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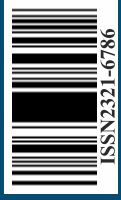


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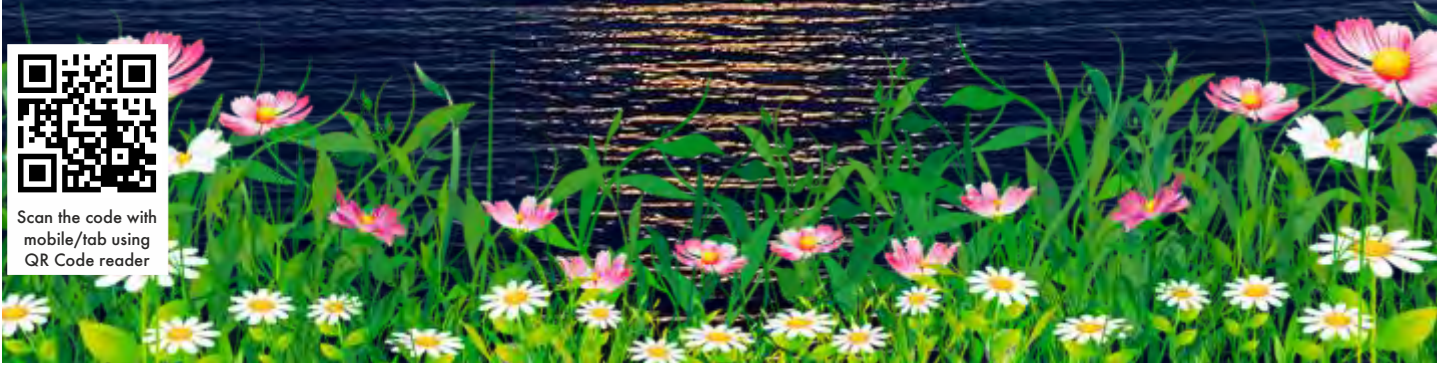
A Journal of Proutistic Views and Neo-Humanistic Analysis



Ananda Purnima Issue



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Fundamental Principles of PROUT

That which impairs the naturalness of the life of individuals and society is the sádhaná of the dead. It is not the sádhaná of the living because the seeds of injustice, immorality and destruction dwell in unnatural life only. The wise and the well-wishers of society therefore, never support unnaturalness in life.

– Shrii Prabhat Ranjan Sarkar

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

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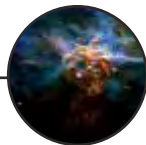
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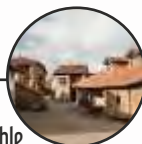
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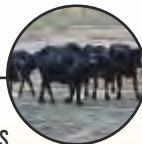
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POWERFUL FORCE FOR GLOBAL SOCIAL CHANGE

May 1, was Ananda Purnima, the 105th birth anniversary of PROUT's founder Shrii Prabhat Ranjan Sarkar, whose spiritual name was Shrii Shrii Anandamurti – One who attracts others as the embodiment of bliss. He was affectionately called Baba (father) – the most beloved, by his followers. Much has been written and said about the greatness of this renowned philosopher, whose mission to uplift suffering humanity continues to thrive despite great struggles. This has mainly been due to the strong and fiercely uncompromising ideology propagated by Him for the benefit of human society at the cross roads of crisis in its 15000 years of civilizational existence.

Those who followed His teachings found their lives transformed as they overcame the weakness and negative tendencies of the mind and experienced a deep peace and bliss within. Inspired by His self-less example, they turned their energies to serving the society and elevating the oppressed. In 1955, while leading a normal family life as a railway official, He formed the organization *Ánanda Marga* -- 'The Path of Bliss', and began training missionary monks and nuns to spread His teachings of 'self-realisation and service to humanity' all over India and later throughout the world. Reflecting the broadness of His universal vision, *Ánanda Marga* has become a multi-faceted organization with different branches dedicated to the upliftment of humanity through education, relief, welfare, the arts, ecology, intellectual renaissance, women's emancipation, and humanistic economy of PROUT (Progressive Utilization Theory) for the collective welfare of the entire society that would provide maximum utilisation and rational distribution of all resources and potentialities of the world -- physical, mental and spiritual and the creation of a new, humanistic social order of harmony and justice for all.



Anandapurnima celebrations —Prout Bhavan, New Delhi

He had many traits foremost among them was His concern for the poor and suffering humanity, even when young. After His father passed away, to help His mother He would go and buy groceries and vegetables for the house. Sensing their poverty He never bargained with the vendors and paid whatever they asked and at times more. His mother forbade Him from shopping again. Still, before starting '*Ananda Marga*' he went to seek His mother's consent. She blessed Him but couldn't help remarking with a smile that how one who couldn't perform satisfactorily the simple expedient of shopping for home could run a Mission and advised Him to improve. Rest as they say is history with *Ananda Marga* established in 180 countries with millions and millions of members, a powerful force for global social change.

A spiritual guru unlike any before Him in the ancient land of India, He was as much a spiritual guru as a social revolutionary. The life He led was verily a reflection of that ideology as reflected by His words, "*Ananda Marga* is a revolution. It is not only a spiritual revolution but also an economic, social and mental revolution". The revolutionary character is evident from the way it tackles one of the oldest vices of human beings, the vice of dividing themselves into classes for their own benefit. The organisation founded by Him is not merely an organisation of idealists or moralists who preach a classless society, but a method, a system a dharma which leads towards a classless society where everyone has to work for a living, in which a balanced and dependable economic life is important, and where everyone has to physically serve others less fortunate.

Baba wanted all His followers to have in them all the characteristics of the four classes viz. labour, warrior, intellectual and business. In the caste ridden land of India this was truly revolutionary concept turning it into a reality. He exhorted His disciples to follow the spiritual path and taught them how to adjust to life rather than giving up the world by leading a secluded life, which has no benefit for society. This creates a universal family of people who do not distinguish between their fellow beings — people who are fit in all respect physical mental and spiritual. In *Ananda Marga* all humanity, nay, all living beings have form part of this universal brotherhood. This is the only path to humanity's glorious future ●



The Language Issue

Language is an important aspect of human expression, of ideas and of communication. People by and large are most comfortable with their mother tongue and hold it dear to their heart. The article by Prout's founder is full of important facts and is most educative about history of languages especially in India

- *Sreelaja Swamy, Chennai*

Kannada Samaja Defeats Linguistic Issue

The victory of Kannadigas over Hindi imposition aided and championed by Proutists is a good lesson for all those who try language imposition by force. Hence no language should be imposed by force. People simply won't accept and will resist it.

- *Tarun Raja, Bengaluru*

Unwanted War Uneasy Truce

This was the most pathetic display of to what extent human greed can go to destroy the lives of innocent people. Let's face it, as per UN Charter this war was totally illegal and the amount of destruction caused especially to Iran is unimaginable. And what has it achieved – other than destruction practically nothing else. The rest of the world must unite together especially those from wealthy nations and help all people affected and lift them from their suffering.

- *Katie McGuire, Bristol*

People Centric Governance

A very fine thought provoking article. The author has provided ample reasons and justifications for all the suggestions made in this regard.

- *Ahmed Tayyab, Muzaffarnagar*

West Asia

War Economic Impact

A well researched article. The author has explained clearly what the impact the war would have on the Indian economy. But why India alone? It has affected practically the whole world. With such modern lethal weapons that cause so much destruction such wars must never be allowed.

- *Gayatri Ganjoo, Srinagar*

Can Indian Farmers Compete Globally

This article makes many good recommendations of how to protect Indian farmers in the face of global competition and govt. policies. Fact remains that agriculture is primary sector of the Indian economy and this itself is a cause for concern. There should be proper balance between agriculture and industry in the country.

- *Arpit Dixit, Gorakhpur*

Empowering Intellectually Challenged Women

What a novel way to empower such young women. There should be more such institutions in the country so that these women feel a sense of self worth and not of neglect.

- *Daljeet Singh, Ludhiana*

Schools for Slum Children

A wonderful scheme no school no football. While football made these young boys and girls from economically challenged backgrounds find their feet, yet at the same time schooling made them more aware to better their lot for the future. Kudos to such people and their innovative schemes to serve society.

- *Bhaskar Bhat, Bhopal*

Adivasis Displaced Twice

How shocking is this. It is most disgraceful that such a thing can happen in democratic India where local adivasis are displaced for public works and schemes from their homes not once but twice. This should be enquired into at the highest levels and guilty brought to book. ●

- *Ashis Pradhan, Pune*

Inspirational

This story told by Acarya Amulya Ratan Sarangi is about how Baba's encounter with a rhino.

It was year 1964. DMC was arranged at AAMBAGAN, Assam (North East India). Baba arrived there on 27th March. Ac Sambuddhananda Avt was then Baba's PA. The same evening Baba told him that He wished to go to Laokhowa forest for an evening walk. They went in a car driven by his PA. Three local margis Yogeshwar Barua, Indramohan Talukdar and Umesh Roy accompanied Baba.

After driving nearly 8 Km they reached the forest, in which many animals Elephants, Rhinos, Panthers, etc lived there. After sunset no locals dared to walk towards forest. Baba however told PA to continue further into the forest. Yogeshwar was worried and tried to convince the latter not to go further as they could be attacked by animals. But acting on Baba's orders he refused to stop the car and continued.

After going deeper into the forest he suddenly stopped the car as at a distance dead ahead was a huge Rhino with its calf. All cried out in alarm in fear. Baba however smiled and said to take the car further ahead. About 10 meters away from Rhino, Baba told him to stop the car. The rhino with its calf looked every bit dangerous waiting to charge at any moment.

Baba stepped out and slowly started walking towards Rhino. Others gingerly followed. The rhino didn't charge but stood still waiting for Baba, who after reaching touched its back. After that divine touch the Rhino responded with its head bowed down. Baba said a few words gently continued caressing its back. To the astonishment of all present the Rhino started shedding tears which were they could clearly see the tears were rolling down from its. This surreal unbelievable heart rending scene stunned everyone present. Most thought it was unreal like a dream.

A little while later they all walked back to the car and drove off. Margis could not believe whether they were dreaming? Baba then softly said, "This Rhino was a very good devotee in past life. Due to some blunder he had committed he had to take birth as Rhino. Now he would again be born as a human and would reach the supreme goal the final destination all humans aspire for.

Nearly 40 years later on an excursion to Kaziranga with my students I saw a huge rhino some distance away looking something like a primeval beast looking in our direction, and sizing us up. He shook his very heavy head couple of times very slowly seemed as though it was with too much effort, turned around and walked slowly away.



Watching that transfixed reminded of Baba's above story bringing these lines into the mind:

For whom do You wait this day

Forlorn among drifting cloud

Why You made me choose this way

Enveloped by a verdant shroud.

As mighty friends gaze askance

At this thy world in serene bliss

Was it real or perhaps perchance

I was lost again among tears to miss.

Kaziranga Forest, December 9, 2003

Arun Prakash



SOME SPECIALITIES OF PROUT'S ECONOMIC SYSTEM

Shrii Prabhat Ranjan Sarkar

THE CONCEPT OF EQUAL DISTRIBUTION IS MERELY A CLEVER SLOGAN TO DECEIVE SIMPLE PEOPLE. PROUT REJECTS THIS AND ADVOCATES MAXIMUM UTILIZATION AND RATIONAL DISTRIBUTION OF RESOURCES.

There are several specialities of PROUT's economic system. These include guaranteed minimum requirements, increasing purchasing capacity, cooperatives, industrial development, decentralization and developmental planning. PROUT also has its specialities in trade and commerce.

Guaranteed Minimum Requirements

PROUT's economic system guarantees the minimum requirements of life – that is, food, clothing, accommodation, medical treatment and education – to each and every person. Once the minimum requirements have been guaranteed, the surplus wealth is to be distributed among people with special qualities and skills such as physicians, engineers and scientists, because such people play an important role in the collective development of society. The quantum of the minimum requirements should be progressively increased so that the standard of living of the common people is always increasing.

The concept of equal distribution is a utopian idea. It is merely a clever slogan to deceive simple, unwary

people. PROUT rejects this concept and advocates the maximum utilization and rational distribution of resources. This will provide incentives to increase production.

Increasing Purchasing Capacity

To effectively implement this, increasing the purchasing capacity of each individual is the controlling factor in a Proutistic economy. The purchasing capacity of common people in many undeveloped, developing and developed countries has been neglected, hence the economic systems of these countries are breaking down and creating a worldwide crisis.

The first thing that must be done to increase the purchasing capacity of the common people is to maximize the production of essential commodities, not the production of luxury goods. This will restore parity between production and consumption and ensure that the minimum requirements are supplied to all.

The Cooperative System

According to PROUT, the cooperative system is the best system for the production and distribution of commodities. Cooperatives, run by moralists, will

safeguard people against different forms of economic exploitation. Agents or intermediaries will have no scope to interfere in the cooperative system.

One of the main reasons for the failure of the cooperative system in different countries of the world is the rampant immorality spread by capitalist exploiters to perpetuate their domination.

Cooperatives develop in a community which has an integrated economic environment, common economic needs and a ready market for its cooperatively produced goods. All these factors must be present for cooperatives to evolve. Properly managed cooperatives are free from the defects of individual ownership. Production can be increased as required in cooperatives due to their scientific nature.

For their success, cooperative enterprises depend on morality, strong administration and the wholehearted acceptance of the cooperative system by the people. Wherever these three factors are evident in whatever measure, cooperatives will achieve proportionate success. To encourage people to form cooperatives, successful cooperative models should be established and people should be educated about the benefits of the cooperative system.

The latest technology should be used in the cooperative system,

both in production and distribution. Appropriate modernization will lead to increased production.

Cooperative managers should be elected from among those who have shares in the cooperative. Members of agricultural cooperatives will get dividends in two ways – according to the amount of land they donated to the cooperative, and according to the amount of their productive manual or intellectual labour. To pay this dividend, initially the total produce should be divided on a fifty-fifty basis – fifty percent should be disbursed as wages and fifty percent should be paid to the shareholders in proportion to the land they donated. Local people should get first preference in participating in cooperative enterprises.

Developmental planning should be adopted to bring about equal development in all regions instead of just some particular regions. Local wealth and other resources and potentialities should be utilized in this developmental plan.

The controversial problem of the ownership of land can be solved by the phase-wise socialization of land through agricultural cooperatives. Cooperative land ownership should be implemented step by step in adjustment with the economic circumstances of the local area. During this process the

ownership of land should not be in the hands of any particular individual or group.

Industrial Development

PROUT divides the industrial structure into three parts – key industries managed by the immediate or local government, cooperatives and private enterprises. This system will eliminate confusion regarding whether or not a particular industry should be managed privately or by the government, and will avoid duplication between the government and private enterprise.

In many undeveloped and developing countries of the world there is excessive population pressure on agriculture. It is improper if more than forty-five percent of the population is employed in agriculture. In villages and small towns a large number of agro-industries and agrico-industries should be developed to create new opportunities for employment. In addition, agriculture should be given the same status as industry so that agricultural workers will understand the importance and value of their labour.

According to the wages policy of PROUT, wages need not be accepted only in the form of money. They may be accepted in the form of essential goods or even services. It is advisable to gradually increase this component of wages in adjustment with the monetary component of wages.

PROUT supports maximum modernization in industry and agriculture by introducing the most appropriate scientific technology, yet modernization and rationalization should not lead to increased unemployment. In PROUT's collective economic system, full employment will be maintained by progressively reducing working hours as the introduction of appropriate scientific technology increases



production. This is not possible in capitalism.

Decentralization

To materialize the above economic programme, PROUT advocates a new and unique approach to decentralization based on the formation of socio-economic units throughout the world. Socio-economic units should be formed on the basis of factors such as common economic problems; uniform economic potentialities; ethnic similarities; common geographical features; and people's sentimental legacy, which arises out of common socio-cultural ties like language and cultural expression. Each socio-economic unit will be completely free to chalk out its own economic plan and the methods of its implementation.

Within each socio-economic unit there will also be decentralized planning, which is called "block-level planning" in PROUT. Block-level planning boards will be the lowest level planning bodies.

One political unit such as a federal or unitary state may contain a number of socio-economic units. For example, the state of Bihar in India can be divided into five socio-economic units – Angadesh, Magadh, Mithila, Bhojpuri and Nagpuri. Based on the above factors the whole of India may be divided into forty-four socio-economic units. These units must be guaranteed full freedom to achieve economic self-sufficiency through the implementation of their own economic planning and policies.

If the local people in these units organize large-scale programmes for their all-round socio-economic and cultural liberation, there will be a widespread socio-economic awakening in the whole of India. Regardless of whether they are rich or poor, old or young, educated or illiterate, if the local



people are inspired by anti-exploitation and universal sentiments, they will be able to start powerful movements for socio-economic liberation. When people merge their individual socio-economic interests with the collective socio-economic interest, the outflow of economic wealth from a region will cease and exploitation will be completely rooted out. The right of full employment for all local people will be guaranteed, and the employment of local people will take precedence over non-local people.

Where there is no proper economic development, surplus labour develops. In fact all undeveloped economic regions suffer from surplus labour, and when the surplus labour migrates to other regions the region remains undeveloped forever. In areas of surplus labour provision should be made to immediately employ the local people.

While providing employment to local people, local sentiments should also be taken into consideration. Maximum agro-

industries and agrico-industries should be established on the basis of the socio-economic potential of the region, and various other types of industries should be established according to the collective needs. This approach will create enormous opportunities for new employment. Through such an employment policy, increasing the standard of living of the local people will be possible.

In a decentralized socio-economic system, the modernization of industry and agriculture can be easily introduced, and the goods that are produced will be readily available in the market.

As each socio-economic unit develops its economic potential, per capita income disparities among different regions will decline and the economic position of undeveloped regions can be raised to that of developed regions.

When every region becomes economically self-reliant, the whole country will rapidly achieve economic self-sufficiency. Economic prosperity will be enjoyed by each and every person. ●

The First Darshan

Ashis Datta Roy

For the auspicious nandapurnima issue we present this to show what a great personality Baba was ... Eds

Within my cupped hands lived the feeling of the two most sacred feet upon this earth



As a young boy I had heard about many great spiritual leaders from India and also abroad and came across few of them. But when I came face to face before Baba, the feelings that ran through me were totally unexpected and it seemed to me here was the only great personality who created an irresistible pull on me leaving me in a surreal state of blissful tranquility. Those unforgettable feelings etched deep in the memory I'll try to narrate as best as possible.

He came and sat within just a few arm's lengths away. In the house at Jodhpur Park, stepping out from the reporting room, he settled upon a bed, the crown jewel amidst that assembly of devoted disciples. With his humble entrance, he multiplied the radiance of the gathering a million fold, and came to sit right before me. In those few fleeting moments I could feel my heartbeat doubling, each pulse announcing itself like a sacred drumbeat. He whom I had run to see, to hear, whose nearness I had been blessed with during my time in Calcutta. My age had not yet crossed the threshold of adolescence. He had just returned from his great circumambulation of India.

Whether standing in a crowd, or somehow slipping through a gap in a doorway to sit cross-legged on the floor, I had come again and again only to catch one glimpse of him. I had heard so much about him. Every experience of being near him in the years that followed filled me to the brim, again and again. That very man now sat before me, within the reach of a few outstretched hands. A feeling rose within me that I could touch him if I only wished to. But could I truly dare?

It was at an evening spiritual gathering in the city that I had taken my seat among the listeners a little while before. I had grown up surrounded by the lamentations of a country flowing with discord and hatred. In a little while I would come to understand that it was only because we knew of no other remedy apart from him that we had been granted entry into that sacred space, in search of two moments of peace. A familiar Dada, for reasons I could not fathom, drew me all the way to the front. I had been rushing toward the back when he noticed me and called out. He asked me to sit, and so I found myself seated right behind him. Something was giving my heart a tender wrench, and the proud fulfillment of beholding my Guru was trickling through me, drop by blessed drop.

Bringing an end to an eternity of waiting, he made his

wordless, luminous entrance. His victory cry rang out all around. He came and sat. He surveyed the room from right to left, or perhaps with that all-piercing gaze he divined the deepest questions living in every heart present. Among those questions were some of my own desperate longings too. My Guru sat within touching distance. What always happens in such moments began to happen then, as when a star appears within reach, every memory woven around that being rises and overflows.

The same began to happen to me, and I am certain it happened to many others as well. To what depths inner stillness can descend, whether in holy company or in solitude, this wondrous presence had made me understand at least a hundred times over. I had rushed to be near him many times after. But this first beholding was an experience unto itself, singular and unrepeatable. The moment that thought arose in my mind, I was no longer torn between simply looking and longing. Today, having found him so close, I resolved that I would touch his feet before I left.

The moment the songs and the kirtan came to an end, he began to speak. Was I listening? Yes, I was listening. But was any of it reaching my understanding? Not in the least. I simply sat gazing, with my whole mind, my whole being, drinking in his presence through my eyes alone.

After he finished speaking, a small crowd naturally gathered around him, as flowers gather around light. The longing of devoted hearts to remain a little longer in that presence, alongside the urgency of his countless works that awaited him. The unpretentious warmth of many familiar and unfamiliar faces surrounded him. I was pushing my way forward, come on, come on, I kept murmuring to myself. It felt as though everyone around me was



loosening their hold. Just then, something moved him to glance in my direction, and surely he could read with ease the yearning shimmering across my face. "May I offer him my pranam just once?" I asked, abandoning all shame. I did not hear what answer came. But I could not reach his feet. Wounded pride and shame had closed in around me from every side.

Let me say this here: I learned later that he was always the first to offer the greeting. In the days that followed, it was always his pranam that I witnessed before I could offer mine. All his life he has done this, no matter how many times it requires him to bow. For in truth, every such bowing of his is an offering to his own creation, to that which he holds eternally sacred within himself.

While all this was unfolding, his victory cry continued to resound without pause. He would need to get into the car now. His destination was his home in Lake Gardens. And so there was a kind of gentle urgency in the air. I carried my thudding heart forward one more step, and saw him offer his greeting and step into the car. The cry of his glory rang out on all sides, and in my eyes there was a stream of tears. My throat was sealed. The emotion gathered over so many long years was pressing itself into weeping, straining to be released. Experience has shown me that in moments such as these, the moments one has thirsted for across an entire lifetime, when they are actually unfolding, a quality of atmosphere descends from every direction that renders the senses unable to respond as they normally would, and everything becomes as if blurred.

So it was here too. I

understood that every sound around me was swathed in mist and no longer reaching my ears, for the inside of my head was humming and reverberating. I have paid the price for many things in this life, and I was paying it again today. In return, life has perhaps pressed into my hands from time to time these unexpected gifts, gifts so luminous that even the thought of gazing upon them blinds the eyes even now. This was one such moment, that much I could feel. And when awareness returned to me, I found myself staring fixedly at the road along which he had departed. I knew with a certainty that allowed no argument: I must reach those feet, I must.

Those who knew me were watching. I bowed low, to touch the earth his feet had just blessed. In the silence of my heart I touched those two serene, sacred feet with complete and unhurried reverence. My surroundings had ceased to exist for me; only memory encircled me, the memory of his presence in that room, that ethereal, barely believable memory. Pressing through the crowd of those memories, I was rising back to my full height, having received the blessing of that touch. His face was rising before me in my mind's eye. Perhaps seeing the full extent of my bewildered, enchanted helplessness, my Acharya Dev placed his hand upon my back and led me inside, and seated me in his room.

Within the small shelter of my cupped hands lived then the feeling of the two most sacred feet upon this earth, he about whom all these many days I have done nothing but stand in wonder. I know this may mean nothing to others. And yet I felt lighter, freed from the shamelessness of racing toward frenzy, of performing the twisting games of ego within this body. I felt lighter, freed from the inhuman pleasure of blindness, freed from the rage of burning away so many experiences in disrespect, in dismissal, in neglect. ●

Happy Birth

BABA NAAM KEVALAM

*Sing and dance with hands raised
High to the skies above
Sing to the hymn of You be praised
With few words of love.*

*Dance and the cosmos together dance
In perfect harmony of countless years
Soul liberated mind in a trance
And the heart races without fears.*

*Only the most beloved friend You are
No love in this universe can equal yours
All darkness vanish just thinking of You
When I perish may this soul merge in Yours.*

ANANDAPURNIMA

*Which birthday may I hope to remember
When You are a traveller quite unknown
Eternally Your way benign or clever
In worlds beyond ones I've known.*

*At times You happen to pass this way
To spend few moments eternal for me
In transcendence of departure I only may
Add few drops to the timeless sea.*

Chday Baba

*This moonset of times lost and gone
For ever perhaps or not may be
This lovely night of coming dawn
In scorching summer's day me to see.*

*Furthest from the furthest star
Near as ever hidden senses on call
Slender vines tender we are
To climb the greatest tree of all.*

*With cymbals of stars playing
Melodies divine among galaxies galore
This enormous thunder You keep smiling
Making me ever to yearn for more.*

*Trapped as am in this distant blight
Surrounded by dark reckonings of death
Awaiting that resonance of light
For release beyond the final breath.*

- Arun Prakash

Wide view of 'Mystic Mountain' courtesy NASA Hubble

PBI : THE ONLY HOPE FOR HUMANITY

The Political Alternative India Needs

India has more than 2,800 registered political parties, but almost all serve Capitalist interests.

Ravindra Singh

Today, nearly 80 years after getting freedom from British rule, real freedom remains elusive for millions of Indians who wake up every morning to the same old struggle for food, for a roof over their heads, for a school to send their children to, for a doctor when they fall sick. They still feel choked by inequality and a system that just doesn't seem to work for them.

Our freedom fighters wanted a country where every single person could live with dignity, with basics available to all. The Constitution they gave us laid out clear plans. But the plans have

remained just the plans. Though, we have sent rockets to space, built glittering cities connected with long highways. But scratch the surface, and you find things falling apart.

Money, the wealth of the nation, is piling up at the top like never before. In 2025, just 2,000 of India's richest people together owned wealth worth Rs100 lakh crores—that is about USD 1.2 trillion. Most of this is in the form of shares of companies. Globally, billionaires became 16% richer in just one year, 2025. Their total wealth hit a record USD 18.3 trillion.

A new study by Oxfam says

billionaires are now 4,000 times more likely to hold political office than a common Indian. Meanwhile, a rural worker earning minimum wage would need 941 years—almost a thousand years—to earn what the top boss of a big garment company makes in a single year. Let that sink in. And every year, 63 million Indians fall into poverty simply because they cannot afford hospital bills.

In the Corruption Perceptions Index 2025, India ranked 91st out of 182 countries. That is not something to be proud of. Our score was 39 out of 100, where 0 means deeply corrupt and 100 means very clean. We are actually worse than we were in 2018 and 2019. Journalists who try to report on corruption are in real danger.





Our schools and colleges churn out graduates by the millions, but what use is a degree without a job? Youth unemployment stands at 13.3%. Among educated young people, it is 29%—almost one in three. Politics has become a game of greed and backroom deals. It is a misnomer to call it a democracy—it is "mobocracy."

Parties Everywhere – Change Nowhere

India has more than 2,800 registered political parties today. But they are all the same. A little scrutiny will reveal that almost all of them serve the same master: Capitalist interests. They fight over caste, over religion, over whose family should rule. But when it comes to fixing what is really broken, they either can't or won't.

BJP, the party in power, talks about national pride and development. And the Indian National Congress talks about secularism and the old days. Both have had decades to fix poverty. But more than 65% of Indians still depend on government subsidies just to survive. The World Bank says 17.1% of Indians still live

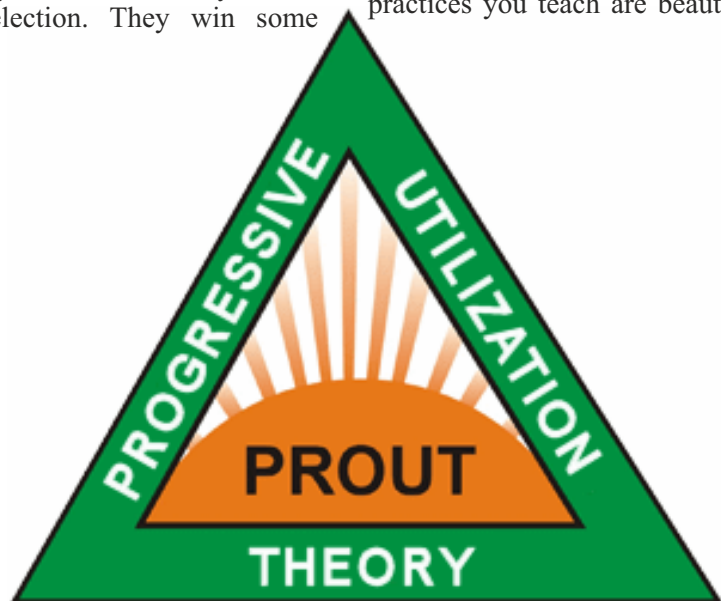
below the national poverty line. India is now the sixth largest economy in the world—worth about USD 4.15 trillion. We are growing at 6.5%. But ask the farmer. Ask the daily wage worker. Ask the mother who cannot pay for her child's treatment. GDP grows, but their hope fades.

There are the regional parties and the communists too. They channel the public rage against neglect of their region and capitalist exploitation respectively, but they too cannot see beyond the next election. They win some

seats, shout some slogans, and then... nothing changes.

A Question That Changed Everything

To understand a different way, the alternative, we have to go back to a small conversation in Motihari, Bihar, in 1959. A young student—poor, struggling, honest—went to Shri Prabhat Ranjan Sarkar, the greatest philosopher, spiritual master and polymath humanity has ever witnessed. The student said, "The meditation and yogic practices you teach are beautiful.



They can elevate and liberate anyone. But honestly, the poor people don't have time for this. We spend every waking hour worrying and working for the next meal. How can they think about God their our stomachs are empty?" That question broke something open.

Shri Sarkar did not give a fancy philosophical answer. He did not say "meditate harder." Instead, he sat down and gave the world PROUT—the Progressive Utilization Theory. Five simple but powerful principles that guarantee food, clothing, housing, education, and healthcare – not as luxuries, but as the basic necessities for all to live a decent human life.

But unlike other thinkers, Shri Sarkar was not content with merely laying down beautiful principles. He knew that good ideas, written in books, stay in books. To become real, they need power. Not corrupt power. Not selfish power. But power in the hands of good people. So about nine years later in 1968, he did something extraordinary. He founded a political party.

The Birth of PBI

On December 6, 1968, acting on Shri Prabhat Ranjan Sarkar's instruction, a sitting Congress MP from Mujaffarpur, Bihar—Shri Shashi Ranjan Sahu—resigned from Congress Party, but continued as an M.P.. And later at a press conference at Delhi's Constitution Club, he announced the launch of Proutist Bloc, India



(PBI). The next morning, The Statesman, a national daily, carried the news on the front page, first column, with the headline: "A Party with a New Symbol." That symbol was the Swastika within a circle—an ancient mark of well-being and cosmic harmony.

But here is a small detail from that day that means a lot. When someone suggested the name of the party should be "Proutist Bloc of India," Shri Sarkar said, "No, it is 'Proutist Bloc, India' — with a comma."

Why does a comma matter? Because it changes everything. "Of India" sounds like this party belongs only to India, only for Indians—a narrow, limited vision. But a comma changes that. It means the party is a global idea—a world government in the making—that happens to be working in India right now. When it works in Nepal, it will be Proutist Bloc, Nepal. In Japan, Proutist Bloc, Japan. In Kenya, Proutist Bloc, Kenya.

This was never about narrow nationalism. It was always about

one human family—Ananda Parivara, a blissful universal family.

The Great Misconception : Uprising vs. Elections

A frequent debate within progressive circles is whether Prout should come through electoral politics or a popular uprising or revolution (*Viplava*). PBI dismisses this false dichotomy with cold logic. To succeed in an uprising, you need a majority. To win an election, you need a majority. The core requirement for both is mass support for PROUT. Elections are the battlefield of democracy. To refuse to fight there is to surrender the fate of the masses to the exploiters. As Shri Sarkar noted, "Where Shakti (power) does not have the support of Dharma, there Shakti is sure to be defeated." PBI, therefore, actively participates in electoral politics, fielding its candidates in elections at all levels.

Why India Needs PBI Today

In a political landscape where every party plays the same dirty

game with different slogans, PBI sets out to change politics forever.

First, PBI talks about a wealth limit, not just a poverty line.

Every government talks about the poverty line—how many people live below it, how much money is needed to lift them above it. But here is the truth: as long as a handful can hoard unlimited wealth, poverty will never truly end. PBI, drawing from PROUT's first fundamental principle, proposes a Richness Line – a maximum limit on wealth proportionally relative to the minimum physical wealth that everyone is guaranteed to live a decent human life. PBI proposes that the gap between the richest and poorest should never be more than ten times. It sounds radical, but it is fair. Unfair only to those who have confused greed with greatness.

Second, PBI demands that leaders be staunch moralists.

Today, a person with dozens of criminal cases, with secret bank accounts, with a history of hate speech can not only contest elections but become a Chief Minister, a Minister, even a Prime Minister, while a person with a clean life can't even dare enter the

political arena – let alone succeed. Parties glibly talk against criminalization of politics, blaming other parties for it, and overlooking the goons in their own offices.

Modern political "success" rests on the five pillars of money, muscle, caste, intoxicants, and freebies. PBI rejects these five unethical means entirely. Instead, it believes firmly in the power of morality. That is why, while other parties field candidates who are professional hypocrites, PBI demands three non-negotiable qualities from its activists:

1. **Loyalty** : Consistency in thought, word, and deed.
2. **Irrepressible Revolutionary Spirit** : No compromise on principles.
3. **Unshakable Faith in Prout** : A commitment to a united human society.

PBI courageously declares : Only those who live by moral principles should have the right to rule over others. Hence only morally upright people can become PBI office-bearers and candidates.

Third, PBI believes in Economic Democracy.

You can vote once every five years, but between elections, the rich get richer and the poor just manage.

PBI believes a meaningful political democracy is impossible without a functional economic democracy. Economic democracy, as PROUT puts it, means four things :

1. **Guaranteed Minimum Requirements for All** : The minimum requirements of life— including food, clothing, housing, education, and medical treatment —must be guaranteed to all members of society.
2. **Increasing Purchasing Capacity** : The purchasing power of the people must be constantly increased through the maximum utilization of local resources and rational distribution of surpluses.
3. **Local Control of Economic Decisions** : The power to make all economic decisions must be vested in the hands of the local people, not controlled by outside forces.
4. **Prevention of Outside Interference** : External, non-local entities must be prevented from interfering in the local economy to stop the drainage of capital.

This is not socialism. This is not capitalism. This is PROUT in action – common sense with a human heart.

Fourth, PBI is not hungry for power in the usual way.

Every other party dreams of seats, of ministries, of contracts, of big houses and big cars. PBI dreams of something else: a *Sadvipra Samaj*—a society led by good, decent, morally strong people. If PBI wins, it will not reward its workers with luxury. It will reward them with more work, more service, more sacrifice. That is not a weakness. That is the only strength that really lasts.

The Blueprint of a PBI Government

The government of PBI will sincerely work to implement PROUT and materialize the dream

The infographic consists of four distinct boxes, each with an icon and a text box.
 1. Top-left: An icon of a house with a shirt and an apple inside. Text: "Guaranteed Fulfillment of Basic Needs for All."
 2. Top-right: An icon of a green dollar sign above a group of four people. Text: "Guaranteed Rising Purchasing Power for All."
 3. Bottom-left: An icon of four people sitting around a table. Text: "The Power to Make All Economic Decisions Must Be in the Hands of Local People."
 4. Bottom-right: An icon of four people with a hand pointing down at them. Text: "A Ban on the Interference of Outsiders in the Local Economy."
 The entire infographic is set against a light blue background with a white border.

of economic democracy. It will, for instance, ensure:

- ✓ Everybody is guaranteed basic necessities of life and maximum amenities.
- ✓ Agriculture gets industry status, empowering farmers to price their own crops.
- ✓ Only people of moral integrity get the opportunity to enter politics and hold public office.
- ✓ Education and healthcare are completely free of cost and free from political tampering.
- ✓ The Prime Minister and Chief Ministers are elected directly by the people (not by party whips)
- ✓ The elections are government-funded, rooting out the influence of capitalists, and easing the entry of honest people into politics.
- ✓ A drug-free society is enforced, protecting the youth.
- ✓ Cooperative organizations exist not just for farmers and industrial workers, but for intellectuals, writers, and



artists, freeing them from corporate or political patronage.

PBI Marches Forward – The Jaipur Convention, 2026

It is against this backdrop, philosophical underpinnings and objectives, that PBI has now entered Rajasthan with a blazing desire to ignite the fire of revolution there.

On April 25-26, 2026, at Geeta Bhawan in Raja Park,

Jaipur, PBI held its two-day National Convention. About 300 PBI cadres and office-bearers from Odisha, Bihar, Maharashtra, Karnataka, Delhi, Punjab, Chhattisgarh, Rajasthan and Haryana participated in the programme.

The convention was inaugurated by party President Dr. AK Bhaskar, National Convener Acharya Santosananda Avadhuta and other senior officials by lighting a lamp and garlanding the photograph of Shri Prabhat Ranjan Sarkar. It was followed by a Proutist invocation song, and thereafter the guests and the office-bearers addressed the audience.

Dr. Rajeev Nagar, National Finance Secretary, from Jaipur spoke simply: "India is drowning in economic and social inequality. The last person in the queue is still fighting for basic needs. The biggest need of the hour is morality in leadership. PBI's objective is clear: service to all, development for all, and the destruction of exploitation."

The chief guest was Mrs. Sheela Saini, Commissioner of the Women's Commission. She did not hold back. She spoke about the deep violence and insecurity plaguing the country—against women, against children, against the elderly. She reminded everyone of the horrific incidents in Manipur, where women were

A New Sunrise in Politics
Proutist Bloc India (PBI)
National Convention
25-26 April, 2026
Venue : Geeta Bhawan
Adarsh Nagar, Jaipur - 302004



paraded naked. Then she asked a question that hung heavy in the air: "Is anyone truly safe in this country anymore?"

She lamented that most political institutions work only for their selfish interests, but lauded PBI for its humanitarian vision. "I am glad to know that a political party thinks about every human being—their respect, their rights, their dignity," she said. "If society becomes aware and changes its thinking, only then will society truly change."

Acharya Dileep Singh Sagar,

President of Proutist Sarva Samaj (PSS), gave a powerful speech about the collapse of global capitalism. He pointed to America's huge debt—over USD 39 trillion—and the shifting alliances of BRICS nations planning their own currency. "When capitalism falls," he warned, "the world will face chaos. At that moment, humanity will not need another broken system. It will need PROUT."

But the most moving address came from Acharya Santosananda Avadhuta, National Convenor. He

asked a simple question: "Does anyone believe that God is weaker than money? Does anyone believe that goodness is weaker than brute force?" He said the real reason bad people often win is that their faith in money is stronger than the good people's faith in their own ideals. "The moment our faith in selfless love for suffering humanity becomes unshakable, no force in the world can defeat us."

Kanhu Charan Behura from Odisha spoke passionately about preparing for future elections, while Karan Rajpurohit reminded



all present that Shri Sarkar derived no satisfaction from the chanting of the slogan "Baba Ki Jai"; rather, he was pleased by the acclamation of "Tum Logo Ki Jai"—victory to the people themselves. The message conveyed was unambiguous: Proutists must abandon their reliance on an external savior and cultivate faith in their own inherent capacity to lead.

Mrs. Nidhi Sati, National coordinator, gave a powerpoint presentation on 'PBI - a new sunrise in politics', emphasizing that PBI is not a reactive party that jumps on popular issues. "Reactive parties gain temporary popularity by addressing symptoms, but they never solve the root cause," she explained. "PBI, with its foundation in Neo-Humanism and PROUT, offers a holistic, ethical, and practical system—not just slogans."

The Path Forward: Resolve and Action

The convention concluded with a series of resolutions for the upcoming elections and for the further expansion of the party. The participants took a collective pledge to work towards establishing



a government based on moral values. The leaders stressed that the time for hibernation is over. PBI must now remain active, visible, and vocal at all times—not just during election seasons.

As one speaker aptly put it, quoting Shri Sarkar: "Do or die. I do not wish to see the faces of my defeated sons and daughters in flesh and blood."

The two-day event was not merely a gathering. It was a

declaration that a political alternative rooted in ethics, selfless love, and economic democracy is not only necessary—it is inevitable.

The road is long, and the forces of exploitation are mighty. But as the echoes of the slogans raised at the convention faded into the streets of Jaipur, one message lingered in the air: victory belongs to those who refuse to surrender their conscience. ●





Bengal Elections 2026

AND BIJON SETHU 1982

■ Arun Prakash

On May 4, Assembly election results of 5 states were declared. In West Bengal Bhartiya Janata Party (BJP) ousted 15 years of rule by the Trinamool Congress (TMC), who in 2011 had overthrown 34 years of CPM rule. It was during rule of the latter, on April 30, 1982, 17 Ananda Margi sanyasins and sanyasis were brutally massacred in broad daylight in full public view on Bijon Sethu, Kolkata.

Saintly lives that ended in prime were: Avadhutika Ananda Praceta Acarya; Acarya Adishivananda Avadhuta; Acarya Artasevananda Avadhuta; Acarya Bhavreshananda Avadhuta; Acarya Giirishananda Avadhuta; Acarya Kamaleshananda Avadhuta; Acarya Krpashivananda Avadhuta; Acarya Parishivananda Avadhuta; Acarya Sutresvarananda Avadhuta; Acarya Venkateshvarananda Avadhuta; Acarya Balabhadra Brahmachari, Acarya Mukul Brahmachari; Acarya Somnath Brahmachari; Acarya Subrata Brahmachari; Acarya Viirendra

As per a Central Intelligence Bureau report, there was evidence about the complicity of CPI (M) in the mass massacre

Brahmachari, Shrii Ram Raghuvar and Sanyasini Parbati Giri.

From that day for the last 44 years, every year on that very day silent protest marches have been held at that very spot to commemorate those 17 Dadhics, whose only goal in life was to become one with God and serve the common people. This year however, the ceremony was performed but with fewer people participating due to the election duty etc.

To recapitulate, the buildup to the horrifying incident started when the AM Global HQ complex at Tiljala, Kolkata was being constructed. CPM opposed it at every step, blocking construction roads, inciting workers to strike. Matter was fought in court and suitable injunctions were obtained. When construction workers were unavailable due to fear of

CPM, AM monks took over and themselves laboured to carry on the construction. When nearing completion matters turned violent. At 8 am on 1 Jan 1982, while most were away at Anandanagar for the annual spiritual congregation. slogan shouting goons attacked and country made bombs were hurled. Those few remaining were no match for the crowd. Several were assaulted and injured, two were hospitalised, one required major surgery. Offices were ransacked, windows broken, equipment destroyed and looted.

The next step by the CPM was to schedule a people's convention against AM at a venue close to Tiljala on 6 Feb. For that highly inflammatory leaflets signed by 2 MPs and 1 MLA were distributed by the CPM all over the neighbourhood. In that convention many other politicians participated and made inflammatory speeches exhorting the people against Ananda Marga. The disinformation campaign included: (1) Creating an adverse impression in public minds spreading false stories about Ananda Margis being kidnappers. This made no sense as AM operated over 500 children's homes. (2) Arresting few nuns and many margis. (3) Calling Ananda Margis land grabbers. This accusation originated from CM Jyoti Basu himself. All this should have warned the authorities that it was like a ticking time bomb waiting to explode and should have put them on high alert.

IB Report

As per a Central Intelligence Bureau report, there was evidence about the complicity of CPI (M) in the mass massacre which is seen from the fact that some of the well-known CPI (M) workers viz.:

Ram Nath Singh, Shambhu Naskar, Khudi Ram Sardar and Gopal Roy figure in the list of persons arrested by the police.

Report by Sher Singh I.A.S.

Additional District Magistrate Sher Singh the second highest civilian officer in the district where the crime was committed investigated and submitted a report. He named: Sachin Sen, Kanti Ganguli,

Bablu Chakrovorty (alias Michke Bablu), Gurupada Bagchi, Chinmaya Hazra and others behind this massacre. Against them no investigation was carried out; their names were not mentioned in the charge sheet. His report was shelved, and for speaking up he was denied due promotion, suspended on April 25, 1994 and dismissed from service on November 22, 2000 by the corrupt CPM government of West Bengal.

Such a massacre of monks and nuns cannot be imagined in India which is proud of its Dharmic base, especially in Bengal and its *Bhadralok* who are always proud of high of human values. But it did happen and in broad day light in a busy area of Kolkata in presence of multitudes of onlookers. Through the week the citizens of Calcutta did some intense soul searching. It shocked them to realize that they could not call themselves civilized any longer with the old self confidence.

To condemn and protest against these massacres, literary luminaries like Asha Poornadebi, Maitreyi Basu, Saibal Gupta and renowned intellectuals like Satyajit Ray marched in silence along with many on Kolkata's public thoroughfares.

Chief Minister's Statement

But Chief Minister Jyoti Basu called it an isolated incident and infamously said, "What can be done? Such things do happen". In fact he issued a veiled threat by exclaiming: what would happen if Sachin Sen, (CPM MLA Kasba), chooses to attack Tiljala centre with 10,000 of his cadres!? This

was a strange comment from a CM who had also held the Home portfolio! To add insult to injury, Ananda Margis who had gathered for a condolence meeting were badly beaten and dispersed, because Section 144 was imposed!

Eye Witness Accounts

The incident was so horrifying that two police cases were lodged suo moto in Sealdah GRP Station and three cases were also lodged in Kasbah and Tiljala Police Station and those attacked could file individual cases. In each incident people were wounded or killed with bricks, stones and iron rods and monks and nuns were burnt to death with highly inflammable materials. Firsthand accounts of statements made to the police in FIRs by five survivors were: Didi Supriya Bramhacarini, (Tiljala Police Case No. 35/82)

Jagdish Sarkar, (Tiljala Police Case No. 36/82); Dada Dayamaya Brahmachari, (Kasbah Police Case No. 37/82); Sri Abdul Madik Assistant Sub Inspector of Police GRP attached to Ballygunge, (Sealdah GRPS Case No. 34/82 & 35/82)

Enquiry Commissions

A police report was prepared for public consumption and based on the five FIRs five charge sheets were filed in the court. The investigating police officers charge-sheeted the accused persons in the Sessions Court. Just for public consumption 'Rickshawawala', 'Thelawala', persons waiting to board trains and many pedestrians were rounded up and brought to Police Stations for questioning. The actual culprits were kept behind screens and innocent people were framed and the police apparently completed their duty. It was a farce in the name of justice -- an eyewash.

The main demand of the Ananda Margis was to appoint a commission by the Central Govt. headed by a Supreme Court judge

to enquire into the incidents of April 30, 1982. Soon after the incident a petition was submitted to the Prime Minister for an enquiry by a Supreme Court judge but for reasons unknown this was ignored.

The state government set up the Tarapada Mukherjee commission of inquiry. It did not proceed beyond its notification, and did not have a single hearing. No report of action taken, as is mandatory for Judicial Commissions, was placed before the state assembly.

Whereas in Orissa after the brutal murders of missionary Graham Steyn and his two minor children on January 23, 1999, the State Govt. appointed a commission of enquiry by a Supreme Court judge. The guilty were brought to book and punished. If this was done for the Bijon Sethu incident, the guilty would have been caught, tried and punished long ago.

The CPI (M) which had ruled West Bengal for thirty four years was defeated in the 2011 elections by the Trinamool Congress Party led by Ms Mamata Banerjee. After

meeting a delegation of Ananda Margis she promised that a judicial commission would be set up. Justice Amitava Lala was accordingly appointed to probe the 1982 Bijon Setu Massacre.

Proceedings began in October 2013. Many witnesses were examined the most crucial deposition has been by the then Additional District Magistrate of South 24-Pargana Sher Singh who claimed he had come to know about the plan two months ahead and alerted his boss, the District Magistrate Ranu Ghosh on January 16. But no step was taken to stop the killings. In fact as reported in the Times of India of October 20, 2016 she claimed fading memory before the commission!

Justice Lala submitted the report on September 23, 2019. Till now apparently no substantive action appears to have been taken by the Government to bring the culprits to book, even though in accordance with the Commission of Inquiry Act 1952, it is mandatory to table the report in the

State Assembly or give an Action Taken Report.

Acarya Krishneswaranada Avadhuta filed an application under Sec 91 of RTI Act on August 23, 2021 which was received by the State Public Information Officer (SPIO) Govt. of West Bengal on the 25th. No reply was given nor was the application rejected. He then filed an appeal on November 11, which was received by the Govt. department on the 17th. This was replied by the Special Secretary and Appellate Authority vide Order No. 348-*(RTI)/1A of dated 24.12.2021.

Extracts are: "The said petition was received by this department on 17.11.2021. Thereafter the SPIO of this department had submitted a detailed report regarding the matter to the undersigned; vide Memo No. 347-8(RTI)/1A – 90/2021 dated 24.12.2021. After perusal it is seen that the RTI application dated 23.8.2021 of Acarya Krishneswarananda Avadhuta was received by this department on 25.8.2021. Subsequently the RTI matter was



sent to the Deputy Secretary to the Govt. of West Bengal (Home and Hill Affairs Department, Commission of Inquiry held by memo no. 222-H(RTI)/1A-90/2021 dated 01.09.2001 u/s 5(4), 5(5) of RTI Act 2005 for providing necessary information as the required information pertains to the Commission of Inquiry Cell of this department provided information to the SPIO of this department vide memo No. 234-COI/PL/0/44C-13/21 (Pt-1) dated 20.12.2021.

It appears from the status report of the SPIO of this department that reply to the applicant had already been provided by this department, the status report of the SPIO to the undersigned is in order. The appeal petition dated 11.11.2021 by Acarya Krishneswarananda

Avadhuta is hereby disposed off”.

Summing Up

Govt. RTI response is a total lie as no reply was received. Why? The simple answer is that for some unknown political consideration the report is not being made public. What that could be, no one knows except those in power? Unfortunately Justice Amitabh Lala passed away on November 23, 2020. So that door is also closed. Still it is essential that vigorous steps are taken to keep this issue alive and if need be the Kolkata High Court be moved to make the report public as mandated by law and or take other steps as deemed expedient and necessary.

Meanwhile meantime justice still remains elusive for the April 30, 1982 Kolkata massacre victims

This should not continue indefinitely but be vigorously pursued to its logical conclusion.

Now it is of utmost urgency that the AMPS Central Authorities, Kolkata take up this matter with the new government to table the contents of Justice Amitava Lala Commission report in the West Bengal Assembly. Something that was promised by CM Mamata Banerjee 15 years ago on taking office as CM, a promise not kept. Now that a new dispensation with sympathies towards sanyasis in saffron robes in general is in place, this should be taken up at the highest level so that ultimate truth that was hidden by both CPM and TMC governments comes out and these 17 dadhics get long awaited justice. ●

No deliverance without His name
Sing His name brother.
Sing the name that bestows deliverance
Everyone is drunk in joy.

Hari has come in new form
Bearing the name Anandamurti.
His message spreads swiftly all over
High and low right and left.

Anandamurti is master of the three worlds
Emperor of the universe He is.
O come running brother O come all
Play the flute beat the drum.

Crores of planets and stars shining bright
Perform oblations to Him.
Multitudes of flowers
Fall at His feet every day.

Call Babá once the ears soothe
Call Babá once the heart calms
Call Babá once the universe turns serene
Let all sorrows end.

Nityasatyananda's this desire in the heart
Everyone sings Babá Nam.

Ananda Samgiita 44

(Ananda Kiirtana)



*Acarya Nityasatyananda Avadhuta
Ananda Nagar December 1969*

War has been a constant presence in human existence. Even before the dawn of civilisation, during prehistoric times when people lived in groups on hilltops, bloody clashes occurred between different groups. War has been a persistent part of human civilisation. While it represents the darkest side of human nature—marked by destruction and loss—it also serves as a harsh teacher showing that the only real victory lies in the ability to prevent it, rather than just surviving its horrors. From the collapse of ancient empires to modern global conflicts, every war leaves behind a legacy of lessons that shape the way we live and govern today.

War is the black spot of human character; wars are the darkest chapters in human history. It is not simply a conflict over borders or power between countries; rather, it is a series of immense death, suffering, destruction, and psychological trauma. War is a testament to how great a tragedy human greed and arrogance can lead to.

Lessons of Wars

War, the result of leadership failure and hatred, is a devastating, transformative experience that acts as a harsh instructor, revealing profound truths about human nature, fragility, and resilience. It teaches that conflict is often unpredictable; revealing that the cost of violence—both human and material—rarely justifies the intended political gain, while highlighting the necessity of empathy and conflict prevention. History has proven that nothing can be achieved permanently through violence.

Lessons OF WARS

■ Ganesh Bhat

War is a testament to how great a tragedy human greed and arrogance can lead to



Still there is an indication of repetition of prior leaders' mistakes despite this knowledge. The political leaders of so many countries have led their countries to the brink of war. Even though thousands of citizens hardly get enough food to fill their bellies, their leaders continue to spend vast amounts of money on arms.

People blame science for destruction because physical science is being used to discover new

formulae and to develop increasingly destructive weapons of war. Science needs to be used for benevolent and constructive purposes.

War does not decide who is right; it only decides who is left. Therefore, when teaching the history of war to the next generation, we must teach not only the stories of victory but also the lessons of its horror. Only then can the world move towards peace and coexistence.

❖ **The Price of Peace**

The deaths of millions of innocent people, the orphaning of children and the displacement of families show the true face of war. Only when we see the horror and destruction that war creates do we understand the comfort of everyday life and the importance of peace.

❖ **The Need for Humanity**

People lose their humanity when they are in war; they do things they wouldn't otherwise do. In times of conflict, it is realised how important mutual help and compassion are, rather than religion, caste, and borders.

❖ **Importance of Diplomacy**

Every war ends at the negotiating table. So why not resolve the problem through peaceful dialogue before so much death and suffering occur? Dialogue is always cheaper than conflict.

❖ **There Are No Real Winners**

In war, even the "victor" pays a heavy price. Beyond the financial cost, the loss of human life, the displacement of families, and the long-term psychological trauma to soldiers and civilians alike prove that war is a collective loss for

humanity. As the saying goes, "In war, the survivors are the only losers."

❖ **The Danger of Unchecked Power**

Wars are often fueled by the ego or ambition of a few leaders. History teaches us that when power is concentrated without accountability, it leads to catastrophe. This lesson highlights the importance of democracy, the rule of law, and a global conscience to keep individual ambitions from destroying nations.

❖ **Economic and Social Backwardness**

Whether the country is victorious or defeated in a war, economic losses are inevitable on both sides. Money that should be used for development is spent on weapons. Buildings, schools, and hospitals are razed, setting society back decades.

Globalization and the Effects of War

Most political scientists and historians who analyze the reasons and effects of wars in the modern era confine themselves to the economic hardships, such as fuel crisis, job losses, difficulty in international trade, etc., faced by different countries and the common people. But, they have

not considered the main cause of the modern-day wars which is economic globalisation.

Globalisation of economy is the result of crony capitalism. In their greed to increase profits, the capitalists look for cheaper sources of resources and try to capture markets that yield maximum profits. This has resulted in neglect, misuse or abuse of the local resources. Local needs and necessities are overlooked because the corporates have the mechanism to condition the market demands.

Capitalists by their money power, are controlling politicians and political parties and getting the laws and rules enacted in favour of them. Narrow sentiments of caste, creed, and religion are encouraged with regionalism, nationalism, etc. The result is the **globalisation of the economy and localization of humanity**, which is the main cause of modern day wars.

PROUT opines that if the percentage of the population engaged in non-agricultural industries in a country is less than twenty per cent, the country is said to be industrially undeveloped. The per capita income of the



Iranian oil tanker on fire in the Strait of Hormuz after being hit by US Navy ships



Gandhi Hospital in northern Tehran was damaged on March 1, 2026, when a strike was carried out near it during the US-Israeli war on Iran

people cannot be very high. The standard of living also cannot be very high because people's purchasing capacity remains very limited. Because of the low capacity for purchasing consumer goods, the import index always remains lower than the export index, or in other words, the area has to remain a satellite of a developed country. **Consequently, the balance of power in the world is jeopardized and war is always possible.**

In this regard, PROUT finds no difference between the communist and non-communist countries. They are equally aggressive in their approach. They desperately look for the kamadhenu. (Kamadhenu is a mythological cow which gives as much milk as its master demands.) They want to keep it tied to the door, feeding it the minimum amount of fodder. They want the maximum output with the minimum investment. This is why there is so much war psychosis and sabre-rattling in the world today.

PROUT Gives the Solution

The promotion of industry in one part of the world cannot eradicate either poverty or unemployment in

any other part. So it is desirable to form **self-sufficient units** one by one, to produce the essential commodities of life, at least in the fields of agriculture and industry. Otherwise, people may have to face tremendous hardship and misery during war and other abnormal circumstances.

PROUT has identified **243** socio-economic zones all over the globe, those with the potentiality to become economically self-sufficient. Economic self-sufficiency means the area identified for the purpose should have the potentiality to fulfill the basic needs of the people of that zone by judicious and progressive utilization of the local resources and providing 100% employment opportunities to ensure adequate purchasing capacity. **This obviously includes the meeting of energy needs of the area, which gives no scope for the present day fuel crisis.**

Boundaries of these socio-economic zones are not confined to the political limits of a state or a country. The main criteria of demarcation being socio-economic similarities and potentialities, some units are spread over in

more than one state or country; there is more than one such unit in a state or a country.

The industrial policy of PROUT stipulates that large-scale industry should cooperate to foster a large number of satellite industries. This will enable the self-employed to work from home or travel very short distances to the place of work and avoid the burden of leaving their homes at the distant call of a large-scale industry. The policy of decentralisation in the management of industry, followed by the policy to set up industries based on the local resources, combined with the principle to avoid export of raw materials, will ensure that the area will no longer suffer even in war. Centralisation of industry and centralized planning system cannot solve the problems of society, nor have the capability to provide a cushion against the devastating effects of wars.

Struggle and War

According to PROUT Struggle and war are not synonymous. While war springs from hatred, struggle is a part and parcel of life. War blackens everything; it darkens the future. In individual or



collective life, one can struggle, but war is based on hatred and on divisive tendencies. Let life be bright both individually and collectively.

Revolution and War

Revolution is a type of war. The difference between the two is that in war, force is applied on behalf of a person or state, but in revolution, force is applied by a group of people to establish a society free from exploitation. War is not an ideological clash.

Is War Inevitable

PROUT recognises that everywhere in the manifested or unmanifested universe, there is a ceaseless fight going on between Vidyá and Avidyá. There is also the fight between Vidyá and Avidyá in society. Even within one's self such a fight will continue. Those countries which cry for disarmament are also preparing within for war. That is why for running a government, strong military and police forces are required. **Even after the establishment of a universal government, we will require military and police forces to maintain peace.**

When is War Necessary

PROUT opines that wherever there is worldly subservience –

whether economic, political or social – the proper development of the innate qualities, or the genius of human beings, remains remote. That is why in every sphere of life, liberation is necessary; liberation from the bondage of staticity is a must. If a certain country is held in bondage to another country, then that subjugated country will have

to wage war in order to attain liberation from the chains of slavery. If any nation is trying to thrive on the lifeblood of another, it needs to be opposed, and this opposition ultimately leads to world war.

The Need for Lasting Peace

Lasting peace requires dismantling the very structures that lead to war. Among many other factors, ism is a major factor in war. Those who are eager to establish peace should shake off narrow isms like nationalism and other allied isms.

The modern era wars are causing serious upheavals in the economy of every country and in the lives of individuals. The first step towards ensuring lasting peace according to PROUT is the **Localisation of the economy and the Globalisation of humanity.** This requires the reversal of the present system of economic globalisation, that is, replacing capitalism with PROUT. ●





STATUS AND DEVELOPMENT PROSPECTS OF THE Northeast Indian States

Acarya Dhanjoo Ghista

The Northeastern States of Manipur, Meghalaya, Mizoram, Nagaland, and Tripura together constitute a highly diverse and vibrant region, featuring a rich cultural tapestry, unique languages, colorful attire, traditional music and dance, along with unique matrilineal systems in some communities. However, they are geographically isolated and face significant economic challenges, with most states having per capita incomes below the national average. While rich in resources, the region struggles with industrial underdevelopment, hilly terrain, connectivity issues, leading to

Raising the living standards in these states require a multi-pronged approach

lower economic growth. Nevertheless, these states have great prospects of together developing into a powerful autonomous region, providing happy and progressive living for their people. This is verily the inspiration and motivation behind this article.

The North Eastern Council

(NEC), established in 1971, is the nodal agency for the economic and social development of the Northeastern states, focusing on regional planning, infrastructure, and development.

1. Neglected and Isolated States

Manipur, Meghalaya, Mizoram, Nagaland, and Tripura have historically faced developmental neglect, economic isolation, and infrastructure gaps due to their remote geography, separatist insurgencies, and historical separation. While rich in resources, these states often experience lower per capita income, ethnic tensions, and a sense of alienation.

Key Aspects of the Region's Neglect and Development

Economic & Infrastructure Gaps

Five states—Assam, Manipur, Meghalaya, Nagaland, and Tripura—have historically reported per capita income below the national average, often stemming from inadequate infrastructure development. The region's connection to India is via the narrow 22-km Siliguri Corridor, which increases its isolation.

Insurgency & Security: The region has faced decades of separatist insurgencies and ethnic conflicts, including recent violent clashes in Manipur, creating a volatile atmosphere that hampers development.

Cultural & Physical Isolation:

The region is culturally and ethnically distinct from the "mainland," leading to a lack of understanding, racial stereotypes, and feelings of abandonment among residents.

Steps Toward Improvement:

The Indian government has increasingly focused on the "Act East Policy" and initiatives like the North East Special Infrastructure Development Scheme (NESIDS)

to improve connectivity, healthcare, and education.

Recent Changes: Since 2014, there has been a significant decline in insurgency-related violence by roughly 80%. However, challenges remain in fostering sustainable, locally focused infrastructure.

State-Specific Contexts

Manipur & Tripura: Became full-fledged states on January 21, 1972.

Meghalaya, Mizoram & Nagaland : These states have majority Christian populations, influencing their social fabric. Mizoram stands out with high literacy levels.

Infrastructure Challenges: The region suffers from slow progress in industrialization, innovation, and infrastructure, hindered by geographical and ecological obstacles.

2. What Steps Can Be Employed to Raise the Living Standards of These Five States

Raising the living standards in Nagaland, Manipur, Meghalaya, Mizoram, and Tripura requires a multi-pronged approach: strengthening vocational education, transitioning to commercial, organic

agriculture, and agro-based industrial development, bolstered by enhanced digital and transport connectivity.

2.1 Agricultural Development (Economic Foundation)

Organic Farming and Cash Crops : Leveraging the favorable climate for organic farming and high-value crops (e.g., rubber in Tripura, bamboo in Mizoram).

Modernization & Infrastructure : Investment in irrigation, cold chain facilities, and processing units to reduce dependence on food imports and improve supply chains.

Cooperative Farming: Organizing farmers into cooperatives to improve access to credit (making loans more accessible and affordable), and remove middlemen to facilitate direct transactions between producers and consumers.

Alternative Livelihoods: Transitioning from traditional shifting cultivation to settled, income-generating agriculture.

2.2 Education and Technological Development (Human Capital)

Vocational and Technical Education : Strengthening STEM subjects and aligning curriculum with industrial demands (food processing) to produce skilled workforce.

Improving Quality and Infrastructure : Boosting technical institutions (NITs, polytechnics) to keep talent within the region, reducing the need for students to move elsewhere.

Teacher Training: Enhancing Teacher Education Institutions (TEIs) to raise the quality of education in primary and higher secondary schools.

2.3 Industrial and Structural Development (Employment Generation)

Agro-based Industrialization: Establishing small and medium-scale agro-processing industries to create local employment.





Infrastructural Connectivity: Accelerating projects like the BharatNet broadband expansion to improve digital inclusion and develop road/railway networks.

Investment Incentives: Utilize the "Act East Policy" and North East Industrial Development Scheme (NEIDS) to attract private sector investment in manufacturing.

Eco-Tourism: Developing infrastructure for sustainable tourism in states like Meghalaya and Nagaland to capitalize on their natural beauty.

2.4 Policy and Social Development

Digital and Financial Inclusion: Improve internet connectivity and increase the number of bank branches to boost financial literacy and access to financial services.

Inclusive Growth: Ensure local, marginalized, and tribal communities are actively involved and not sidelined during industrial development.

Focus on Local Needs: Leverage local administrative machinery to transmit policy information to rural areas and ensure effective beneficiary selection.

3. Economic Development of the Northeastern States

With a narrow economic base and limited fiscal and financial capacity, together with many region-specific as well as exogenous obstacles, the current policy regime relying more on market forces, does not automatically operate in the region's favor. On the other hand, the need is great for the region's inhabitants, particularly the younger generation, to clearly perceive the unfolding economic changes that could develop opportunities in the economic field. Numerous interventions in many directions are needed for this to happen.

Though most of these state economies are somewhat lacking in technological development, they have enormous hydel power potential, forest reserves and potential for agro-horticulture. Hydel power potential, if realized even partially, could be a source of attraction for power intensive and cleaner industries, a source of revenue from industrial export.

Concerted efforts are required to equip adequately the existing educational and technical institutions and build new institutions for

generating marketable skills, and to build the capability to adopt and absorb new technologies, on the one hand. On the other, it is equally important to evolve the existing technological and economic institutions.

One of the major handicaps for this region is the weak transport and communication system, both between the states, as well as with the rest of the country.

To sum up, with these states having lagged behind in terms of the level and quality of administrative, social and economic infrastructure, it is important for the public sector to play a much greater role in their economies.

Increased government funding and strategic initiatives are needed to significantly transform the education and economic landscape in the Northeast region, aimed at bridging the gap between educational infrastructure and the growing demand for technological and medical education.

4. Education and Skills Development in Northeastern Region (NER)

Focus on Women Education: Parts of Northeast have tradition-

nally been a matriarchal society, with women taking an active role in education and other social activities. The government has taken steps to encourage more women to take up higher education and vocational training.

Premier National Institutes in NER: This Northeastern region of India is home to a number of esteemed Government-run educational institutions, including Mizoram University, and National Institutes of Technology in Nagaland, Tripura, and Manipur. These institutions are highly regarded for their academic excellence. The Northeastern states have made significant efforts in promoting literacy, resulting in the region having a high literacy rate of 83%. This figure is significantly higher than the national average of 74%, making the Northeastern region a leading hub of literacy in the country.

5. Universities in Manipur, Meghalaya, Mizoram, Nagaland, and Tripura, and their Roles

Key academic institutions include Dhanamanjuri University (Manipur), Captain Williamson Sangma State University (Meghalaya), Mizoram State University, and Maharaja Bir



Bikram University (Tripura). Nagaland University is a Central University.

These State Universities in Manipur, Meghalaya, Mizoram, Nagaland, and Tripura serve as critical pillars for regional development by expanding access to higher education, preserving local cultural identities, and fostering skilled manpower. They primarily offer conventional and professional education, and promote research on local bio-resources and traditional knowledge.

These State Universities need

to be further designed to provide knowledge across academic disciplines, promote Research & Development, and contribute significantly to regional infrastructure, socio-economic, technological, healthcare, and industrial development.

Now we want to even go a step further to promote these Northeastern States developing into a powerful autonomous region, as indicated at the outset. For that purpose, we propose that these states also arrange with the Central Government to set up IITs and All India Institute of Medical Sciences (AIIMS) within them. The IITs can bring top-tier engineering education and advanced research opportunities to the region, creating a talent pipeline that can encourage students to innovate locally. The AIIMS can provide state-of-the-art diagnostic and treatment facilities in the region, offering super-specialty services and high-quality care. Expanding the network of IITs and AIIMS can ensure that students from the northeastern states have equal access to institutions of national importance, reducing regional disparities in educational opportunities. ●



HOW TO BETTER READ THE PRESENT TO TRANSFORM CRISES INTO DESIRABLE FUTURES

Breaking cycles: from an emptied Spain to a company in crisis

German Gullon

A Misreading of the Present

In a way similar to how we speak of “Empty Spain” as if it were an inevitable destination, as if towns and villages were doomed to disappear, something similar happens in companies when we talk about disruption (AI, globalization, automation) as if it were an external catastrophe, as if the problem always comes from outside. In both cases, there is a foundational error: we are not facing linear decline, but rather historical cycles that we are struggling to read correctly. And when we interpret a cycle as an irreversible collapse, our options are limited: resist or give up. However, there is a third, much less common option: understanding the pattern and playing with it until it transforms.

Shifting the Gaze : From Line to Spiral

The futurist Sohail Inayatullah, a frequent inspiration in my professional development, proposes something quite simple but with profound consequences: to look at history differently. For Inayatullah, history is not linear; it is not a straight line of progress or decay, but rather a series of repeating patterns. From this perspective, there are several common ways to understand change:

Linear : the idea that every-thing must grow continuously, the dominant narrative in economics and in business. And also the most naive, because the problem is

obvious: it ignores biophysical limits. In a finite world, infinite growth is not a strategy, but pure fantasy.

Cyclic : everything that rises, falls. Expansion and contraction (boom and bust). Certainly a more realistic approach, but also more passive: it describes the pattern but offers no way out.

Pendular : we oscillate between poles, moving from one extreme to another. Thus, we have tradition <-> innovation; countryside <-> city, or centralization <-> autonomy. Here something interesting already appears: change as creative tension, not as error.

To these three, we can add a

fourth way of working with change, which is where transformative work begins, and which operates in a spiral. According to the spiral model, we do not return to the same point, but rather integrate what came before at a different level. Thus, it is not about choosing between tradition or innovation, but consciously and regeneratively combining them.

According to the spiral model, both rural depopulation and the corporate crises I mentioned at the beginning of this post cease to be anomalies and become moments or phases within



a broader cycle. This is when an uncomfortable but necessary idea comes into play: systems do not collapse only because of external errors, but because their own internal logics become exhausted from within. In other words: when an economy, a territory, or an organization ignores limits (energetic, social, or cultural), something similar to what in physics is called entropy appears: it becomes increasingly difficult to sustain the existing order. The good news is that what we see as crisis is not the end, but a signal that the cycle has reached its limit and needs to transform.

A Useful Tool to Read beyond the Surface

Inayatullah proposes a tool that significantly changes the conversation when used well: Causal Layered Analysis (CLA). It's not a complicated tool, but it forces you to explore and avoid getting stuck on what is obvious and superficial.

CLA works across four layers :

- ❖ **The visible** : data, headlines, what everyone sees.
- ❖ **The systemic** : the structures that support what we see.
- ❖ **The worldview** : the ideas we take for granted.

The myth: the deep story that guides all of the above without us realizing it.

The key here is not to analyze more, but to transcend the first

layer, because most diagnoses in politics, in business, and in territory planning stay stuck there. Let's look at two examples: one from the rural sphere and another from the organizational context, which I hope will work like a mirror.

Valdés: the problem is not only depopulation

When we bring this down to a concrete case like Valdés (Asturias, Spain), a reality I know well, the shift in perspective becomes quite clear. At the visible layer, what appears is well known: population loss of around 10–15%¹ in recent years, aging, and reduced activity. But if we stay there, we can only talk about “decline.” As we go deeper into the model:

System : poor connectivity, centralization of services, extractive logic regarding the territory. **Worldview**: the assumed idea that rural means backwardness and urban means progress. And if we go even deeper:

Myth : Here we no longer talk about data, but about a deep narrative; about the countryside as a place of loss versus territory as a space for life and care. This is where we find tensions: loss vs. rootedness; abandonment vs. care for the territory, or future elsewhere vs. future from within.

This changes things consid-

erably, because the problem ceases to be exclusively economic or demographic and becomes cultural and narrative. On this, I strongly connect with the work of Jaime Izquierdo Vallina² when he suggests that it's not just about “reactivating” rural areas, but about redefining what it means to live and produce in the territory. Because no matter how many infrastructures we invest in, no matter how many aids we request, if that deep layer doesn't change, everything else tends to reproduce itself.

Companies are not so far from this. If we apply the same logic to a company, the pattern repeats almost point for point. At the visible layer: falling sales, pressure from AI, global competition, the feeling of always being behind... does this sound familiar? There we have the usual diagnosis: “the market has changed.”

But if we go down layer by layer : **System**: automation, intensified competition, saturated markets.

Worldview : the idea that constant growth is the only way to survive. And if we go all the way down:

Myth : this is where the blind spot usually lies: the heroic leader, individualized success, and efficiency above all else.

Moreover, in the depths we also find something rarely spoken aloud: that many organizations socialize failures but privatize successes. This is not just an ethical issue, but a structural one, because that type of narrative generates fragile cultures, with disconnected teams, defensive innovation, and fear of making mistakes. And then it happens that the company seems to be reacting to the market when in reality it is trapped in its own way of understanding the world. That is why many organizations are not failing only due to external factors, but are bumping into the limits of their own organizational model.





A chance encounter between a Sestaferia group (a local community work collective) and a regenerative economy working group, resting under a tree. Valdés, Asturias, 2025.

From Cycle to Spiral: Not Going Back, Not Staying the Same

Identifying cycles is of little use if we do nothing with them. The question is: what do you do in your environment when you see that you are in a phase of exhaustion? Normally, we find typical responses, both in companies and in rural areas: trying to return to the past (reindustrialize, “recover what we were”), or pushing the same model harder (more growth, more efficiency, more of the same). Both usually fail: one out of nostalgia, the other out of blindness. The alternative is not to choose between tradition or innovation, but something totally different: working in a spiral.

The spiral is not about repeating nor breaking with everything, but about integrating what works from the past into a new context. In the rural world, this is quite clear because it is not about “returning to the countryside” as it was, but about combining local knowledge, care for the territory, and new forms of economy. Here I connect directly with approaches like those of Izquierdo Vallina, where the rural future does not lie in imitating the city, but in redefining its own value.

IMAGE : Causal Layered Analysis applied to rural and organizational cases. On the other hand, in the organiz-

ational sphere, the movement is similar. It is not about abandoning efficiency or innovation, but integrating them with purpose, culture, and organizational memory. Models like the Mondragón Corporation, inspired by P.R. Sarkar³ (from which Inayatullah also draws), point in that direction: growth, yes, but linked to territory, distribution, and collective meaning.

Seen through CLA, real change occurs at the deepest layer. Thus, in rural contexts it means moving from a myth of abandonment to one of active rootedness, while in companies, it focuses on moving from the heroic leader to a shared legacy. In both cases, the cycle would break, ceasing to be a closed cycle and becoming something different: a spiral. This opens up interesting ground in foresight by moving from analysis to the design of possible futures. Let's think of it as something closer to regenerative foresight: working with territorial or organizational systems so that they not only adapt, but evolve with purpose and systemic vision.

So What Do We Do With All This Now

If there is one thing that rural depopulation and many corporate crises have in common, it is that we treat as anomalies what are actually signals that the models we have been operating with—whether economic, cultural, or

organizational—are reaching their limits. The question is not how to resist a bit longer, nor how to return to a past that no longer exists, but how to act when we understand the pattern. In that case, tools like Causal Layered Analysis (CLA) stop being theory and become effective prospective practice: a way to read what is happening more clearly and, above all, to intervene with more purpose.

In my case, this intersection between territory and organization is not accidental; it relates to a foundational question (and a design question): How can we design futures that do not depend on repeating the same cycles of extraction, blind growth, or abandonment, but instead open regenerative possibilities? How can we design futures more connected to the territory, more sustainable over time, and more shared?

Let's call it post-growth, transition, or whatever we want, but what is relevant and urgent is how to move from cycles that are exhausting themselves to spirals that regenerate.

The spiral appears in systems theory, in the model of organizational learning, in evolutionary development, etc. Authors and scholars like Inayatullah himself mention the “evolutionary spiral” in future timing. My intention is to use it as an applied synthesis for the context I envision. This has been written when international tensions are escalating again, with conflicts quickly interpreted as breaks or external threats. But even there, the question could be the same: are we facing something unexpected... or dynamics that have been accumulating for a long time without being read? ●

Above is an English translation of the original Spanish article published in Medium on March 24, 2026.

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THE INDO-GANGETIC PLAIN'S HEAT CRISIS

■ Ankit Mishra

In the summer of 2024, Uttar Pradesh did not just face a heat wave — it endured the longest stretch of extreme heat India had recorded since 2010. Temperatures across the state's plains breached 40°C for an entire month. Across India, more than 44,000 cases of heatstroke were reported, and independent monitors documented hundreds of heat-related deaths that official tallies chose not to count. Uttar Pradesh, home to over 240 million people, is among the ten states with the highest aggregate heat risk in India. Cities such as Kanpur, Varanasi, and Prayagraj — once classified as dry-heat zones — now record humidity levels that compound thermal stress far beyond what temperature readings alone convey.

The science of heat stress in the Indo-Gangetic Plain is settled. What remains dangerously unsettled is the governance. Researchers, meteorologists, and public health experts have spent two decades generating data, projections, and warnings. Yet the institutional machinery designed to translate that knowledge into protection — Heat Action Plans, disaster relief funds, and early warning systems — continues to fail the people most exposed. India's heat crisis is real; but the deeper crisis is political and administrative.

As the northern plains bake under record-breaking heat, the real emergency is not the temperature on the thermometer — it is the institutional vacuum beneath it



Challenge 1: Heat Action Plans That Exist on Paper and Collapse on the Ground

Uttar Pradesh does maintain a Heat Wave Action Plan. The UP State Disaster Management Authority published its 2024 version, and in a genuinely significant step, the state became the first in India to establish district-specific heatwave thresholds across all 75 of its districts — a three-tier alert system calibrated to local temperature baselines, ranging from yellow (36-40°C) to red (above 41°C).

This is a meaningful policy advance. But a threshold system without an enforcement chain is little more than a weather forecast.

The structural problem is that most Heat Action Plans in India lack vulnerability mapping — the identification of which communities, occupational groups, and geographies face the highest risk within a district. A CEEW review of 15 publicly available state-level Heat Action Plans found that only two had undertaken heat risk and vulnerability assessments — the

very assessments that determine where resources go and which populations receive protection first. UP's HAP, despite its district-threshold innovation, does not differentiate between the agricultural labourer in Banda working in open fields and the construction worker in Kanpur working on a concrete site. Both face extreme heat; both face it differently; and neither receives a differentiated response.

A threshold system without an enforcement chain is little more than a weather forecast. UP's district-specific alerts represent progress — but alerts that reach no one protect no one.

The last-mile communication gap compounds this. A training workshop convened in Lucknow in July 2024 by NRDC and India's NDMA explicitly identified governance and last-mile delivery as the binding constraints on HAP effectiveness — not the absence of plans, but the absence of accountability for implementing them. ASHA workers, block-level health officers, and gram panchayat heads — the actual frontline of any emergency response in rural UP —

receive no structured training on heat protocols, no heat-specific communication scripts, and no defined role in the activation chain when a red alert is triggered.

Challenge 2: A Disaster Funding Architecture that Leaves Heat Behind

India's disaster finance system operates through two principal channels: the State Disaster Response Fund (SDRF) and the National Disaster Response Fund (NDRF), constituted under the Disaster Management Act of 2005. Together, these funds account for the overwhelming majority of the country's disaster management expenditure. Their central limitation, where heat is concerned, is structural: heat waves are not classified as a notified disaster under the Disaster Management Act. The current notified list includes twelve categories — cyclone, drought, earthquake, flood, landslide, and others — but heat wave is absent.

The practical consequence is severe. States are only permitted to use up to 10 per cent of their SDRF allocation for disasters they self-classify as local or state-specific, and NDRF support is unavailable

to them entirely. For a state like Uttar Pradesh — with 75 districts, over 240 million people, and one of the highest aggregate heat-risk profiles in the country — a 10 per cent access ceiling on an already limited fund is not a safety net; it is a bureaucratic fiction.

Heatwaves in the Indo-Gangetic Plain now kill more people annually than most notified disasters. The 15th Finance Commission's refusal to add heat to the notified list reflects a fiscal calculus, not a scientific one.

The resistance to notifying heat waves as a national disaster is not primarily scientific — it is financial. Notification would require the government to pay Rs 4 lakh in compensation for each confirmed heat-related death, which creates an immediate incentive to suppress mortality counts. States have raised the demand before three successive Finance Commissions; all three declined to expand the list. The 15th Finance Commission's reasoning — that the existing list covered state needs adequately — is impossible to reconcile with the data. Approximately 57 per cent of



India's districts, home to 76 per cent of the population, now face high to very high heat risk. No credible reading of the data supports the conclusion that the current funding architecture is adequate.

Challenge 3: Early Warnings that Reach Institutions but Not People

India's meteorological infrastructure has improved significantly. The India Meteorological Department now issues colour-coded heat alerts — yellow, orange, and red — and has introduced a Heat Index that incorporates humidity alongside temperature, providing a more accurate measure of physiological heat stress than temperature alone. UP's SDMA has built on this foundation with its district-threshold system. The warning infrastructure, at the technical and institutional level, now functions reasonably well.

The failure is at the delivery layer. Relative humidity across the Indo-Gangetic Plain has increased

by up to 10 per cent over the last decade, transforming cities such as Kanpur and Varanasi from dry-heat zones into zones of dangerous moist heat stress. Research shows that temperatures exceeding 32°C combined with humidity above 60 per cent create hazardous physiological conditions — yet IMD's public communication system does not yet routinely present wet-bulb or Heat Index readings to lay audiences. The red alert reaches the District Magistrate's office; it does not reliably reach the agricultural worker at 7 AM deciding whether to enter the field.

The economic toll of this communication gap is quantifiable. A one-degree increase in mean temperature reduces daily earnings of informal workers by 16 per cent; during peak heatwave periods, earnings fall by 40 per cent compared to other days. UP's informal economy — construction, agriculture, street vending, brick kilns — absorbs this shock

silently, without compensation, without recorded attribution, and without institutional response.

The red alert reaches the District Magistrate. It does not reach the agricultural labourer deciding at dawn whether to enter the field. That gap is not a technology problem — it is a governance design problem.

Conclusion

The Indo-Gangetic Plain does not lack data on heat risk. It lacks a governance architecture that treats heat as the public emergency the data says it already is. Three institutional corrections are both necessary and actionable. First, UP must operationalise its district-threshold system by embedding heat-alert protocols into the existing ASHA, ANM, and gram panchayat communication networks, with specific early-morning dissemination before 9 AM on red-alert days — reaching workers before they enter the field, not after. Second, the Union government must notify heat waves as a Tier-1 disaster under the Disaster Management Act, unlocking full SDRF and NDRF access and eliminating the perverse incentive to undercount heat deaths. Third, IMD's Heat Index must move from its current experimental status to a standardised public communication tool, displayed alongside temperature in all public forecasts and integrated into HAPs at the district level.

The science of heat stress in the northern plains has never been the constraint. Political will and institutional design are. Every summer that passes without these corrections is a policy choice — and its costs are borne entirely by those with the least ability to bear them.

The author is a Research Scholar at Govind Ballabh Pant Social Science Institute, Prayagraj, where his work focuses on environment, climate change, public policy & governance. ●



PROUT NEWS REPORT

The report “Extreme Heat and Agriculture” by the Food and Agriculture Organization (FAO) and the World Meteorological Organization (WMO) highlights that rising heat waves are becoming a major threat to agriculture and livelihoods around the world, especially in countries like India.

The World Meteorological Organization (WMO) defines heat waves as prolonged periods of abnormally hot weather, lasting from several days to months when both day-time and night-time temperatures exceed typical regional averages.

Such persistent heat creates stress in biological systems and damages the growth and survival of crops, animals, fish, trees, and even human beings.

Rising Trend of Heat waves and its Impact on Agriculture and Livestock: Over the past 50 years, the frequency, intensity, and duration of heat waves have increased sharply.

Rising temperatures reduce the “thermal safety margin” needed for biological processes like photosynthesis in plants, reproduction in animals, and survival functions across species.

Impact on Agriculture: For crops, temperatures above 30°C reduce yields by damaging plant structures, affecting pollination, and increasing toxic stress in plants.

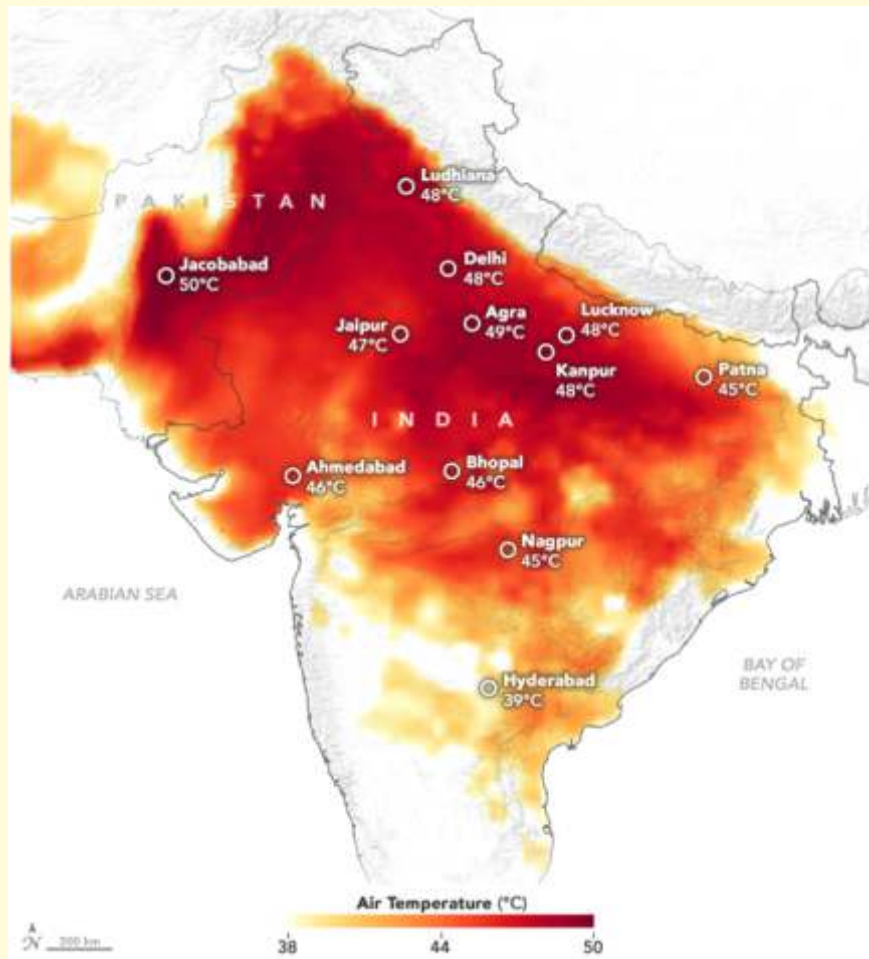
Impact on Livestock: For livestock, stress begins when temperatures cross around 25°C. Animals initially respond by reducing activity and seeking shade, but prolonged exposure can lead to dehydration, organ failure, and even death. Even when animals survive, heat reduces milk yield and quality. This trend is particularly concerning for tropical countries like India, where agriculture is already climate-sensitive.

Financial and Social Protection: Improved access to climate insurance, cash transfers, and shock-responsive social protection systems is essential to safeguard farmers from income shocks caused by extreme heat.

Technological and Scientific Innovation: Selective breeding, climate-adapted crop varieties, and improved farm management practices are necessary to build long-term resilience in agriculture.

Strengthening Rural Capacity: The report emphasizes the need to address socio-economic barriers such as lack of awareness, training, and access to climate information in low- and middle-income countries like India.

Global Cooperation and Climate Action: The report emphasizes international collaboration and strong policy action to reduce greenhouse gas emissions and support a transition toward sustainable, low-carbon, and climate-resilient agricultural systems. ●



Reimagining supply chains around dignity is hard-headed economics. And it may be one of the smartest investments we can make for secure food futures



HOW SUPPLY-CHAIN CRUELTY DRIVES HIDDEN COSTS FOR FARMERS, WORKERS, AND CONSUMERS

Subroto Gupta, Rituj Sahu

When we talk about cruelty in supply chains, we often frame it as a moral issue, something about animals, ethics, or personal values. What we miss is that cruelty is also deeply economic. It creates hidden costs that ripple through the system, hurting farmers, workers, and consumers alike. In food supply chains, cruelty is rarely an isolated act. It is usually a symptom of systems under stress: thin margins, weak safeguards, and incentives that reward speed and scale over dignity and safety. When animals are treated as expendable inputs, people are often next in line.

The Farmer at the Sharp End

Small livestock farmers have unstable incomes and therefore accept contracts that leave little

room for negotiation. They are pushed to produce more, faster, and cheaper, often with limited access to credit, veterinary care, or fair pricing. In India alone, over 100 million people, mostly smallholders, depend on livestock for their livelihoods. For these farmers, livestock is not just an income source but a buffer against shocks.

Under sustained pressure, welfare shortcuts become normalised: overcrowded sheds, stressed animals, and routine antibiotic use. But the farmer pays the price too. Higher animal mortality due to poor health leads to volatile incomes and rising debt. FAO studies consistently show that low-welfare systems are associated with higher disease incidence and greater income instability for small producers.

What looks like “efficiency” upstream often translates into fragility at the farm gate. Cruelty is not a choice but a cost imposed by the system. Over time, it erodes the viability of farming as a livelihood.

The Consumer's False Bargain

Consumers are often told that cheap food is a win. But the price on the shelf rarely reflects the true cost of production. The hidden costs of cruelty often take the form of environmental damage, public health risks, and unsafe labour conditions that are shifted elsewhere.

Recent FAO-led “true cost accounting” estimates suggest that the global food system generates over \$12 trillion annually in hidden environmental, health, and social costs, much of it linked to

intensive agriculture and livestock production.

Antibiotic overuse in animal farming, for instance, contributes to antimicrobial resistance (AMR), a growing public health crisis. The World Bank estimates that by 2050, AMR could cost the global economy up to \$100 trillion in lost output and push millions into poverty if left unchecked. The burden of treatment falls on households and healthcare systems, while the costs remain largely invisible in food pricing. This creates a structural mismatch: the benefits of lower prices are immediate and personal, while the costs of cruelty are long-term, diffuse, and borne elsewhere.

Similarly, unsafe working conditions translate into social costs that consumers ultimately pay through taxes, insurance premiums, or lost productivity. What appears affordable is often subsidised by the suffering of humans and animals.

Invisible Workers, Real Risks

Globally, slaughterhouses, processing units, meatpacking, and transport hubs are consistently ranked among the highest-risk sectors for occupational injuries, according to the International Labour Organization. In India, much of this workforce is informal or migrant, with limited access to social

protection. Long hours, repetitive strain, exposure to injuries and biohazards, and weak enforcement of safety standards are common features. The link between poor animal welfare and poor worker safety is undeniable. Fast line speeds, stressed animals, and cramped facilities increase the risk of injuries, trauma, and burnout. In countries where data is available, injury rates in meat-processing facilities are often two to three times higher than the manufacturing average. These injuries translate into lost workdays, healthcare costs, and high labour turnover—costs that are ultimately borne by businesses and society.

Why This is an ESG Issue

Environmental, Social, and Governance (ESG) frameworks must move beyond emissions or water use in food systems and also focus on supply-chain cruelty. Ignoring its intersection with labour rights, occupational safety, farmer livelihoods, and consumer trust leaves a major blind spot in how risk and resilience are assessed. Investors are beginning to recognise this. Globally, animal welfare and labour practices are increasingly seen as indicators of management quality and operational risk. Disease outbreaks, labour disputes, or reputational exposés can wipe out value

overnight. In contrast, companies that invest in humane practices, safer workplaces, and fairer farmer relationships often see benefits that compound over time: lower risk, more stable supply, and stronger brand trust.

A Pragmatic Way Forward

Addressing supply-chain cruelty requires better incentives and clearer accountability. First, ESG frameworks must explicitly include indicators on animal welfare, worker safety, and labour conditions in food supply chains. What gets measured gets managed. Second, companies need to move beyond compliance and invest in capability: training, safer infrastructure, and long-term supplier relationships. Third, financiers and investors must tie sustainability-linked capital to improvements in welfare, safety, and traceability, not just emissions targets. Finally, consumers must be seen not just as price-sensitive buyers, but as active participants in systems that shape health, livelihoods, and trust. Transparent information about sourcing and production practices enables better choices.

The Real Cost of Doing Nothing

Cruelty in supply chains is a moral and economic failure. It weakens farmers, harms workers, and deceives consumers. Over time, it hollows out the systems we depend on for food security and growth. If we want resilient supply chains, we must stop treating cruelty as a mere side-effect. The true cost is already being paid by farmers, workers and consumers. Reimagining supply chains around dignity is hard-headed economics. And it may be one of the smartest investments we can make in the future of food. ●

Subroto Gupta is Chief Strategy & Transformation Officer, Compass Group India, Rituj Sahu is Program Director, Food Systems (India)



SHIVOKTI 2 – IRRATIONAL DOCTRINES LEAD PEOPLE TO RUIN

- Shrii Shrii Anandamurti

Karmaṇā baddhate jīvah vidyayā tu pramucyate [“People bound by karma are liberated by self-knowledge”]. When people work without applying knowledge, they become entrapped in the bondages of action and finally end up in a state of crudity. When someone is working continuously like a machine, without any support of intellect, it should be understood that that mechanical action is the expression of a crude force. You may hear some people say, “Keep working, keep working.” Surely you will work, but you must not work without intellect. When a machine works, there is an intellectual entity controlling its operations. If a machine is permitted to work without any control, it is bound to cause catastrophe. So it has been said, *Vidyayā tu pramucyate* [“Knowledge leads to liberation”]. I have said in my book *The Liberation of Intellect: Neohumanism: read as much as you can*, cultivate the faculty of knowledge, and accept only those things which are worthy of acceptance after rational thinking. The mind discharges two main functions – thinking and recollecting. People generally do not – and do not want to – utilize these mental faculties.



Perception, inference and authority are the valid sources of knowledge. People generally ignore inference; they are chiefly concerned with perception and authority. As they do not cultivate much the habit of thinking and recollecting, oftentimes they tend to give more weight to authority than to perception. Often they reject perception irrationally under the pressure of authority.

I would not say, nor will anyone say, that perception is altogether free from defects. Nonetheless it is generally recognized as a valid source of knowledge, but people often disregard its value under the pressure of authority.

For example, some say that the moon was split by the incantation of mantras. Others say that someone put black spots on the moon. Others say that an old woman is sitting on the moon spinning yarn – that is why the moon has black spots. Still others say that the black spots are there because a hare is sitting on the moon's lap – and so one name of the moon is Shashaṅka. Those who accept these stories as authoritative and propagate these ideas, disregard even their own eyes. And thus finally they end up becoming the slaves of dogma. Those slaves of dogma, sometimes knowingly, sometimes unknowingly, submerge themselves in the mire of falsehood. They create obstacles to the spread of knowledge, and may even destroy the spirit of inquiry in others.

The influence of so-called authority exercises a greater spell on those who are averse to study, those who are disinclined to increase their rationalistic outlook, and those who have put a seal on their innate faculties of thinking and recollection. It is true that authority has to be accepted, as I have already said, but nothing in this world of relativity should be given undue importance or accepted as revelation or as unalterable, unquestionable truth.

Moreover, there is a still-greater defect in authority as a source of information. Apart from defects due to ignorance and defects due to changes in time, the person who is accepted as the source of authority may indeed be motivated by sub-human propensities. For instance, there may be dishonest persons who have exercised a tremendous influence over a particular community which has accepted them as authorities. In that event, such dishonest persons may do enormous harm to that community by imposing their capricious and defective mentality and other harmful tendencies on them. They may trample and crush those innocent, credulous people and fling them into the darkest dungeons.

By glorifying an irrational doctrine which has been created by personal caprice, like a red balloon of imagination flying in the sky, and then imposing that doctrine on millions of people, they destroy the universal values of human beings. By declaring inert and insensate matter – which is actually the slave of humanity – to be the supreme and absolute goal of worship, they cause the decay of all human treasure and spiritual wealth, and thus throw individuals and collectivity into an eternal whirlpool of lamentation.

Regarding the rather foolish proponents and followers of these doctrines, Shiva warned that they not only lead the people to ruin in the mundane sphere and cast them into the darkness of frustration in the spiritual sphere, in the psychic sphere also they inject severe mental diseases – and thus fill the entire existence of humanity with anguished suffering. On the path before humanity stretches a murky fog, as dreadful as death. Shiva has strongly denounced them saying, “They are *lokavyāmohakarakāḥ*” [“Their only work is to inject disease into human life”]. ●

Proutist Bloc India

National Convention 2026

Jaipur, Rajasthan



Against the backdrop of deepening economic crisis and political disillusionment, Proutist Bloc India (PBI) has entered Rajasthan with Proutist leaders describe as a “blazing desire to ignite the fire of revolution.” Over two days, April 25-26, 2026, at Geeta Bhawan in Raja Park, Jaipur, nearly 300 PBI cadres and office-bearers from around nine states—Odisha, Bihar, Maharashtra, Karnataka, Delhi, Punjab, Chhattisgarh, Rajasthan, and Haryana—gathered for the party’s National Convention.

The convention was inaugurated by party President Dr. AK Bhaskar, National Convener Acharya Santosananda Avadhuta, and other senior officials by lighting the lamp and garlanding the photograph of Shri Prabhat Ranjan Sarkar, the propounder of PROUT (Progressive Utilization Theory), and founder of PBI. A Proutist invocation song preceded addresses from guests and office-bearers.

National President Dr. AK Bhaskar welcomed the delegates from different states. He asserted that PBI is the only hope for India, as it is the only party that intends to bring about the centralization of political power in the hands of moralists and the decentralization of economic power to the masses. He added that guaranteed employment with sufficient purchasing power must be made a fundamental right.

The chief guest, Ms. Sheela Sen, Commissioner of the Women’s Commission, delivered a stark indictment of the nation’s security apparatus. Speaking of deep violence and insecurity against women, children, and the elderly, she evoked the horrific events in Manipur, where women were paraded naked. Her question hung heavy in the hall: “Is anyone truly safe in this country anymore?” While lamenting that most political institutions serve only their selfish interests, she lauded PBI for its humanitarian vision.

Dr. Rajeev Nagar, National Finance Secretary and a Jaipur native, did not mince words: “India is drowning in economic and social inequality. The last person in the queue is still fighting for basic needs. The biggest need of the hour is morality in leadership. PBI’s objective is clear: service to all, development for all, and the destruction of exploitation.”





Acharya Dileep Singh Sagar, President of Proutist Sarva Samaj (PSS) -- a sister organization, offered a geopolitical diagnosis. Pointing to America's towering debt—over USD 39 trillion—and the shifting alliances of BRICS nations planning their own currency, he warned: “When capitalism falls, the world will face chaos. At that moment, humanity will not need another broken system. It will need PROUT.”

The most moving address came from National Convener Acharya Santosananda Avadhuta. With a simple question he cut to the heart of political inertia: “Does anyone believe that God is weaker than money? Does anyone believe that goodness is weaker than brute force?” He argued that bad people often win because their faith in money exceeds the good people's faith in their own ideals. “The moment our faith in selfless love for suffering humanity becomes unshakable, no force in the world can defeat us.”

Kanhu Charan Behura from Odisha spoke passionately about preparing for future elections. Another speaker Karan Singh Rajpurohit said that Proutists must abandon reliance on an external savior and cultivate faith in their own capacity to lead. The lord, he said, has given them enough strength, and will give more when needed.

Another key speaker was National General Secretary Lalji Ram, a person with a humble demeanour, who elaborated on the primary objectives of the party and presented the "General Secretary's Report" – an annual audit of the extent to which the party has been able to meet those objectives through its programmes.

Economic Democracy in Focus

On the first day, a video by Public Relations Secretary Ravindra Singh titled ‘Asli Azadi – Economic Democracy’ was presented, which explained PROUT's concept of economic democracy and the means to achieve it -- i.e. a decentralized economy. Data-driven arguments underscored that economic freedom is real freedom; political democracy is essential, but it becomes meaningful only when people have a guaranteed and increasing purchasing power.

Mrs. Nidhi Sati, National Coordinator, delivered a Power Point presentation on ‘PBI – A New Sunrise in Politics’, emphasizing that PBI is not a reactive party chasing popular issues. “Reactive parties gain temporary popularity by addressing symptoms, but they never solve the root cause. PBI, with its foundation in Neo-Humanism and PROUT, offers a holistic, ethical, and practical system—not just slogans.”

Other speakers included PBI Vidarbha Convenor Madhukar Nistane, PBI Odisha President Kedarnath Sahoo, PBI UP President RP Singh, Rakesh Ranjan, PBI Bihar Committee Secretary Amod Dev, Prem Shankar, Hawa Singh Nain, Dharmendra Sinha, Vinod Ghodke etc.

Major Announcements

The convention announced the formation of Rajasthan State committee with the following office-bearers:

- President: Ramesh Sharma
- General Secretary: Himani Bhatnagar
- Members: Dr. Prem, Om Prakash

Other office bearers will be appointed shortly.

State and Central Leadership was also reshuffled with an objective to bring in more efficiency. The following are the major appointees:

Bihar State Committee:

- President: Bhola ji
- Spokesperson: Dr. TP Singh





Central Committee:

- General Secretary: Kanhu Charan Behura
- Office Secretary: Lalji Ram
- Legal Secretary: Tarun Samantray
- Social Media Secretary: Nishant Sharma
- Publicity Secretary: Dharmendra Kumar Sinha

Cultural Activities

Proutist singer Ram Prasad Nirala kept the atmosphere charged with revolutionary songs, while folk dance performances by local children added warmth. The programme was compered by Himani Bhatnagar.

Jaipur Resounds with Proutist Slogans

On the second day of the convention, PBI took out an impressive rally through the city of Jaipur. The participants raised Proutist Slogans highlighting the essential unity of human society, and economic justice: “Jaat Paat ki Karo Vidai, Manav Manav Bhai Bhai!”, “Ek Chauka Ek Chulha, Ek Hai manav Samaj!”

Resolutions

The convention concluded with a series of resolutions for upcoming elections and further party expansion. Participants took a collective pledge to work toward a government based on moral values. Leaders stressed that the time for hibernation is over: PBI must remain active, visible, and vocal at all times—not just during election seasons.

One speaker, quoting Shri Sarkar, delivered the closing charge: “Do or die. I do not wish to see the faces of my defeated sons and daughters in flesh and blood.”

The two-day event was not merely a gathering. It was a declaration that a political alternative rooted in ethics, selfless love, and economic democracy is not only necessary—it is inevitable. As the echoes of slogans faded into the streets of Jaipur, one message lingered: victory belongs to those who refuse to surrender their conscience.





Ananda Purnima Celebrations 2026 Prout Bhavan New Delhi



On the auspicious occasion of the 105th Janmotsav celebrations in Prout Bhavan Malviya Nagar, New Delhi his followers' heart was filled with deep devotion and spiritual fervour. There was also a strong spirit of service with Narayan Seva extended to 500+ persons in front of Prout Bhavan. The program included 6 hours of Akhanda Kiirtana, Dharmacakta, recitation of Baba's Vanii and collective Priti Bhoj and meals throughout the day creating an atmosphere full of divine vibrations.



Early in the morning around 40 Margiis performed Nagar Kiirtana around the Malviya Nagar Colony singing melodious tunes with occasional cries of Parampita Baba ki Jay and Ek Manav ek Samaj, Ananda Marga Amar Hai. The entire program stood as a beautiful union of service, spirituality and dedication, strengthening further the message of love, compassion and unity in society.

The hard work of the entire team of dedicated Margiis comprising Nitin Tayal, Ananda Bhusan, Niranjan Dhar, Krishna didi (food), Ganesh Sati, Chirantan Saha, Tarun Samantaray, Piyush Khanduri, Anita Khanduri and Avadesh dada and Nidhi Sati (AIIMS food distribution) contributed towards the resounding success of the event. At the end of the celebrations devotees left with supercharged feelings of devotion



Shri Prabhat Ranjan Sarkar



A spectacular full moonrise just before sunset from the International Space Station 400 km above the earth

The Moon's Enchanting Light

Janma tithite nūtanera srote
nūtanera álo jeno pái.
Chanda mayer chāndasikatá
nava bháve bhare nite cáí.

Jáhá dive tá dú háth pete nobo,
já shonábe táhá marme rákhibo.
Tomár jiivan tomákei dobo,
tava náme jeno mete jái.

Kaci kishalay patra hoyeche,
raktimá shyámalimáy bhareche.
Nava shaktite nava sámarthye
sabár káje lágite cáí.

Niráshár gán gáibo ná ár,
jiivan ke kabhu bhávibo ná bhár.
Ayut chande madhuránande
tava váníi jeno baye jái.

This birthday in a new flow
may I find the new light.
The moon's enchanting light
I wish to receive in a new way.

Whatever thee gives will receive with both hands,
whatever thee says will keep deep in the soul.
This thy life I surrender to thee,
may thy name overwhelms me.

Tender shoots carry thy message,
all greenery fills with scarlet colours.
With renewed vigour new strength
may I serve one and all.

No more singing songs of despair,
no more feeling life's a burden.
In sweetly blissful rhythmic streams
may I carry the eternal message thine.



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