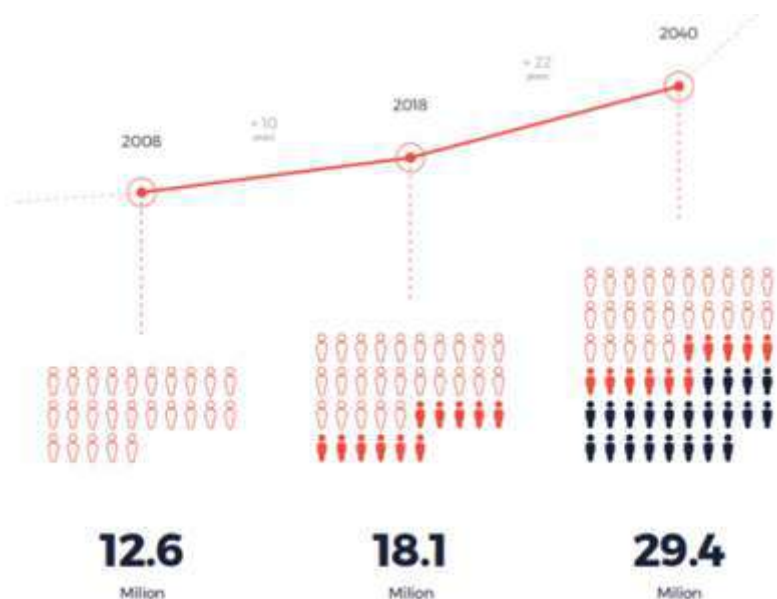
pesticides, but people/farmers are still using. There is an intense need to provide alternatives and awareness to farmers to improve their crop yields without using synthetic pesticides.

Excessive use of fertilizers and pesticides has caused large quantities of chemicals to leach into ground water or drain into rivers and lakes, poisoning our water supply. Due to the inculcation of the green revolution strategy the overuse of ground water through tube well irrigation has led to a vicious cycle of chemical agricultural environmental degradation, increasing social unrest. Accordingly, overuse of ground water through tube well water levels in the earth is going down. It will result in Haryana and Punjab (India) facing the threat of desertification in coming decades.

Pesticides also increased malnutrition in the rural areas, where people can no longer obtain a

National Total Fertilizer Consumption (Lok Sabha, March 2020)





balanced diet from locally grown foods. This high-tech agriculture turned out to be not efficient at all. The drawbacks for quickly expanding land for cultivation are deforestation, consumption of biodiversity, ecological imbalance and bringing down of ground water

table. Farmers who use chemical fertilizers have one of the highest cancer rates in the world. Pesticides are a serious hazard for farmers and their families. Eating food from depleted soils reduces our disease resistance. Thus people are dying from infections that never existed

before and suffering from diseases like arthritis, diabetes, Parkinson's, weak heart and cancer.

The excessive use of chemical fertilizers and pesticides has destroyed the natural balance of the soil and produced poisonous chemical substances in our food and has diminishing returns, increasing farmer's poverty, pollution of underground water, the salinity of underground water, water logging, growing human diseases, global warming. Yet agribusiness, largely owned by the petrochemical industry, has made an enormous profit. Farmers throughout the world today are confused, helpless and angry. They seek a viable alternative that will benefit all the people, not only a few commercial interests. That alternative is a truly New agricultural strategy based on Shrii P.R.Sarkar's Progressive Utilization Theory (PROUT). Progressive utilization of earth, water, plants, animals; and human effort will create prosperity that will ensure health and happiness for all. ●

The green revolution has an entirely different meaning to most people in the affluent nations of the privileged world than to those in the developing nations of the forgotten world.

— Norman Borlaug —

Narrowness in Democracy

The Curse of Frequent Elections

Prof RP Singh

Narrowness not only violates humanity but also weakens the system in every way

Assembly elections will be held in five states in India soon despite the fear of the third wave of covid with delta, omicron and their dreadful combination. Many things affect the system by being interconnected. What it is today? The government talks about the poor to get votes and what does it do to get votes? Earlier, the ruling political parties used to organize loot through leaders by using them as brokers, and now companies are being used as brokers, corruption has been corporatised and legalized. Companies first raise the prices of essential commodities and put the profit surplus in their coffers, and then on some occasions, the price is announced to be reduced on some pretext. The loot is still going on.

A clear example of this is seen as the selfish aggression of the bureaucracy. Look at the Indian universities. Posts ranging from Vice-Chancellor to ordinary teachers and employees are being sold at hefty prices. Donkeys are being introduced as horses under the guise of ideology or money. These donkeys impose their whims on the institution as their wisdom. In the name of quality, they force their unilateral thinking first and then withdraw it when there is more pressure. What is all this? This



example of universities also applies to other government, semi-government and social institutions.

All these things are weakening the system. Narrowness not only violates humanity but also weakens the system in every way. Narrowness cannot be nurtured based on cultural or natural diversity. Today, China is dominating every region. China is three times more than India, but we soft pedal its transgressions at our borders. We haven't successfully landed our Rover on the Moon until

now. At the same time China has landed its rover on the Mars successfully. China and Russia are far ahead and they will dominate within their allies. In contrast we weaken ourselves by indulging in dogma and ritualism over petty issues. What's the way? To understand, it is necessary to look at certain things.

Before 1950, Britain occupied half the world by utter cleverness. Britain easily captured India just through a company—the East India Company, and same Britain

remains strong with the support of the US and Russia. By adopting open thoughts and science and technology, the United States reduced its inertia and came to the forefront through the so-called free market and owned 40% of the world's wealth. But now, pushing it back, China has come out at the forefront of science, technology and discipline despite communist obscurantism, owning one-third of the world's wealth. It has become the most powerful today in alliance with Russia and Muslim countries. India is weakening itself in fighting at the intellectual and military level. It is natural for them to dominate the world stage by loosening their systemic rigidities. At the same time the United States and its allies are under the illusion of treating mobocracy as democracy, capitalism as a free economy, dogma as *dharma*, autocratic thinking as free thinking. India can get rid of narrowness and outdo them.

What's the way for us? We have tied our hands and feet to the fetters of sentimental and materialist dogmas for the last thirteen hundred years. How to move forward! It is not difficult for us to be free from capitalist and communist inertia. But one has to be free from caste and communal bondage also. Legal reforms have also made it much easier to ensure [as detailed in February 2021 issue of PROUT, p.20 ('Replace Caste-Religious Diversity by Geo-Cultural Diversity')].

We can learn from the experience of Meiji Restoration in Japan in which the then prevalent system of four-castes, outcastes and slavery (copied in earlier times from Indian society in addition to Buddhism) were rooted out. The local forces of Daimo (vipra) and Samurai (warrior) were crushed with the help of the modern army organized at the initiative and support of the USA under Commodore Matthew C. Perry. It was done along with a whole set of comprehensive reforms during 1860s under the leadership of Emperor Meiji.

But even a strong government lacks political will in this direction.



The commitment of an ideology with dogma is also a big hurdle. What is the situation today? Under the guise of history and culture, our greed and inefficiency are being concealed, if history is not sufficient, then myths are being presented as history.

In the 75 years since political independence, we could not free ourselves from the inertia of caste and creed, but instead chose leaders who were never serious about eliminating caste and creed. On the other hand, our neighbours, China and Russia, have moved a long way freeing themselves from these shackles. But we can not do that; we have never been serious about it. This weakness is going to be very costly for India. Whether you are a world guru or a world leader, don't forget that if there was ever a great war for the Mahabharata, its actual arena was India.

A system has to be ensured that people should refrain from remembering whether they are Muslims or Christians, Hindus or Sikhs, Buddhists or Jains and forget that they are of high caste or low caste, backward or forward. The cynical ideologies to convert and colour the whole world into Islam or Christianity or something else must be busted and mixed with local cultures. Only then will this country

stand firm and stand together in front of the world and lead the world successfully in getting rid of inefficiency and terrorism. Indeed, it is challenging to get rid of ethnic and communal inertia. But by not doing so, we will endanger the country's existence and the world's largest population in the times to come—it is not a prophecy, it is estimation.

Afghanistan is a lesson for the world. If dogma is not eliminated, it can become a source of ruin for India and world wide. Today, elections in India's democracy have become a medium of livelihood and enjoyment for politicians over the years. We have to ensure that political elections are directly conducted only at the level of samaj or state units; the rest of all political elections should be conducted by select-election voting/ appointment through representatives at panchayat, district or national level. It will also enable us to discipline the regulatory democratic system and avoid the wastage of resources and time in keeping politicians employed for the whole year. Elections in socio-cultural and economic units such as educational institutions, cooperative institutions, etc., at various levels from time to time, is a different issue. ●

AJIT DOVAL'S

Doval thinks India is still a colonial monarchy, where people are subjects, and not a democracy, where they are citizens.

Understanding of the Constitution, Civil Society is Flawed

MG Devasahayam

Ajit Doval, India's National Security Advisor of the Union Cabinet Minister rank and I, took the oath of allegiance to the Constitution of India on the same day — 3/4 July 1968 — at the salubrious campus of the National Academy of Administration, Mussoorie. On that day, Doval entered the Indian Police Service and me the Indian Administrative Service, both All India Services covenanted in Article 312 of the Constitution. As I have written earlier, standing by one's oath is a matter of honour. When I found it difficult to adhere to my oath, I

bowed out of IAS way back in 1985 and, technically, was no longer bound by the oath. But Doval today is a top civil leader in the country for whom the oath still holds good.

Actually, it was the second time I was taking the oath, the first being my commissioning in the Indian Army on the Republic Day of 1964: "I, do swear in the name of God that I will bear true faith and allegiance to the Constitution of India as by law established and that I will honestly and faithfully serve in the regular Army of the Union of India and go wherever ordered by land, sea or air, and that I will

observe and obey all commands of the President of the Union of India and the commands of any officer set over me even to the peril of my life."

I did stand by this oath and, during the short span that I was in the olive-green uniform, participated in all three operations, which an Infantry Officer would have done in his entire career — war in the Thar desert (1965), counter-insurgency in the Nagaland jungles and aid to civil authority in Assam and Tamil Nadu plains. In the first we treated the enemy as the enemy; in the second, we dealt with the underground Nagas as misguided





hostiles, and in the third, we cherished civil society as our own that needed to be protected. Never could we imagine this bizarre doctrine: “The new frontiers of war, what you call the fourth-generation warfare, is the civil society.”

Doval's Three-pronged Military Philosophy

A few months before Doval became NSA, he came out with this profound philosophy: “You know, we engage [one's] enemy in three modes. One is a defensive mode. That is, you see what the *chaukidars* and *chaprassies* do, i.e., to prevent somebody from coming in. One is defensive-offensive. To defend ourselves, we go to the place from where the offence is coming. We are now in defensive mode.... The last mode is called offensive mode.” The dictum “in the game of power, the ultimate justice lies with the one who is strong,” was the hallmark of Doval's 'military doctrine' to be applied to Kashmir. A social activist and author Harsh Mander said that “under this doctrine, no weapon or strategy of offence is out of bounds – bullets, pellet guns, human shields – even if these outrage international and national legal and moral codes. Victory can only be assured by military might. The only objective is

to win by any means. Even if blood flows, if children are felled or blinded, if mothers weep, if liberals are outraged, if people do not vote — it does not matter. The State has to prevail by more and more military force, even over its own people.”

Instead of such heady concoctions, national security should be dealt with under a well-thought-of and defined doctrine — a set of national principles. It must act as a statement of government policy that takes into account social, economic and political spheres of the country like national security threats, military, public consensus, demands for development, etc. Such documents must guide leaders to make appropriate domestic and foreign policy decisions. Sadly, India has no such doctrine.

Though there is a National Security Council, presided over by Prime Minister Narendra Modi, a Strategic Policy Group, and the National Security Advisory Board, the NSA is the kingpin of India's security structure. The office is not backed by any legislative provisions nor has parliamentary sanctions. So, there is a lot of power being exercised by this office without any oversight or responsibility. Only the concerned ministers and secretaries remain responsible and answerable

to Parliament in Committees (secretaries) or the House (ministers). Because of this defect and the concomitant decline of formal arrangements that the structure appears to be ad hoc, arbitrary and, almost always, autocratic. Since there is no policy or doctrine to adhere to, the NSA can propound whatever he wants and call it national security. It is bizarre and not in consonance with democratic principles.

According to eminent lawyer AG Noorani, one of the key pillars of the Doval doctrine is “the irrelevance of morality”. This is what he wrote: “Doval sought to explain the dilemma one faces between 'individual morality' and the 'value system of the state'. The State is necessary. 'If it is necessary, protecting itself will be its supreme role. Individual morality cannot be inflicted on the larger interest of society. The nation will have to take recourse to all means to protect itself. And in this, it cannot afford to subjugate what is in its long-term interest.”

A New Civil Society Doctrine

Doval's new civil society doctrine needs to be looked at in this morality compass. Addressing the fresh police officers during the passing-out parade at the Police Academy in

Hyderabad on 11 November, he said: "The new frontiers of war, what you call the fourth-generation warfare, is the civil society. Wars have ceased to become an effective instrument for achieving their political or military objectives. They are too expensive and unaffordable, and, at the same time, there is an uncertainty about their outcomes. But it is the civil society, that can be subverted, that can be suborned, that can be divided, that can be manipulated to hurt the interests of a nation. And you are there to see that they stand fully protected." And he then dropped a rare pearl of wisdom: "Quintessence of democracy does not lie in the ballot box. It lies in the laws which are made by the people who are elected through these ballot boxes." For Doval, the State is paramount and not the people.

These statements mean that Doval has a different understanding of the Constitution, democracy and civil society. He seems to think that India is still a colonial monarchy,

where people are subjects, and not a democracy wherein they are citizens. Our Constitution opens with the words "We the People" and democracy is defined as a society where citizens are sovereign and command the State. There is an ocean of difference between 'subject' and 'citizen.' 'Subject' is one who is placed under the authority or control of a monarch or government, whereas 'citizen' is one entitled to the rights and privileges of a free man. While it is the duty of a 'subject' to obey the government, it is the right of a 'citizen' to command the State because they form that government by exercising the electoral franchise. In short, democracy in essence is 'people's power' and not 'State power.'

There is a lot of confusion about the definition of 'civil society'. The World Bank has attempted one: "Civil society... refers to a wide array of organizations: community groups, non-governmental organizations, labour unions,

indigenous groups, charitable organizations, faith-based organizations, professional associations, and foundations." However in my view, this is not complete because these are only the 'elements' of civil society like Parliament and State legislatures described as the 'elements' of the electorate.

The real definition of civil society would be the entire people of India, who have the Constitutional privilege of claiming fundamental rights (Articles 32 and 226) except those in the Armed Forces, whose constitutional rights are restricted. Incidentally, the millions of protesting farmers, who forced the repeal of the farm laws, are all a part of civil society. How then, can Doval ask the young police officers to consider "We the People" as the enemy and wage war against them? ●

The author is a retired IAS officer and chairman of People-First. He also served in the Indian Army.

Everyone has the right to physical, mental and spiritual development. But all constitutions have been written in such a way that they do not ensure the all-round welfare of all citizens. A constitution should be fair and just. The least bias on the part of the framers towards any particular ethnic, linguistic or religious group may undermine the unity and solidarity of the concerning country and thus disturb the peace and prosperity of the society as a whole.

Judged from this perspective some of the defects of the Indian constitution are easily discernible. India should have a new constitution to establish unity in diversity in a multilingual, multi-social and multi-national country. While drafting the constitution of a country the framers should keep in mind the population structure of the concerning country. The population of India is a blended population of the Austric, Mongolian, Negroid and Aryan races. But the Indian constitution, due to inherent defects, has not helped establish social amity, cultural legacy, equality and unity among these races. As a result fissiparous tendencies have developed in the country.

- Shrii Prabhat Ranjan Sarkar

'We are Scared to Even Raise Our Voice': Delhi Sewer Workers Tell Roundtable



A roundtable attended by more than 100 sewer workers in Delhi, saw sharp voices against the contract system, poor wages and lack of any social benefits. Organised by the Dalit Adivasi Shakti Adhikar Manch (DASAM), which has refused to reveal the identity of the sewer workers who spoke on the occasion for fear of retaliation from the authorities, saw workers complain that have been working for more than ten years, hoping that someday they would be made permanent.

Said a sewer worker, "We earn less than the minimum wage provided by the government and do not receive any benefits from the government", adding, "If someone in our family gets sick, we have nowhere to go for treatment. We are deprived of the Employees' State Insurance (ESI) and the Provident Fund (PF), which are basic facilities."

Another worker said, "The contractor wages for only four months, though they are hired for six months", adding, "We have to do odd jobs to sustain ourselves. After one contract ends, we have to worry if we would be hired again or not." Yet another worker said, "We are scared to even raise our voice against any injustice either by the contractor or the neighborhood we work in. A constant threat of losing our job looms on our heads. Injuries while opening the sewer is so common that we do not even count it as an injury, and after such injuries, we are left on our own to treat them."

Addressing the sewer workers, Ashok Kumar, a senior DASAM activist, spoke about the exploitative contractual system, pointing out, "DASAM had submitted a presentation in front of MLAs of Delhi for contractual sewer workers and urged them to raise their issues in Parliament", regretting, however, nothing has happened thereafter.

Citing a survey conducted on socio-economic and working conditions of contractual sewer workers, he said, "The contractual workers receive no work permits or ID cards, which further adds to their problems, especially in the case of accident or death." As a result, they have to "struggle to prove the worker died while engaged in sewer work."

Noted Ena Zafar, another senior DASAM activist, said that, although outlawed, sewer workers face untouchability. Even when a worker asks for water from some household, he or she is outright denied or asked to "take away the bottle."



Virender Goudh, president, Municipal Workers spoke about the issues workers and unions have to face while getting minimum wage approval. The announced benefit of minimum wage has not reached the workers. Workers continue to receive money below minimum wages as their another leader, the contractor, takes over whatever amount is added.

Shashi Raj, deputy convenor, said that despite the slight engagement of people in the sewer work from some other castes, majority of workers belong to the Dalit community, which is historically oppressed and is still being oppressed. Workers are crying for basic facility for risking their lives, but the authorities have refused to listen to them. ●

Farmers Facing Severe Viability Crisis

If the farmers of Bihar receive MSP, then such farmers and labourers may not migrate to Punjab and Haryana.

■ Dr. Vidyarthi Vikas, Vjay Paul

The importance of agriculture can be gauged from Jawaharlal Nehru's statement that "everything can wait, but not agriculture." In most cases, farmers are unaware of institutional practices; are vulnerable, resource-poor, lack in-house professionals and are relying on local intermediaries. This concept has neither a historical nor practical basis. It is a fact that real prices of

agricultural produce have been decreased over time (Chand 2019, Newton 2020). Farmers are facing a severe viability crisis. The resulting indebtedness of petty producers often degenerates into an acute condition of debt-trap which has led to more than 300,000 suicides of farmers in the last two decades in India (Rupakula 2016).

The APMC Act brought radical changes and significant

improvement in almost all aspects of marketing of farm produce (Acharya 2004), where a good number of irregularities have arisen in the time being that need reforms (Singh and Bhogal 2016). In the absence of APMC, the farmers in Bihar resorted to distress sale whereas farmers in Punjab, with the APMC intact, were able to sell at MSP price. The whole country saw that amid the COVID-19 pandemic,



it was agriculture and the farmers who ensured food security and strength. Just imagine, if India's agriculture was destroyed, who could save the country between the pandemic and the 2008 recession?

The Union Budget (2018-19) has ensured "minimum 50% profits over the cost of production (C2+50%) (a recommendation of the M S Swaminathan-headed National Commission on Farmers) and at the same time 22,000 haats for small and marginal farmers for direct selling. These haats will be exempted from APMC Act while Section 26(2) (viii) of the APMC Act ensures MSP to the farmers. Progress of the rural haats is still under question.

According to John Newton, Chief Economist of the American Agriculture Farm Bureau, since the 1960s there has been a steady decline in crop prices in the US. 85% of farmers in America are indebted, suicides are increasing, and farmers are leaving agriculture because in America and other developed countries, agriculture is controlled and regulated by the market. Amid a crisis—COVID19, three ordinances were brought against the interests of agrarian structure and the general public. The structure of the ordinance was such that it can be called "of the corporate, for the corporate, and by the corporate".



Section 2 of The Farmers Empowerment and Protection Ordinance defines that "person" denotes "company" and "agricultural product" denotes "processed food". This idea was already uprooted on the consultation of Contract Farming Act since 2014-15 when Professor T Haque, chairman, Land Policy Cell, NITI Aayog visited Patna to discuss it. Haque at the A N Sinha Institute Social Studies, Patna discussed the Model of Contract Farming Act during his visit. The institute put its concern during discussion. It is now clear that the present government wants to hand over the agricultural land to the corporate through contract farming with other public entities.

It is worth noting that

migration is more in Bihar as the APMC Act has not been implemented in the state since 2006 along with other initiatives, which ensure MSP to farmers. This has led to a distress sale. In Bihar, middlemen buy wheat, rice, maize, pulses, and oilseeds at low prices and sell it in Punjab at a high price. In Nalanda district of the state of Bihar, in 2020, farmers resorted to distress sale of maize at Rs.900-1100 per quintal (qtl.) while MSP was Rs.1850/qtl., which led to a loss of around Rs.750 to Rs.950/ qtl to the respective farmers. Meanwhile, the MSP of moong was Rs.7196/ qtl. while the farmers of Bihar had distress sale at Rs. 6500/ qtl. Similarly, the MSP of paddy was Rs. 1815/ qtl. last year, while the farmers had to sell Rs. 1600/ qtl. The farmers of Bihar got only 1800/ qtl. of wheat whereas MSP was Rs. 1975/ qtl. After all, who is responsible for these?

Existing practices of PACS (Primary Agriculture Credit Society) is not in favour of farmers. Farmers of Bihar hardly know that the government of India announces annual Minimum Support Price (MSP) for 23 agricultural produce —7 cereals (paddy, wheat, maize, bajra, jowar, ragi and barley), 5 pulses (chana, arhar/tur, urad, moong and masoor), 7 oilseeds (rapeseed-mustard, groundnut, soyabean, sunflower, sesamum, safflower and niger seed) and 4 commercial crops (cotton,



sugarcane, copra and raw jute) — based on the CACP's recommendations.

If the farmers of Bihar receive MSP, then such farmers and labourers may not migrate to Punjab and Haryana. Farmers of Bihar would have been more prosperous than at present, if MSP was ensured.

The Essential Commodities (Amendment) Ordinance 2020 says that it will increase competitiveness in agriculture and enhance farmers' income while protecting the interests of farmers. And at the same time, it also says that any person who owns a PAN Card can hoard as much grain as he wants.

It is a contradictory clause, that the middlemen/traders can hoard the food grains and the income of the farmers will increase. On the contrary, at the time of crop cutting, the traders will pour the grains in the market to deflate the prices and buy the grains from the farmers at cheap prices. And after that the same will be sold at higher prices. Food

inflation will be increased and completely controlled by the corporate in India. Section 3 of the Essential Commodities Act, 1955 has explicit provisions to control the hoarding of agricultural produce in favour of farmers and consumers.

The second ordinance promotes contract/corporate farming, that a farmer may enter into a written farming agreement for five years or more in respect of any farming produce and such agreement may ensure supply of such produce, including the time of supply, quality, grade, standards, price, and other matters if described. A good number of articles have already suggested that in most cases farmers lose and face huge problems in given terms and conditions. Section 6 (3)(a) says that two-third of prices will be paid at the time of delivery and the remaining amount after due certification like quality, grade, and standards.

Question arises, who will provide the certificate? What will

happen in the case of government machinery and PPP model? It may be apprehended that farmers will be the ones to lose. To resolve the disputes between farmers and corporate/traders, there will be a Conciliation Board. In case of failure to settle the disputes, any party may approach the concerned Sub-Divisional Magistrate (Section 13 and 14). Appellate Authority will be the District Magistrate; who will have the power of the Civil Court.

No Civil Court will have jurisdiction to entertain any suit or proceeding in respect of any disputes under this agreement (Section 19). The ordinance also indicates that no provision of the Essential Commodities Act 1955 will have any implications regarding the agreement. Are farmers in a position to fight with corporate/traders/new zamindars? The nation saw what happened in the case of land reform disputes between the zamindar and raiyat. In sum, ordinances will give a 'free hit ball' to corporations. ●



The mantra of policing in India: “Know thy master, protect thy master's interests, harass or kill his enemies, and prey on the poor and the powerless with brutality to keep them perpetually suppressed”.

WHY POLICE BRUTALITY AND TORTURE ARE ENDEMIC IN INDIA

Dr. N. C. Asthana



A 'macho' culture in the police forces that valorises those who indulge in violence ensures that no one ever challenges the system. Most Indians are familiar with highhanded behaviour of the police in the form of the cops slapping people or, if they are pretending to manage law and order, beating them mercilessly with their sticks (*lathis*). However, the real face of police brutality often remains an arcane subject. Their notions about police torture derived largely from what they have seen in films – only the victims knowing the truth.

Baptism in a Dingy Torture Room

My first exposure to 'real' police torture came as a trainee officer on an attachment with Punjab police during militancy. That small, bare room in one of the police stations in Tarn Taran was dimly lit and reeking human excrement, urine and vomit.

A half-naked man was seated on the floor as two men were stretching his legs apart, while one man twisted his arms backwards and immobilised his back with his knees.

We, the beginners, were gleefully 'enlightened' that this technique of unnatural joint

movement would not leave any visible injury marks on his body even if he managed a medical examination later.

Beating on the soles with sticks and suspending a man from a bar like an animal carcass being spit-roasted were derided as crude methods leaving tell-tale marks that could lead to trouble with the courts. Cops loved the 'roller treatment' in which tormentor placed a smooth wooden roller on the thighs of a prostrate victim. Then two cops stood on the roller as it was rolled forward and backwards was excruciatingly

painful but left no marks.

A popular, filth-free technique involved giving low-voltage (approximately 80 volts DC, produced by a hand-cranked generator) shocks to the testicles of a man. In his book *Curfewed Nights*, Kashmiri author Basharat Peer has narrated horrifying stories of this form of torture. Many victims suffered permanent damage; most could not muster the courage to approach doctors out of shame and spent their lives in mental agony.

One old-timer proudly told me he had invented a technique for masking powder marks on the dead body if they had to kill someone in a fake encounter. A wet towel placed on victim's body blocked the muzzle flame and trapped the un-burnt powder particles!

Peer Pressure of Being a Macho Cop

Many people find it paradoxical that police brutality continues to be an integral part of policing in India, although the Indian police, in 41 years of the IP and 73 years of the IPS, has been officered by highly educated people, selected through one of the toughest exams in the world.

The reason is that torture has been accepted as a 'macho' or the expedient way of dealing with things, which cannot be handled by the legal and 'effeminate' way of policing. This sub-culture consumes everybody, from constables to IPS officers. Torture is treated as a necessary rite of passage to initiate new officers into 'real and practical' policing. It is a very clever stratagem of imposing immense peer pressure. Privately, a race begins to prove who the 'toughest' guy is around. As Bhajan Singh Bhinder et al note in their work, *Demons Within: The Systematic Practice of Torture by Indian Police*, this sub-culture incentivises the most brutal to rise to the top.

The peer pressure ensures that they try hard not to get disgusted by what they do in the course of their duty or even feel 'brutalised' by it – no one wants to be labelled a 'sissy'. Senior and junior officers both had laughed at my batchmate who could not withstand the screams and stink of that torture room in Tarn Taran. Yet another officer who was taken to the site of an encounter and had puked promptly at the sight of a dead body with its brains blown out by

bullets found the constables giving him sneering looks.

Mechanics of Desensitisation

It is difficult to find a cop who is ashamed of what he does in his job or feels conflicted. Those who survive in the job manage to get effectively desensitised or de-humanised unless, in rare instances, they choose to chart their own path, at their own peril. It is not that they become totally bereft and incapable of any feelings. On the contrary, they are often 'troubled' – it is a different thing that they are too proud to admit.

What do they do then? One of the ways is to drown themselves in alcohol to banish from their minds all that troubles them. That is how hard drinking has become recognised as macho in their fraternity.

Another is partying all too often, which attempts to avoid remaining alone, when the conscience troubles more. A former editor of the *Washington Post*, Steve Coll, in his work *On the Grand Trunk Road: A Journey into South Asia* (pp.167-72), narrates how he had a revealing conversation with K.P.S. Gill sometime before 1993.



He was taken aback that Gill downed at least seven tall glasses of whiskey within an hour.

The combined effect of the desires of belonging to the brotherhood and to be respected therein, and the incentive of rising to the top with the badge of a 'go getter', ensures that the restraining effects of good education, decency and values nurtured by upbringing are effectively neutralised as far as the workspace is concerned. To their families and loved ones, they continue to be the ideal men as expected in their position.

Even if they are not split personalities, the fact remains that they acquire the ability to disengage morally from the sins they commit in their job. For example, a phone tapping operation by Croatian Secret Service had revealed Slobodan Milošević, accused of crimes that affected hundreds of thousands of victims throughout the former Yugoslavia, was a loving father and husband. So are many of our illustrious police officers.

The other way of banishing guilt comes by invoking a 'loftier' cause. For example, with the advent of terrorism in India, they bought a

narrative that a large number of Indian Sikhs, Muslims, people of the north-east and left-extremists were part of an international conspiracy to destabilise India. And since our complicated legal system did not permit the 'anti-nationals' to be convicted easily, the simplest way to rid society of them was to extract information from them through torture and, as their 'utility' ended after that, kill them extra-judicially. Thus torture and fake encounters came to be regarded as acts in 'national interest', rewarded with medals.

The Indian state plays an important role in perpetuating police image and behaviour that threatens, oppresses and brutalises people. First, hardly anyone is ever punished. Second, atrocities committed by abusing the AFSPA apart, even in day-to-day policing. Third, the State makes it very clear that its coercive arm, that is the police, can kill you anytime anywhere. That is the reason that, in spite of all the pretence of modernisation, Indian street cops still habitually carry lathis (ranging from three feet to six feet long bamboo poles) and military rifles,

even if there is no threat of a terrorist attack.

The British, who gave us the Indian police in form and feature, do not allow their own street cops to carry firearms in public. Jon Kelly had reported for the BBC that 82% of the Bobbies said in a survey that they did not want to carry weapons because the very principle of the British police was 'policing by consent' and they need not be seen perpetually in a threatening posture.

In complete contrast, the mantra of policing in India has become "Know thy master, protect thy master's interests, harass or kill his enemies, and prey on the poor and the powerless with brutality to keep them perpetually suppressed". There is nothing intrinsic to the job of policing that makes them brutal or highhanded. On the contrary, their identification with the rulers and their obsessive desire to hang on to the power, money and the lure of all the sleaze that flows from this intimate association, brings out the perversity lurking in their subconscious to the fore. As long as these factors continue, tortures and brutality will continue to be an intrinsic part of police practices. ●

The author is former DGP, Kerala.



HUNGER!

Shoma A Chatterjee

Everyone must have the right to permanent and unobstructed access to sufficient food



PM Narendra Modi's repeated insistence on people of India becoming "swanirbhar" meaning independent in every aspect of life and living, sounds hollow when placed next to India's ranking in world hunger which shows millions of Indians dying of hunger every day with special stress on children.

Is our PM not aware that Governments have a legal obligation to respect, protect and fulfil the right to food? Hunger is not a question of fate. Hunger is the result of human inaction. Few of these hungry people are conscious that the right to food is a human right protected by international law.

The fractional number that might be conscious is too busy struggling from one minute to another, looking for food. The right to food is "the right to have regular, permanent and unobstructed access, either directly or by means of financial purchases, to quantitatively and qualitatively adequate and sufficient food corresponding to the cultural traditions of the people to which the consumer belongs, and which ensures a physical and mental, individual and collective, individual and dignified life free from anxiety."

"The world is not on track to achieve the second Sustainable

Development Goal - known as Zero Hunger for short - by 2030. At the current pace, approximately 37 countries will fail even to reach low hunger, as defined by the GHI Severity Scale, by 2030," states the report.

"These projections do not account for the impacts of the COVID-19 pandemic, which may worsen hunger and undernutrition in the near term and affect countries' trajectories into the future", the report further added. Let us take a closer look.

According to the Global Hunger Index 2020 report, published on October 16, World

Food Day, India was ranked 94 out of 107 countries on the Global Health Index (GHI). Neighbouring countries like Nepal, Pakistan, and Bangladesh have better scores than India. Sri Lanka is ranked 64, Nepal, 73, Bangladesh is 75, Myanmar is 74 and Pakistan is 88 all of them being immediate neighbours of India.

14% of the population presently suffer from malnutrition. Of these, a large slice comprises children. The schools being closed due to the pandemic for many months along with the subsequent lock-downs have stopped many children from the mid-day meal programmes for seven long months. Mid-day meals in school were launched with the aim to provide food security to children from economically weaker families and increase enrolment in public schools, and are channelled through state governments.

The central government plays a supervisory role with the states responsible for implementing the mid-day meal scheme. This programme was implemented in 2001 through an Indian Supreme Court Directive mandating the introduction of free school lunches

in public primary schools. However, studies show that major problems plague the effective implementation of mid-day meal scheme. Firstly, there are too many layers of government involved in the scheme, resulting in poor information, coordination and monitoring. Secondly, rampant corrupt practices ranging from food procurement to distribution of hot cooked meals among children are discovered from time to time.

According to a report by Anjali Ojha, the mid-day meal tragedy in Bihar, which killed 23 children who ate contaminated cooked food, turned the national spotlight on problems affecting the flagship government scheme. It provides lunch to nearly 120 million children in India every day. However lack of monitoring and hygiene, and huge corruption, discredits what is called the world's largest school feeding programme.

While reports of insects or lizards being found in the meal keep cropping up, unhygienically cooked and under-nutritious food are the other issues dogging the scheme. The mid-day meal scheme provides children in over 1.2 million

government-run schools a hot and nutritious meal every day. It encourages attendance and improves nutritional levels. It also helps to arrest dropout rates. Experts say the scheme suffers from structural problems, the biggest being the lack of a proper monitoring mechanism.

So, if this is the scenario, how can one even dream of becoming “swanirbhar” in this country in the near future? Shilai Mandal from Garhbeta in Paschim Midnapur in West Bengal points out that we are a rich country in terms of resources like minerals, water, forest riches, small- and large-scale industries, fertile land and a massive volume of labour – skilled, unskilled, migrant, trained. It also leads to sufficient production in food which, if distributed judiciously and democratically, may even leave a surplus.

India is the third-largest grain producer in the world. Then, why is there so much hunger around? If the pandemic is projected as a cause for this, then Mandal points out during this period, India has added not less than 15 new millionaires who have added to the list of existing 100-crore names. How and why is this happening even seven decades after we have become “Independent”? Is this gross inequality in the distribution of wealth, resources and income not one of the major reasons for the rise in the Hunger Index in the country? asks Mandal.

“Hunger, it is argued, is a problem of distribution: a matter of access to the available global food supply,” writes Robert W. Kates in *Ending Hunger: Current Status and Future Prospects*. According to Kates, this supports the case for a nutritionally adequate, primarily vegetarian diet. Production today is sufficient to feed 120 per cent of the world's population. Economists rightly point out that the world has much unused capacity for producing food. If poor countries and poor people had greater purchasing power, they argue, then more food would be produced and would be



made available.

In a public lecture titled *The Republic of Hunger*, Prof. Utsa Patnaik of the Jawaharlal Nehru University revealed horrifying statistics about the politics that backs and boosts hunger in India. From the early 1990s to 2003, said Patnaik, annual per capita foodgrains absorption in India came down to 155 kg. Levels so low were last seen at the beginning of World War II and during the food crisis of the mid-1960s. Of the total fall, more than four-fifths took place between 1998 and 2003.

The GHI states that India has the highest prevalence of wasted children out of the 11 countries with a 'high rate' of child wasting. As per the report, India dipped further in child wasting (low weight and height, under the age of five) parameter with the rate of 17.3 per cent. Earlier, it accounted for 15.1 per cent for the years 2010-14. However, the other three parameters -child stunting with 37.4 per cent, undernourishment with 14 per cent and child mortality with 3.7 per cent --have shown improvement.

This 14 per cent undernourishment translates to more than 19 crores of the total population. *Swanirbharata, anyone? Or, sab ka vikas? Or swachhata?* How can a nation remain clean when there are too

many hungry stomachs poised to die of *starvation*? Hunger comes in many guises, four of which serve as indices of hunger in compiling global estimates. *Starvation*, or the near absence of dietary intake, suffered in the course of famines, can be contrasted with *undernutrition*, which stands for the chronic or seasonal absence of needed food proteins and caloric energy. There is also the hidden hunger of micronutrient deficiencies, of which three dominate – dietary shortages of iron, iodine and Vitamin A. There are *nutrient-depleting diseases*, in which dietary intakes may not be absorbed, or, are wasted by fever or parasites that are carried in the body. Hunger thus, encompasses not only a shortage of food but also the lack of food of adequate nutritional quality.

An economist has suggested that the government take initiatives to distribute the 10,000 crore tons of food grains stocked in government godowns be taken out and distributed among the starving population for free. But who is listening? According to the current report, India has serious levels of hunger as it has secured a score of 27.2 which comes in the 'serious category.' GHI calculates and compares the levels of hunger across the different countries so that it can notify the concerned nation against

the alarming situation of 'wasting' or 'hunger' in the country.

Agreed that earlier governments have fared worse so far as levels of hunger by the GHI are concerned. Compared with the 27.2 in 2000, during the NDA rule, the level of hunger was very bad at 38.9 while in 2006, it was 37.5 and in 2012 it was 29.3. But this seems a myth because placed against a teeming population of 137 crores in 2020, this is hardly an "improvement" on the earlier statistics. In other words, never mind the political party in power, no government seems to even care about its starving millions, about whether they will live or die, or whether they exist at all.

It would perhaps be right to quote from *In The Famine Trap*, a report published in 2008 by the Ecological Foundation in association with UK Food Group, London which states:

The paradox of plenty, no longer, is confined to the inhospitable terrain of Kalahandi. India too is faced with a Kalahandi Syndrome – food stocks piling up at a time when a third of the world's 800 million hungry and poor, living in India, do not have the means to purchase it. In addition, the resulting damage to the resource-base, on which were laid the strong foundations of the traditions of agriculture, have been ruinous and threaten the survival of the nation. ●



What's Behind Suicides by Thousands of Indian Homemakers

Geeta Pandey

Homemakers had a safe space after the menfolk would leave for work, but that disappeared during the pandemic



Why do thousands of Indian homemakers kill themselves every year

Homemakers accounted for (14.6%) of the total recorded suicides in India in 2020. So why do thousands of Indian homemakers kill themselves every year?

According to the recently released data by the government's National Crime Records Bureau (NCRB), 22,372 housewives took their own lives last year - that's an average of 61 suicides every day or one every 25 minutes.

Homemakers accounted for

14.6% of the total 153,052 recorded suicides in India in 2020 and more than 50% of the total number of women who killed themselves.

And last year was not an exception. Since 1997 when the NCRB started compiling suicide data based on occupation, more than 20,000 homemakers have been killing themselves every year. In 2009, their numbers rose to 25,092. Reports always blame such suicides on "family problems" or "marriage

related issues". But what really does drive thousands of women to take their lives?

Mental health experts say a major reason is rampant domestic violence - 30% of all women told a recent government survey that they had faced spousal violence - and the daily drudgery that can make marriages oppressive and matrimonial homes suffocating.

In older women, says Dr Verma Srivastava, the reasons for suicide

are different.

"Many face the empty nest syndrome after the children have grown up and left home and many suffer from peri-menopausal symptoms which can cause depression and crying spells."

But suicides, she says, are easily preventable and that "if you stop someone for a second, chances are they would stop". That's because, as psychiatrist Soumitra Pathare explains, many Indian suicides are impulsive. "Man comes home, beats up wife, and she kills herself."

Independent research, he says, shows that one-third of Indian women who take their lives have a history of suffering domestic violence. But domestic violence is not even mentioned in the NCRB data as a cause.

Chaitali Sinha, a psychologist with Bangalore-based mental health app Wysa, says "a lot of women who remain in active domestic violence situations retain their sanity only because of the informal support they receive". Ms Sinha, who earlier worked for three years in a government psychiatric hospital in Mumbai, counselling survivors of attempted suicide, says she found that women formed little support groups while travelling in local trains or with neighbours while buying vegetables. "They had no other avenue to express themselves and sometimes their sanity depended on this conversation they



Housework in India is almost always a woman's responsibility

could have with just one person," she says, adding that the pandemic and the lockdown worsened their situation.

"Homemakers had a safe space after the menfolk would leave for work, but that disappeared during the pandemic. In domestic violence situations, it also meant they were often trapped with their abusers. It further restricted their movement and their ability to do things, that brought them joy or solace. So anger, hurt and sadness builds over time and suicide becomes their last resort."

India reports the highest numbers of suicides globally: Indian men make up a quarter of global suicides, while Indian women make up 36% of all global suicides in the 15 to 39 years age group. But Dr Pathare, who has researched mental disorders and suicide prevention, says India's official numbers are a huge underestimate and do not convey the true scale of the problem.



Women have few avenues to express their emotions

"If you look at the Million Death Study which monitored nearly 14 million people in 2.4 million households between 1998-2014 or the Lancet study, suicides in India are under-reported by between 30% and 100%." Suicide, he says, "is still not talked about openly in polite company - there's shame and stigma attached to it and many families try to conceal it. In rural India, there's no requirement for autopsies and the rich are known to lean upon the local police to show a suicide as accidental death. And police entries are not verified." At a time when India is developing a national suicide prevention strategy, Dr Pathare says the priority must be to fix the quality of data.

The Indian Kitchen Serving an Unpalatable Truth

"If you look at the numbers of attempted suicides in India, they are laughably low. Anywhere in the world, they are generally four to 20 times [the number] of actual suicides. So, if India recorded 150,000 suicides last year, the attempted suicides would have been between 600,000 and six million." This, Dr Pathare says, is the first at-risk population that should be targeted for any suicide prevention intervention, but insufficient data hobbles us", he says, with consequences worldwide.

"The United Nations target is to cut down suicides globally by a third by 2030, but in the past year, ours have increased by 10% compared to the previous year. And reducing it remains a pipe dream." ●

WITH NO CENTRAL POLICY

Indian Domestic Workers Left at the Mercy of Varied State Laws

India urged to ratify the Domestic Workers Convention to streamline protections for an enormous sector that is largely left to fend for itself.

Dr. Rudolf Hänsel



While domestic workers worldwide have suffered in the COVID-19 pandemic, the astounding lack of overarching legal or policy provisions in India to safeguard their wellbeing has meant a dire downward spiral for men and women in this sector in the last year, a report has found. The report published by the Commonwealth Human Rights Initiative (CHRI) notes that while the pandemic has demonstrated how integral domestic care and assistance is, this has not

translated into an alleviation of the situation of domestic workers. But more importantly, governments do not appear keen to resolve this either. Only six out of 54 Commonwealth countries have ratified the Domestic Workers Convention (C189) – 10 years after it was brought to ensure decent conditions for domestic workers. India is not one of the six.

The report thus looks at the situations of domestic workers in five Commonwealth nations that are yet to ratify the C189 but are in some

way considering it or are under pressure to consider it. Along with India, it studies the United Kingdom, Uganda, Papua New Guinea and Dominica. It also looks at the situation of South Africa, which has ratified the C189, and Jamaica, which is close to doing this.

In India, challenges in gauging the depth of domestic workers' problems arise at the start – when it comes to determining how many people are engaged in domestic work, for instance. While according

to official statistics, there are 4.75 million domestic workers in India, three million of whom are women, the International Labour Organisation, along with others are firm that the real number is much more, ranging from a wide 20 to 80 million.

It is a problem also for countries like Dominica and Papua New Guinea, the report recognises, where lack of data or uncertainty in numbers acts as a problem while attempting to gauge the extent of domestic workers' challenges.

States Left on Their Own

The main reason that the report identifies as contributing to the ineffectiveness of India's "piecemeal approach" towards domestic work is that all relevant action is de-federalised, with no overarching and binding rules to govern the working conditions of domestic labourers. Leaving individual states to formulate their



own protections and maintain their own databases – especially in a sector that sees migration and

movement from state to state – ensures loopholes that are difficult to bridge. In addition, the report notes that state protections “are neither consistent nor uniformly implemented, and in some cases, non-existent.”

It cites the fact that of all the states and UTs in India, only 13 have enacted laws guaranteeing minimum wages for domestic workers. Where the Union government has laid down laws, it has not ensured that they have been implemented uniformly across states. The Unorganised Workers' Social Security Act, 2008, for instance, asks all states to set up welfare boards to ensure domestic workers get benefits. But some states still haven't. Such discrepancies and differing labour laws among states makes labourers vulnerable to the pitfalls arising from lack of awareness of such laws, directly affecting their ability to access benefits.

While the report does not mention it, but the fact that migrant workers, domestic or otherwise, are particularly vulnerable to crises was visible when the COVID-19 lockdown was announced with a four-hour notice last year, leaving lakhs to walk home without any





framework to ensure they reached their intended destinations.

Migrant domestic workers, especially women, are already under financial pressure and find themselves unable to address exploitative recruitment practices, unfair ‘placement fees’, unfair clauses in employment, and sexual harassment. Especially during the pandemic, women domestic workers were seen as primary candidates who had fallen through the cracks, facing huge financial losses and having virtually no protection to fall back upon, as Shiney Chakraborty suggests.

When it comes to harm done to them, often by employers, women domestic workers have no support other than to approach police, which, thanks to power inequality equations at play is often a deterrent. Thus, the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act of 2013, the report says, must be reviewed to improve complaint mechanisms for domestic workers.

At the greatest risk are child domestic workers – the report cites a 2006 study of 500 child domestic workers in West Bengal that found 68% had faced physical abuse. The Child Labour Amendment Act, 2016

only protects children between 14 and 18 years from “hazardous work” and not domestic work and the conditions that may arise out of it.

Union Government's Role

The report calls for bold laws to eradicate the worst forms of child labour and adds that it would be in line with what India, as a signatory to the UN Sustainable Development Goal (SDG) Target 8.7 and the ILO Worst Forms of Child Labour Convention, 1999, has claimed to aim for. Noting that a Draft Policy on Domestic Workers is awaiting Cabinet approval since 2017, the report notes that it is the need of the hour to make such policies legally binding instead of acting as a guideline, which even this Draft Policy is.

The report recognises the unveiling of the e-Shram portal which aims to register 38 crore unorganised workers in the country and the formulation of the Labour Codes as steps taken by the Union government towards ensuring safeguards for unorganised, including domestic, labourers. But it notes that in the Labour Codes, “provisions relating specifically to domestic workers were overlooked, once again highlighting their

invisibility among federal policy makers.”

However, despite pitching the much debated labour codes as “big reforms”, as Akriti Bhatia notes, the Union government seems wary of implementing them, with reports claiming that Union government may not notify the rules until after the crucial Uttar Pradesh assembly elections next year. E-Shram, which has seen 7.7 crore people register on it so far, is yet to demonstrate the benefits of such a database, the report notes. In her analysis, Harshita Sinha has highlighted how the registration process itself offers hurdles for workers struggling to access internet, requisite technology and their own Aadhaar details.

These measures do little to tackle the fact that the pandemic has pushed workers in a financial abyss that they are far from recovering. In the time between April 2020 and the summer of 2021, only 42% of domestic workers in Delhi alone were able to resume work, according to a study cited in the report, pointing to the uncertainty to which the rest were thrust.

The report also cites how a study of informal workers in Ahmedabad found that 82% of domestic workers received food grants, while only 29% received cash grants during this year, with the cash grant number so long largely because many did not even have bank accounts and were not aware that such benefits were available at all.

The report further recognises that a huge chunk of the work to ensure domestic workers get benefits are done by unions across the country and calls for civil society to encourage unionisation and collective action among domestic workers, including referrals to the Self-Employed Women's Association (SEWA) and/or the National Domestic Workers Movement (NDWM) as appropriate.

All of this contributes to the report's call to India to ratify the C189, as a step towards streamlining national protections for domestic workers. ●

SHOULD WE ENCOURAGE CRYPTOCURRENCY

The rise in the popularity of cryptocurrencies and their adoption by financial institutions has led some governments to assess whether regulation is needed to protect users.

■ Ganesh Bhat Sirsi



India has the highest number of crypto owners globally, around 100 million; and in the last one year, crypto market reportedly grew at 641% in India. The Supreme Court, in March 2020 nullified the circular of the RBI banning crypto currency. People thought there was validation by the Supreme Court as the court lifted the ban imposed by the RBI. That made many people joining the crypto bandwagon.

Now, the government is talking about prohibiting all private crypto currencies and the RBI introducing a currency. Indians are trying to find answers to the questions, 'Is the government's plan to regulate crypto currency a good move? Will crypto be a serious threat to the macroeconomic and financial stability of the country? Should RBI

introduce its crypto?

Global Scenario

The rise in the popularity of crypto currencies and their adoption by financial institutions has led some governments to assess whether regulation is needed to protect users. The legal status of crypto currencies varies substantially from country to country and is still undefined or changing in many of them. While some countries have explicitly allowed their use and trade, others have banned or restricted it. Few countries are planning to create their own crypto currency.

El Salvador made Bitcoin legal tender on June 9, 2021. It is the first country to do so. One can use crypto currency for any transaction where the business can accept it. Cuba has

followed this. Many Latin American countries are reportedly considering similar moves.

The Chinese government has declared all cryptocurrency transactions of any kind illegal. Turkey has banned the use of crypto currencies and crypto assets for making purchases. In the United Kingdom, all cryptocurrency firms, such as exchanges, advisors and professionals that have either a presence, market product or provide services within the UK market must register with the Financial Conduct Authority. South Korea has implemented new legislation to strengthen its oversight of digital assets. South Africa has seen many scams related to cryptocurrency, and is planning a regulatory framework.

The Financial Action Task

Force (FATF) an intergovernmental organisation founded in 1989 on the initiative of the G7 to develop policies to combat money laundering and financing, has defined crypto currency-related services as "virtual asset service providers" (VASPs) and recommended that they be regulated with the same money laundering (AML) and know your customer (KYC) requirements as financial institutions.

It has introduced the "Travel Rule" for cryptocurrencies, a measure which mandates that VASPs obtain, hold, and exchange information about the originators and beneficiaries of virtual asset transfers.

Some propose that banks that held cryptocurrency assets must set aside capital to cover all potential losses.

The United States treats bitcoin as property for tax purposes.

A number of Aid agencies have started accepting donations in cryptocurrencies, including the American Red Cross, UNICEF, and the UN World Food Program.

Ban on Advertising

Cryptocurrency advertisements have been temporarily banned on many social platforms including Facebook, Google, Twitter, Bing, Snapchat, LinkedIn etc.

What Are Cryptocurrencies

A crypto currency, crypto-currency, or crypto is a collection of binary data which is designed to work as a medium of exchange. Individual coin ownership records are stored in a ledger, is a computerized database using strong cryptography to secure transaction records, control the creation of additional coins, and to verify the transfer of coin ownership.

The "crypto" in crypto currencies refers to complicated cryptography that allows for the creation and processing of digital currencies and their transactions across decentralized systems. Alongside this important "crypto" feature of these currencies is a shared commitment to

decentralization. Cryptocurrencies are typically developed as code by teams who build in mechanisms for issuance (through a process called mining) and other controls.

Cryptocurrency does not exist in physical form (like paper money). There are no coins to mint or bills to print. It only exists online, and is typically not issued by a central authority. Cryptocurrencies use decentralized control as opposed to a central bank digital currency (CBDC). When implemented with decentralized control, each crypto currency works through distributed ledger technology, typically a block chain that serves as a public financial transaction database. Once a block is added to the block chain, it becomes accessible to anyone who wishes to view it, acting as a public ledger of crypto currency transactions.

Digital 'crypto-currencies' and 'crypto-assets' aim to mirror some, or all, of the uses of traditional money – a means of payment, a store of value, and a unit of account. Further as an alternative investment, helping diversify a portfolio apart from stocks and bonds; can also be used to make purchases, but the number of vendors that accept the crypto currency is still limited.

Bitcoin, first released as open-source software in 2009, is the first decentralized crypto currency. Most crypto currencies are designed to gradually decrease the production of that currency, placing a cap on the total amount of that currency that will ever be in circulation. Crypto currencies are almost always designed to be free from government manipulation and control so it's decentralized.

Since the release of bitcoin, many other crypto currencies have been created. There are currently over a thousand different crypto currencies globally, and many see them as the key to a fairer future economy. The cryptocurrencies modelled after bitcoin are collectively called altcoins, and in some cases shitcoins have often tried to present themselves as modified or improved versions of bitcoin. Stablecoins are altcoins that are

designed to maintain a stable level of purchasing power.

A cryptocurrency wallet stores the public and private "keys" address or seed which parties can use to receive or trade or spend the cryptocurrency. Cryptocurrency exchanges allow customers to trade cryptocurrencies for other assets, such as conventional fiat money, or to trade between different digital currencies. Atomic swaps are a mechanism where one crypto currency can be exchanged directly for another cryptocurrency without the need for a trusted third party such as an exchange.

Initial Coin Offerings

An initial coin offering is a controversial means of raising funds for a new cryptocurrency venture. Like start-ups may use an ICO to avoid regulations. In an ICO campaign, a percentage of the crypto currency (usually as "tokens") is sold to early backers of the project in exchange for legal tender or other crypto currencies.

Advantages:

Every Bitcoin transaction that's ever been made exists on a public ledger accessible to everyone, making transactions hard to reverse and difficult to fake.

Block chain-based crypto currencies allow individuals to engage in peer-to-peer financial transactions or enter into contracts as decentralised platforms. In either case, there is no need for some trusted third-party intermediary such as a bank, monetary authority, court, or judge.

Some feel that well-regulated digital currencies can provide significant public benefits in greater efficiency and lower costs for both domestic and, in particular, international payments systems, and help ensure financial services reach the hundreds of millions of people – especially in developing countries – without bank accounts.

Crypto currencies make tracking donations easier and have the potential to allow donors to see how their money is used.

(To be continued)

THE LORD'S FEET

- Shrii Shrii Ānandamūrti

Tripurāsura, the father of Gayāsura, was a great devotee of Lord Viśṇu. However, many devotees of Lord Shiva wanted him to become a devotee of Shiva instead. But how could Tripurāsura go against his Iśā [beloved goal of life]? “Though I know that there is no difference between Viśṇu and Shiva, for me everything is Lord Viśṇu, for He is my Iśā.”

But the devotees of Lord Shiva still put pressure on Tripurāsura, see him also become a devotee of Shiva. His conversion might have been possible if the worshippers of Shiva had made a logical appeal to Tripurāsura’s understanding that there is no difference between Lord Shiva and Lord Viśṇu, and that both are only the functional counterparts of Parama Puruṣa. But under the pressure put on him by the devotees of Lord Shiva, Tripurāsura initiated a crusade against all the devotees of Lord Shiva, until he finally came upon Shiva Himself. But however powerful Tripurāsura was, how could he fight against Lord Shiva? He was defeated by Lord Shiva and met his death.

After the death of Tripurāsura, his son, Gayāsura, became the king. He, too, was a devotee of Lord Viśṇu. He worshipped Him with all his heart and devotion, and finally attained a boon of immortality: not to be killed by man, demon or god, in earth, heaven or hell, by day, night, evening or morning. Endowed with such a great power, Gayāsura went all over the world conquering people, torturing them and making their lives miserable. None were spared – not even the devotees of Viśṇu or Shiva.

But as the saying goes, “Power corrupts, and absolute power corrupts absolutely.” Gayāsura, who had received his power from Lord Viśṇu, thought to defeat the Lord Himself. Is not the tamboura [a musical instrument used by Shiva] a fool if it thinks that the persons bowing before the Lord are, in fact, paying respect to it? Gayāsura started thinking that the great power he possessed was actually his power. He finally challenged Lord Viśṇu, and since Viśṇu Himself had granted the boon, how could it fail? Viśṇu was defeated by Gayāsura. Gayāsura bound Viśṇu to a tree and then went all over the world with a very bloated ego.

When things had become intolerable for the people, they approached Lord Viśṇu, still tied to the tree, and recounted their miseries, requesting Him to do something. Viśṇu pleaded helplessness, as He was in a precarious condition! Then the devotees reminded the Lord that He had given the boon of immortality to Gayāsura in the physical realm only. The devotees urged Lord Viśṇu to use His psychic and spiritual power to defeat Gayāsura, and relieve the people of their miseries. Lord Viśṇu assured them that He would do something in the matter.

When Gayāsura returned to Lord Viśṇu to offer his prayers, Viśṇu said, “Gayāsura! I once gave you what you asked, and you have defeated me. You should now give me a boon.” Gayāsura readily agreed to it. Viśṇu then asked that Gayāsura be turned into stone. Gayāsura had no alternative but to say, “So be it.”

Gradually Gayāsura’s legs started turning to stone. When he was stone up to his waist, he said, “Wait! I have three conditions!” His first condition was that the Lord put His two feet in Gayāsura’s heart. The Lord agreed to it, but asked the reason for such a condition.

Gayāsura said, “So that people should know that the feet of the Lord are always in the heart of a devotee, good or bad.” The second condition was that all those who had the Lord’s feet in their hearts would surely get liberation. The Lord agreed to this also. The third and last condition of the almost petrified Gayāsura was, “If even a single person having the Lord’s feet in his heart fails to get liberation, then this petrified Gayāsura will again become a living Gayāsura.” Lord Viśṇu agreed to it. Very soon Gayāsura was entirely turned into stone.

From one of the Purāṇas [ancient scriptures] has the following three lessons for humanity. First, the Lord will seat Himself in the heart of the devotee without bothering Himself about the nature of that person, good, or bad. It is enough to be a devotee, in order to have the Lord inside. Second, all those who have the Lord’s feet in their hearts are bound to get liberation – liberation is a sure guarantee for them. Third, since Gayāsura had been turned to stone by the Lord, and since He would again arise if anyone having the Lord inside failed to be liberated, the Lord would have to grant liberation to all such persons for all time to come; it is a matter of the Lord’s prestige! ●



Proutist Bloc, India's Election Campaign in Uttar Pradesh Flagged Off



On 15 January, Proutist Bloc, India's national convener Acharya Santosananda Avadhuta flagged off the poll campaign for the upcoming Uttar Pradesh assembly elections in a public meeting held in Kalyanpur, one of the constituencies of UP.

Speaking on this occasion, Acharya Santosananda Avadhuta said, "The problems that are afflicting the country can only be solved by a moralist leadership. We are moving rapidly towards a morally decadent society and politics. Irrespective of the party that comes into power, immoralists at the helm call the shots. This must change - the power to rule must be wrested from them. PBI's sole objective, therefore, is to give rise to a moralist leadership in the country, and establish morality as a mandatory qualification for one to enter politics. PBI, through various movements and programmes, is trying to create a moralist leadership which will snatch the power from the hands of the immoralists who are dominating the political scene of India at present."

Addressing the party workers and the locals, PBI's candidate from Kalyanpur Santosh Giri said, "Without economic freedom, political freedom is meaningless. Decentralization of economic power is a must for economic freedom, without which man will always remain in the chains of slavery. And I will take this message of PBI to the voters in my constituency."

On the same day, a similar public meeting was also held in Govind Nagar, another constituency from where Ramji Mishra is representing PBI in the upcoming polls. Addressing the gathering, Ramji Mishra said, "Politics, devoid of morality and right economic ideology, cannot solve the burning problems of the country. Only the PROUT philosophy of PBI is the alternative to exploitative capitalism and communism, and divisive communal politics."





Book Release Function at Ananda Nagar

‘Cell number 13 Bankipore Central Jail’, a book that chronicles the suppression, repression and oppression faced by the renowned philosopher Shrii Prabhat Ranjan Sarkar the founder of Ananda Marga and His followers ever since it was founded in 1955, was released in a simple solemn ceremony by Acarya Bhaveshananda Avadhuta, the President of Ananda Marga at Ananda Nagar on January 1, 2022.

PROUT was the root cause of this especially by the communists and to some extent by the capitalists as well. Soviet Russia clearly saw this threat and at their behest the Indian government with the imposition of the Emergency on June 25, 1975 unleashed the full fury of the state to persecute Shrii Shrii Anandamurti ji (Baba) and His followers. He was imprisoned and poisoned, His followers hounded jailed and tortured in unspeakable ways.

Authored by Arun Prakash the book has been published in two parts in Baba’s centenary year by Proutist Bloc India Publications. Both hardbound, it has been designed by Manjeerachimes New Delhi, and printed by Thomson Press (India) Limited, New Delhi with superior quality finish.

The first part of 420 pages is the script for “The Drama of Real Life” – a three Act play, each Act having eight scenes with a prelude, an interlude and a finale. Our most beloved Baba is in the principal role supported by over 250 characters from all over the world. This drama portrays the extent of torture that was brought to bear upon Baba and thousands and thousands of His followers worldwide.

The second part of 1544 pages, subtitled “Darkness of Dogma Fears Flames of Illumination” compiled essentially for posterity, is a compendium of official records, news reports and published documents that support the first part.



Image of books both parts



Book release by Acarya Bhaveshananda Avadhuta



*Acarya Bhaveshananda Avadhuta addressing the audience;
Acarya Santosananda Avadhuta, National Convenor Proutist Bloc India stands beside*



View of the audience



PBI to Contest UP Assembly Elections

Uttar Pradesh is the fourth largest state in India in terms of size. Besides, it has always been the epicenter of power, for it is believed that the passage to Delhi, the seat of power, goes through UP.

With its commitment to bring about a radical transformation of the Indian politics, Proutist Bloc, India (PBI) has also decided to get into the politics of such strategically important state and announced the names of three of its candidates for the the upcoming Uttar Pradesh assembly elections. They are as follows:

Kalyanpur : The party has decided to field Ramji Mishra from Kalyanpur Vidhan Sabha. He is socially very active and has a good understanding of the local issues of the constituency and larger issues of the state.

Govind Nagar: From this constituency, the party is fielding a young and dynamic candidate, Santosh Giri, who is a good orator and has a good rapport with the people in his constituency.

Amethi : Kaliji Suman, who is a dedicated social worker and has been rendering selfless service for several years, is going to contest from Amethi on PBI's ticket.



AMURT (Siliguri) Helps Train Accident Victims



9 people were killed and 45 injured when a train derailed in India's West Bengal state on 13 January. The train was on its way to Guwahati in Assam state from Bikaner, a city in Rajasthan, when the crash occurred at Domohoni near Mainaguri, Jalpaiguri district on Thursday evening. A total of three coaches overturned.

AMURT (Siliguri) volunteers reached the spot to help in the rescue and relief work. The team distributed milk, tea, biscuits, first-aid material and other relief materiel among the stranded train passengers and the people engaged in the rescue and relief operation.

PBI (Vidarbha) Demands Compensation for Farmers

Proutist Bloc, India's cadres Ramesh Girolkar, Khandeshwar Kamble, Arun Kapile and Vishal Pole sat on a seven-day long hunger strike in front of the District Collector's office on 10 Jan, demanding an inquiry into a corruption case. They alleged that the district administration does not advertise the tenders adequately, which results in a lot of corruption. But instead of accepting their demands, they were forced by the administration to end the hunger strike on the pretext of Corona prevention.

To protest against this, PBI (Vidarbha)'s convener Madhukar Nistane, along with some party cadres, staged a sit-in in front of the District Collector's office. He told the PROUT correspondent that no action was being taken against those who were cheating the government -- instead the whistleblowers were being gagged, which is a serious blow to democracy.

PBI district president Arun Kapile, Mohan Pawar, Sandeep Meshram, Pandurang Kirnapure, Krishna Tekam, Ramesh Girolkar, Khandeshwar Kamble and Vishal Pol were among those who participated in the agitation.



PBI (Vidarbha) Demands Compensation for Farmers

While Yavatmal has been declared as the poorest district of Vidarbha region, where highest number of farmer suicides occur in the world every year, the district administration has adopted apathetic attitude towards the plight of the farmers who lost their crops to heavy rains last and this year. Ghatanji taluka administration announced the emergency without surveying some areas. The survey conducted by the administration excluded three mandals - Sewni, Parwa and Kurli. The cotton crop insurance claims of the previous year have not been distributed yet.

On 5 January, Proutist Bloc, India's Vidarbha unit, under the leadership of Vidarbha convener Madhukar Nistane, demanded that all the farmers, without any discrimination, be adequately compensated by the insurance companies. A memorandum of demands was given to the District Collector by Arun Kapile. PBI activists including Taluka President Mohan Pawar, Pandurang Kirnapuri, Gopal Nampeliwar etc were also present on the occasion.

Shrii Prabhat Ranjan Sarkar

Humans Oh Humans!

MÁNUŚ MÁNUŚ HÁRÁYE HOSH
KOTHÁY CALECHO TUMI
ÁKÁSH VÁTÁS VIŚIYE DIE
NARAK KARE MARTYA BHÚMI
KOTHÁY CALECHO TUMI

BOLE THÁKO TUMI SERÁ
PASHU PÁKHI UDBHIDERÁ
TOMÁR CEYE CHOŢA TUMI
CALO ABHRA CÚMI
DEKHACHO NÁ KÁLER?
CHÁYÁ ÁSE GATI UTKRAMI
TOMÁY SAKAL DRUTI DAMI
KOTHÁY CALECHO TUMI

VIDHIR BALE SHREŚŢA DEHII
BUDDHI BALE ÁKÁSH VÁHII
CHUŢE CALO TÁRÁY TÁRÁY
BÁDHÁTE NÁ THÁMI
KOTHÁY CALECHO TUMI

Humans Oh humans,
With humanity lost
Where do you head
Poisoning the sky and air
Turning earth into a hell.

You keep saying You are the best,
That animals, birds and plants are inferior
Giving yourself into your desires
You cannot see
The shadow of death
Rushing towards you.

Precepts proclaim
Paramount is the soul,
The intellect reasons
The sky is without.
Rush towards the many stars
Stop not at any obstacle.





ANDSLITE®

Solar LED Home Lightings | Solar LED Lanterns | LED Bulbs | LED Torches



ADD SUN TO YOUR LIFE

Andslite is dedicated to brighten up your lives. For years, we've been creating effective ways to harness solar energy to provide you cost-effective electricity. Another effort in this course are Andslite provide quality and economical products.

UNIQUE FEATURES :

- Energy efficient lighting products • Strong ABS body & PC glass • High power focused torch lights for long distance coverage
- Long backup rechargeable Study lights • Solar lanterns and emergency lights for lighting homes & offices, etc.
- More than 50 LED lighting products with 1 year warranty*

*Conditions apply

Lighting by
JAPANESE & USA
LEDs



Manufacturers of :

- ☀ LED Solar Home Lights and Lanterns ☀ LED Study Lights
- ☀ LED Torch Lights & Head Lights ☀ LED AC Bulbs & USB Laptop Light ☀ Solar Modules (3 Wp to 300 Wp)

ANDSLITE Pvt. Ltd.

AN ISO 9001:2008 CERTIFIED COMPANY

Registered Office: 103, 2nd Floor, FIE, Patparganj Industrial Area,
Delhi - 110092, INDIA | Tel.: +91-11-22156913 | Fax: +91-11-42141253

Manufacturing Unit: Plot No. 1D - 47, 48, 49, 50, 51, Sector-7, IIE,
SIDCUL, Haridwar - 249403 (UK), INDIA

Tel.: +91-1334-239231, +91-9997739011 | Fax: +91-1334-239823

www.andslite.com | andslite.led@gmail.com | Call: 1800 11 6913 (Toll Free)



Scan to watch our film



Like Us on Facebook:
[facebook.com/AndslitePvtLtd](https://www.facebook.com/AndslitePvtLtd)





SUPREME GROUP

| SUPREME IMPEX

Supreme Impex a well known Govt. recognized Star Export House in the apparel exports Industries in India. There are more than 800+ workers engaged in the process of export. The company is fully equipped with latest machines and technology with fully in-house merchandiser and sampling. An experienced and strong management team is turning all stones unturned under the guidance of Chairman and Managing Director Mr. Prem Singh Rana who believes that sky is no limit. Supreme Impex has two in-house factories, one in Faridabad (Haryana) and one unit at Okhla Industrial area (Delhi) specializing in women wears. Further to this, we have in-house capabilities from cutting to stitching, labeling, washing, finishing and packing.



| SUPREME HOSPITAL



Supreme Hospital is a 225 bedded, 5 OT multi super specialty Tertiary care hospital, focusing on medical and surgical super specialties of neuro sciences, cardiac sciences, gastro sciences, renal sciences, critical care, ortho-trauma, mother and child, ophthalmic, ENT and many more. We are a patient centric organization, providing international quality healthcare by compassionate professionals at affordable price, in full compliance with international quality standards / guidelines. So the Supreme Hospital Is The Top Hospital In Faridabad.