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PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



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Transfer of Wealth from the POOR to the RICH



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WHEN THE ECONOMY COLLAPSES,
THE TIME WILL BE RIGHT TO STRIKE
FOR ECONOMIC DEMOCRACY

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GOD'S POWER IS VERY SUBTLE
AND VERY VAST, I.E., IN BOTH
ZERO AND INFINITE

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PROUT

A Vibrant Magazine that Informs & Inspires

PROUT

PROGRESSIVE UTILISATION THEORY

Propounded by - Shrii Prabhat Ranjan Sarkar

PROUT - Cry of the Suffering Humanity







What is PROUT :

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

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

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

Main principles of PROUT and Neo-Humanism

-  **Neo-humanism :** Neo-humanism expands the humanistic love for all human beings to include love and respect for all creation - plants, animals and even inanimate objects. Neo-humanism provides a philosophical basis for creating a new era of ecological balance, planetary citizenship and cosmic kinship.
-  **Basic Necessities Guaranteed To All :** People can not strive toward their highest human aspirations if they are lacking the basic requirements of life. PROUT believes that access to food, shelter, clothing, education and medical care are fundamental human rights which must be guaranteed to all.
-  **Balanced Economy :** Prout advocates regional self-reliance, cooperatively owned and managed businesses, local control of large scale key industries, and limits on the individual accumulation of excessive wealth.
-  **Women's Right:** PROUT encourages the struggle against all forms of violence and exploitation used to suppress women. PROUT's goal is coordinated cooperation, with equal rights between men and women.
-  **Cultural Diversity:** In the spirit of universal fellowship PROUT encourages the protection and cultivation of local culture, language, history and tradition.
-  **World Government:** PROUT supports the creation of world government with a global constitution and a common penal code.

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Industrialized Farming
has Unleashed an Insect Apocalypse



"In eighty per cent of cases, the cause of prostitution is economic injustice. To eradicate this sinful occupation in India, it will be necessary to eliminate the vaeshya social system."

– Shrii Prabhat Ranjan Sarkar

Fundamental Principles of PROUT

1

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

2

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

3

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

4

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

5

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

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INDIA NEEDS ENLIGHTENED BENEVOLENT LEADERSHIP

A recent survey showed that over 50% of Indians said they would prefer autocratic rule, a military general or a technocrat. Still, an overwhelming majority also say they are satisfied with the working of democracy in India. A new survey of YouGov, Mint and CPR suggests that 51% of Indians are disillusioned with democracy and prefer rule by a strongman, General or technocrat. The anti-democracy trend affects all irrespective of party affiliation. Indeed 62% of Congress supporters wanted a strongman rather than elected leaders exceeding the 58% of BJP supporters and 61% of the others. It scotches the notion that congress represents democratic values and the BJP represents authoritarianism. More BJP supporters than others favour representative democracy. Those who preferred military rule included 52% of BJP supporters and 54% of Congress supporters, and 56% of others. Finally, when asked if technocratic experts should take over and rule, the idea was backed by 57% BJP supporters, 61% Congress supporters and 64% of others.

It indeed appears to be a shocking indictment of the political system in India. India is not alone in this. A Pew Research Centre's Report in April 2019 covered 27 of the world's largest democracies, mostly rich ones and countries like India, Indonesia and Mexico. 51% of those surveyed were dissatisfied with the functioning of democracy, and only 45% were satisfied. As many as 64% said it was dangerous to walk around at night, 42% said most politicians were corrupt, 38% said little changed even when elections overthrew governments, and 61% said politicians did not care much what people thought. So very much like India.

However, we cannot deny that many autocrats worldwide are in trouble too and survive based on sheer force. This Pew survey threw up an alarming finding. It showed 53% of Indians would like a military rule, making India one of the four countries surveyed where the majority wanted the generals in charge. Moreover, India was among seven of 38 countries where over 60% favoured rule by unelected technical experts. One can easily understand why citizens resent the functioning of democracy in India and other countries. We see many glaring examples of injustice, tyranny, judicial and administrative callousness and unfairness, and the triumph of bigotry and hate. Many systems do not work as claimed, above all the police-judicial system. Churchill once said democracy is the worst system except for all others. So it is hardly surprising that so many surveys reveal public disgust with democracy.

History does provide some examples of benign, enlightened kings such as Ashok the Great and Alfred the Great, who did some good for society, but few. Most were warmongers, such as Genghis Khan. They were so cruel that they stained the green earth under their feet with blood and caused the sky to resound with the wails and tears of their innocent victims. The rule of a brutal dictator is no rule at all. In a dictatorship, common people are harassed in many ways by the whimsical rule of the dictator. In a democracy, people are equally harassed by the whimsical decisions of political parties and the expedient behaviour of party cadre. Peace-loving citizens are sometimes made to suffer terribly in their hands.

As Prout's founder said: "The solidarity and unity of a group depends on the strength and determination of the leadership. If the leadership is not strong the entire structure – social, economic and political – becomes weak and ultimately crumbles down.

"Comparatively democracy is the most favourable of all the systems of government that have so far been evolved. However there is less scope for strong leadership in a democracy than in a dictatorship. Consequently democratic countries, whether in war, socio-economic development or other spheres of activity, always remain somewhat weak, even though a democracy will usually last longer than a dictatorship. While there is greater scope for the rule of rationality than whimsical rule in a democratic system, the solidarity that is achieved in a dictatorship is not found in a democracy because most people do not want it. If the system of individual dictatorship cannot be fully supported, how can the system of party dictatorship be supported? In a party dictatorship uneducated or semi-literate cadres often cause harassment to educated and talented people. Under such circumstances people want to end dictatorial rule. This is the grim reality. The only solution to individual dictatorship, party dictatorship and democratic chaos is the Proutistic concept of Sadvipras leadership".

Mass education is one of the basic necessities for the successful and effective running of a democracy. In some cases, even educated people unjustly abuse their voting rights. People cast their votes at the insistence and inducement of misguided local leaders. To approach a polling booth like a herd of cattle to cast votes in ballot boxes is meaningless. Is this not a farce in the name of democracy? Morality is the second fundamental factor for the success of democracy. People sell their votes because they lack morality. Thirdly, social, economic and political consciousness is also indispensable for the success of democracy. Shrewd and cunning politicians may misguide even the educated people if they are not sufficiently conversant with social, economic and political issues. But even if these three requirements for the success of democracy are met, the real welfare of the society is not possible by dialectical materialism or democracy. The only solution is an enlightened, benevolent dictatorship – a morally and spiritually conscious dictatorship. The recent surveys are perhaps pointers in that direction. ●



The Present Age and Human Values

It is indeed true and sad that life is based on money now. No one respects anyone who has no money. Those at the helm of society have no desire to think about the plight of others. They are thoroughly self-centred without mercy. What is needed is Sadvipras in positions of power. They will ceaselessly work to make sure that all regain their lost honour.

- Arun Prakash, New Delhi

Vaccines and Wellbeing

Though an excellent article by Sohail Inayatullah highlights the need for doing away with superstitions in today's age of science. Even traditional and holistic medicines should be set free from superstitions. This however deserves mention that there is a formidable group of veteran doctors who disprove the use of vaccines. The world leaders must bring these two lines of thinking together and evolve a practical and reasonable protocol.

Sitarammaiha Subramanian,
Chennai

Prana Dharma

Prana Dharma is integral to the progress of human society, which depends upon the vitality of this mental life force. Collective prana dharma shapes societies along spiritual lines, and unique traits

guide society. India suffered most during British rule as they undermined Indian prana dharma by introducing their schooling and education system forcibly. It was countered only by great personalities like Rabindranath Tagore, Raja Ram Mohan Roy, Iswar Chandra Vidyasagar, who reminded their cultural heritage.

- Suhasini Sen, Kolkata

Green Revolution Repercussions

Narendra Rajpurohit's article is an eye-opener. Within decades farmers started using huge amounts of chemical fertilizers to increase yield. We discarded normal organic manure for that. But unfortunately, it had disastrous side effects, including reporting higher incidences of cancer diseases. Over the years, people have become wiser, and fortunately, things are on the mend.

- Kartar Singh, Hoshiarpur

Curse of Frequent Elections

It is an excellent article highlighting the country's problems caused mainly due to the lack of morally strong and honest leaders. Instead, we see political leaders more intent on dividing society based on religion and caste rather than uniting the people to make a richer and prosperous India.

- Chandu Yadav, Gorakhpur

Delhi Sewer Workers

The plight of Delhi sewer workers does sad reading. Humans should never be exposed to all such hazardous occupations; machines should be employed to perform them.

- Rani Sehgal, Mumbai

Farmers Viability Crisis

An excellent article that strikes at

the heart of the problem being faced by the farmers. However, we could solve these problems if small farmers with small landholdings join together to form cooperatives in Bihar or anywhere.

- BP Verma, Patna Police

Brutality

A shocking expose by a former senior police officer. The authorities concerned should immediately take notice. Police is a state subject, and the different states should rise to the occasion to cut down on police brutality, a blot on civilized society.

- RP Noorani, Baroda

Hunger

It is said that even after 75 years of independence, hunger is still prevalent in India while grains rot in government warehouses. They should be distributed for free rather than let them rot!

- Mamata Kalia, Nagpur

Indian Homemakers

A very thought-provoking article on homemakers in India. Their problems were compounded by the pandemic when men lost jobs and were forced to stay at home, leading to severe domestic tensions and faced violence from spouses.

- Karuna Chatterjee, Lucknow

Neglected

Domestic Workers

Sadly, no one cares for domestic workers when they form a sizable chunk of the women's workforce. Being part of the unorganized sector, they have been neglected for far too long. It's time the government steps in to give them the protection they deserve.

- Rashmi Sharma, Cuttack

ALL FUSED BULBS ARE THE SAME

A senior executive retired and shifted from his palatial official quarters to the housing society, where he owned a flat. He considered himself big and never talked to anyone. Even while walking in the society park every evening, he ignored others, looking at them with contempt.

One day, it somehow transpired that an older person sitting beside him started a conversation, and they continued to meet. But unfortunately, every conversation mainly was a monologue with the retired executive harping on his pet topic. For example, "Nobody can imagine the big post and high position I held before retirement; I came here due to compulsions," and so on, and the other elderly person used to listen to him quietly.

After many days, when the retired executive was curious about others, the elderly listener opened his mouth and said, "After retirement, we are all like fused bulbs. It does not matter what a bulb's wattage was, how much light or glitter it gave, after it gets fused."

"I have been living here for the last 5 years and have not told anyone that I was a Member of the Parliament for two terms. On your right, over there is Vermaji, who retired as General Manager in Indian Railways. Over there is Singh Saheb, who was a Major General in the Army. That person sitting on the bench in spotless white dress is Mehraji, who was the chief of ISRO before retirement. He hasn't revealed it to anyone, not even to me, but I know."

He continued: "All fused bulbs are the same – whatever its wattage was – 0, 10, 40, 60, 100, 1000 watts – it doesn't matter. Neither does it matter what type of bulb it was before it got fused – LED, CFL, Halogen, Incandescent, fluorescent, or decorative. And that, my friend, applies to you too. The day you understand this, you will find peace and tranquility even in this housing society."

"The rising sun as well as the setting sun are both beautiful and adorable. But, in reality, the rising sun gets more importance and adoration, and is even worshipped, whereas the setting sun is not given the same reverence. It is better to understand this sooner than later".

Our current designation, title and power are not permanent. Attaching importance to these things only complicates our lives when we lose them one day. Please remember neither superiority complex nor inferiority complex is good. Enjoy what you have today and have fabulous times ahead. Do good to others less fortunate, bringing a lot of peace in life. ●

- Author Unknown



The Excellence of GOD CENTERED Philosophy

"If ideological vacuum is not filled by PROUT, a great catastrophe will take place in the future because other defective philosophies will come forward."

Shrii Prabhat Ranjan Sarkar



No two entities of this universe are equal in all respects or any respect. This universe is a collection of a mesh of varieties. Diversity is the law of nature, and identity is not possible. Although theories, propositions, hypotheses and different formulas or formulae are the creations of different persons, they must not go

against human psychology. One of the greatest treasures of human beings is rationality, and anything that goes against this human characteristic is bound to be eventually destroyed.

The philosophies that human beings follow can be divided into four categories: (1) dogma-centred philosophy, (2) matter-centred

philosophy, (3) self-centred philosophy and (4) God-centred philosophy.

People who follow dogma-centred philosophy believe in dogma, wrong sentiments and foolish ideas. In the past, I said that many religions are dogma-centred, but in fact, all religions are dogma centred. That is why no religion can

tolerate any other religion. Moreover, people who follow dogma-centred philosophy exploit others in the name of providence for their self-interest. For example, dogma proponents often claim that they have been blessed with divine revelation. They say that they had a dream in which God appeared before them and commanded them to do particular work, and on this pretext, they exploit others to the full.

People who follow matter-centred philosophy want to enjoy anything and everything for their interest. The atom bomb is the creation of matter-centred people. In matter-centred philosophy, enjoyment of material objects is the main motive, as in Marxism. The proponents of matter-centred philosophies often resort to brute force to exploit others when it suits their purpose, as do the followers of dogma-centred philosophies. The followers of self-centred philosophy do everything only for self-interest self-pleasure. In this case, as in the previous two, the psychic radii may vary. A big radius means that one thinks about oneself in every sphere of life. In self-centred philosophies, individual selfishness is the motive, as in capitalism. Dogma-centred philosophies are a blending of self-centred and matter-centred philosophies. A blended theory is not a cult. A cult has something to do with practice – where there is no practical reflection; there is no cult.

According to Neohumanism, those who follow God-centred philosophy serve humanity and the entire living world with equal love and affection. The radius may vary even amongst God-centred people, but the centre is God. In God-centred philosophy, God is the nucleus, and the radius of one's selfless love and devotion goes on increasing towards God.

Of these four, dogma-centred philosophies are the worst. Next are matter-centred philosophies,

followed by self-centred philosophies. Dogma-centred philosophies have been responsible for the greatest blood-baths in human society, followed by matter-centred philosophies then self-centred philosophies. There can be no blood bath in God-centred philosophy. In God-centred philosophy, human projection is the external projection of internal tranquillity or composure, so there cannot be sanguinary clashes or bloodshed. Common human beings are self-centred; missionary workers are God-centred. The work done by God-centred people elevates the standard of human beings. In the past, they elevated humanity. In the present, they are elevating humanity, and in the future, they will continue to elevate humanity. But until now, the world has not experienced any God-centred philosophy.

The God-centred universe's scope, avenue, and jurisdiction is far, far bigger than that of the other three. Finally, the God-centred theory will win in any clash amongst these philosophies. Similarly, whenever there is a clash between self-centred and matter-centred theories, the self-centred philosophy will win. The matter-centred theory will never win. It comes as it goes after creating enormous devastation, and it dies a black death.

Communism

Communism is an unhappy blending of matter-centred and dogma-centred philosophies – a matter-centred and dogma-centred brutality theory. It is the worst type of demons' dance and is on the threshold of black death.

Communism is not logically based. It occupies a certain portion of the physical world, some portion of human sentiment and some logic. A few logical minds were influenced by it, but it is a highly defective philosophy that will cease to exist very soon. It will cease to exist within the range of this century.

Communism is irrational, illogical, unscientific and unpsychological. What is the immediate cause of the demise of communism? There may be many causes, but what is the immediate cause? Take the example of a drunkard. If a man drinks much alcohol, he will contract the liver disease and eventually die. But if he consumes an excessive amount, say ten bottles one day, this will be the immediate cause of his death. Communism should have died a few decades ago, but it is ultimately dying in the last decade of the twentieth century. Ravana's greatest blunder was that he abducted Sita. The greatest blunder of communism was that it attacked God-centred philosophy. It is the immediate cause of the death of communism.

Communism created a field at one time; now, it has left a vacuum behind. There is an ideological vacuum in the world – a physical, mental and intellectual vacuum created by the death of communism – but it will be filled up in a short time. This vacuum must be immediately filled with a strong guiding and controlling force. It would be best if you filled it with your intellectuo-intuitional strength. Some demonic non-spiritual theories can become active and occupy that vacuum if you sit idle, so do not encourage lethargy and procrastination. You must leave the six defects of sleep, drowsiness, fear, anger, lethargy and procrastination if you want to work for the Self and the society.

PROUT is the only panacea. If the God-centred philosophy of PROUT does not come forward immediately to fill this vacuum, some other ideology will because it is a law of nature that something will fill a void once it has been created. If PROUT does not fill this ideological vacuum, a great catastrophe will take place in the future because other defective philosophies will come forward. Some dogma-centred,

matter-centred or self-centred theories will occupy the space. We cannot allow this to happen.

Tito let Ananda Marga work in Yugoslavia because he understood the defects of communism. Now students of Poland are also joining Ananda Marga. The ideas of PROUT are spreading throughout the world. This new day is yours.

Self-centred philosophies create differences among human beings and balkanize human society. Matter-centred philosophies create disparity, destroying the peace in the universe. We see two theories moving side by side in the present world – the self-centred theory of capitalism and the matter-centred and dogma-centred theory of communism. Capitalism cannot serve humanity, while communism fails to serve humanity. Both capitalism and communism are dying. Capitalism will die a natural death, while communism will die an unnatural death.

Religion

What is religion? Religion is based on dogma-centred philosophy. Dogma-centred philosophy is a blending of matter-centred and self-centred philosophies. So religions are a blending of partly matter-centred philosophies and partly self-centred philosophies. Matter-centred philosophies are mostly pure dogma, while self-centred philosophies blend dogma and sentiment.

Religions sometimes survive for a long time, even though they are full of dogma. It is because they know how to twist their teachings to deny the truth and adapt to different circumstances. Their purpose is to secure the interests of a special, privileged class. Some religions have also survived because they have associated themselves with God-centred ideas, although they are not God-centred. They make some dogmatic propositions about God, an essential part of their teaching, and on this basis, they sentimentalize the people's minds.



These sentiments penetrate deeply into the human psyche.

The main weapons of dogma-centred philosophies are:

- 1) The propagation of stories, myths and parables to create superiority complexes;
- 2) The propagation of stories, myths and parables to create inferiority complexes;
- 3) The fear and inferiority complex propagation amongst the people, especially the Shúdras.

All religions use these three types of complexes to inject superiority complexes, inferiority complexes and fear complexes into people's minds. They propagate parables, myths and stories to inject complexes into people's minds. Is it not a fact? All religions are based on dogma – they are not based on logic – and they propagate their dogma through stories, myths and parables. For example, all religions propagate that "My God is the only true God. Other Gods are false gods." Some religions claim that their God is the only true God. It is an example of a dogma-centred proposition. All world religions are based on such dogma-centred theories.

Take the case of Hindu myths.

The authors of Hindu mythologies say that the Brahmans are born from the mouth of Parama Puruṣa, the Kṣatriyas from the arms, the Vaeshyas from the trunk and the Shúdras from the feet.

*Bráhmaṇo 'sya mukhamásiit
vāhurājanyo 'bhavat*

*Madhya tadasya yadvaeshyah
padbhyām shúdra ajáyata*

[Brahmans came out of the mouth, Kṣatriyas were born out of the arms, Vaeshyas came out of the trunk of the body, and Shúdras were born out of the feet.]

Some people say this sloka came from the Puranas, not the Rg Vedas. Teachings like this create an inferiority complex and fear complex amongst the Shúdras. What does the word "Shúdra" mean? It means "slaves of black complexion". There are innumerable examples of religious dogma. Communism left behind a deep negative impression in the material world and never followed the path of shánti or peace. Materialism or matter-centred theory is more developed in communism than in Cárvaka. Cárvaka did not make any wrong interpretation against God, but

communism did.

The two most important factors to counter the malevolent effect of dogma-centred philosophies are the development of rationality and the spread of education. Merely attending school and university classes will not necessarily have the desired effect. Further, we should stress education, which produces a high degree of rationality in the human mind, and this type of education should be spread amongst the people.

So, to counter religious dogma, we have to adopt a two-fold approach. First, we must embrace the path of logic and reason, and for this, we have Prout and Neohumanism. Simultaneously, we must inculcate the spiritual sentiment in human minds, which is more potent than religious sentiment. For this, we should properly educate people in the way of spirituality. So what should be our proper strategy? First, we should oppose matter-centred philosophies, already on the verge of extinction. Once matter-centred philosophies

have been defeated, the strength of religious dogma will be naturally weakened and finally eliminated. It will be the proper step-wise approach.

So, a vacuum has been created by the sudden, unnatural death of communism. The reason behind this is the sudden expansion of consciousness among human beings, among human minds. Prout, Neohumanism and spiritual philosophy created the sudden expansion of consciousness. Communism has almost died everywhere. The stage of convulsion is going on, so we have to fill up the vacuum.

Socio-economic items are essential in human life, but they are not the only thing. Those dedicated to the service of humanity and the establishment of God-centred philosophy should be strong in PROUT, especially in countries with the brutal rule of communism. But socio-economic life is not the only life. There are other aspects of life, other spokes of expansion. Through PROUT and selfless service, we

may render temporary service to human beings as they move along the flow of life, but our spiritual philosophy is above the flow of life. Spiritual philosophy is the hub. By propagating spirituality, implementing Prout and rendering selfless service to suffering humanity, you will be able to elevate the standard of human beings in a very short time.

As I have already said, dogma-centred, matter-centred and self-centred theories will have to be replaced by a God-centred philosophy very soon. So it would be best to prepare yourself physically, intellectually, morally, intuitionally and spiritually to fill up the vacancy of the dogma-centred theories of religion, the matter-centred theory of communism and the self-centred theory of capitalism. Time will not wait for us. Time will not wait for feasibility and our convenience. It is the most opportune moment. There is no need to look at the calendar. Do not wait for tomorrow. ●



Transfer of Wealth from the POOR to the RICH



■ Ganesh Bhat Sirsi

The government, those from the ruling party and their supporters praised the Budget as one with a vision to take India from a largely agrarian, rural economy into a fast-track digital economy. It has laid down a roadmap. It is praised as a booster budget because it strengthens business activity and infrastructure development.

The Opposition criticized it as usual. However, comments by a

congress veteran and finance minister of UPA, who always supported Liberalization, Privatization and Globalization that this is the most capitalist Budget, is proved by the over-enthusiastic support from the speculative stock market.

Expectations Belied:

Much was expected from the Union Budget 2022, when India is facing economic turmoil and battling widespread unemployment and

inflation marked by the tremendous loss of life and livelihoods due to the coronavirus pandemic. However, reports reveal that during the last two years, 84 per cent of households in the country suffered a decline in their income while the number of Indian billionaires went up significantly. Their wealth increased from Rs.23.14 lakh crore to 53.16 lakh crore.

The Budget does not address the problems of job losses or the





creation of jobs, or Education halted at the school level. Moreover, additional loans proposed for MSMEs are for those who are regular in Bank dealings and not for reviving MSMEs that had shut down or defaulted payment.

Some of the Budget's high-profile initiatives are focused on categories like infrastructure, logistics, 5G (including content synergic with advanced telecom networks, like AVGC [animation, visual effects, gaming, comic]), digitization and solar energy - the sectors linked to corporate groups popularly seen as close to the ruling party.

The government claims that capital expenditure is needed to boost private investment, which is expected to create jobs. The allocation for capital expenditure has been increased by ₹ 1,48,000 crores by reducing the subsidy and budget cuts (e.g., the reduction in fertilizer subsidy from ₹ 1.40 lakhs crore to ₹ 1.05 lakh crore; the reduction in MNREGA allocation from ₹ 0.98 lakh crore to ₹ 0.73 lakh crore; and the reduction in food spending from ₹ 2.86 lakh crores to ₹ 2.06 lakh crores.) which equal ₹ 1,47,000 crores.

Neglect of Employment Creation:

It is not the capital expenditure but the revenue expenditure that induces direct demand in the economy by influencing consumption and is expected to boost growth, which this Budget has ignored. Increased allocation for MNREGA to provide at least 200 days of work per year to all rural households seeking employment could be a positive step. The Budget emphasizes IT and digital in all sectors, with less direct employment potential.

There has been a large scale reverse migration of workers from urban to rural areas, increasing the pressure on the already overburdened agriculture sector. Unfortunately, the Budget has not allowed enough allocation even for the MNREGA, which has been the lifeline for the rural population and migrant workers who returned to their home villages in the last two years.

The allocation in labour-intensive sectors such as rural development and agriculture and allied activities shows a slight rise or an actual decline when adjusted for inflation. This investment pattern will not lead to employment generation.

Neglect of Agriculture:

The proposals for developing the agricultural sector from Kisan drones to public-private partnerships to help deliver high-tech services to farmers have been technology-centric rather than sustainable farming systems and practices, which are generally based on cost-effective natural solutions and the principles of circular economy, and do not demand too much reliance on technology. With 87 per cent of the peasants in India being small and marginal farmers, dependence on technology for boosting agriculture rather than on sustainable agricultural systems and practices makes little sense. Moreover, the MSP issue is treated in a half-hearted irrational way.

Education:

The allocation for Education will go towards the expansion of "one class-one TV channel" from 12 to 200 in different languages, digital universities and not for hiring teachers, which is the actual need.

Students from poorer families and those from rural areas have not been able to access Education offered using digital – either online or television – modes. Children and youth need physical schools and

colleges. It is also a place for them to socialize with fellow students from all classes and communities required for their personality development.

Faulty Urban Development Plan:

The Budget speaks of the need to sustain megacities, boost the development of tier-two and three cities without allocation of adequate funds and steps for financial empowerment of the urban local bodies. However, there are no concrete proposals to create employment in rural areas to stop migration to urban centres.

Increased Borrowing:

Out of budgeted ₹ 39.44 lakh crores, ₹ 16.61 lakh crores is met by borrowing, and the fiscal deficit works out to 6.4% of the GDP. Economists apprehend that the total public debt may reach a dangerous level at 90% of the GDP. They opine that the budget figures have been unrealistic because it considers the inflation rate around 2.65, whereas it is 5.5%.

The Farce of Make in India:

A Production Linked Incentive programme takes care of the large industries. However, the Budget has

failed to address the problems of MSMEs, which is yielding space to Chinese imports of not any high-tech equipment or technology but simple consumer products like- the powder for Holi, and Ganapati idols for Vinayaka Chaturthi, lightings for Diipavali etc. As a result, employment opportunities are generated in China for the Indian market while unemployment is soaring in India.

Contradictory Schemes:

This year's budget speech announced many schemes that contradict each other. On the one hand, it talked of privatization, while on the other, it promised more investment in the public sector. Similarly, it also spoke of encouraging the growth of cities and megacities and a massive increase in urbanization while protecting the environment.

Tax Benefits to Rich and not the Middle Class:

The Budget has not provided direct tax concessions or increased the IT exemption limit adjusting with the inflation, which could boost consumption while giving some relief to the middle class; instead, it

has proposed to reduce cess on corporate taxes.

Taxing the Crypto Gains:

The Budget proposes to tax 30% on the gains from crypto transactions. But, essential features of cryptocurrencies are the anonymity of holders, absence of intermediary, secrecy; how the government will implement the proposal?

Empty Promises:

"Welfare of the poor people is the intention of budget", commented PM. This Budget will solve contemporary problems and create new opportunities for the common people.

This statement needs to be received as an addition to the promises and assurances by the PM during the last seven years, like – _achche _din_ bringing back the black money from Swiss Bank, benefits of demonetization and GST, creation of 2 crore jobs every year etc.

The Indian government has discarded social welfare and proved its commitment to transferring wealth from the poor to the rich. People at the helm of affairs are trying to propagate and convince the mass about the deceitful theories of social Darwinism like:



- * Privatization is the panacea to solve all the socio-economic problems.
- * Investors work for the welfare of the masses without the motive of profiteering.
- * Everyone can be a billionaire.
- * The people have to find employment opportunities and care for themselves.
- * Survival of the fittest, earn and stay ahead of prices.

People who subscribe to the above theories will never realize the immense potentiality of the Indian economy. It has the potential to ensure an ever-increasing standard of living for all the people with adequate purchasing capacity to get the minimum essentialities of life (food, cloth, shelter, education and health care) fulfilled.

This government's pro-rich and anti-welfare tilt is evidenced by the key policies over the last seven and a half years. The abolition of the wealth tax and, on the other hand, the

introduction of complex GST eroded the thin margins of micro, small, and medium enterprises. Hike in excise rates, passing on the tax burden on common people when doling out tax cuts to corporates, a national monetization pipeline, through which ownership of public assets like roads, railways, telecom, etc., will be transferred to the private sector etc.


Article 39© of the constitution urges the state to direct its policy towards securing "that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment". Unfortunately, the Union Government has conveniently overlooked its constitutional obligations to ensure citizens' social, economic, and political justice.

'Making our rich poorer is not going to solve the issue of inequality is an often-heard response to any suggestion to tax the super-rich

through wealth tax or by bringing back inheritance tax. It is debatable. But, is making our poor less-poorer going to address the issue of insecurity and inequality? On the contrary, the government has aided and continues to benefit the rich by multiplying their wealth at the expense of common people.

In brief, the Budget lacks coherence, does not take care of the people's current problems, and does not seem credible. Instead, the government appears to believe that the present does not need any attention and people living in the present can be asked to wait patiently until the Amrit Kaal dawns after 25 years.

But, as per a viral statement of social media, you must praise the Budget as good-very good –very, very good; otherwise, the government will spend thousands of crores of taxpayers' money to get that opinion through media. ●




Like any other problem, great or small, there is only one way to solve economic problems, and that is through genuine love for humanity. This love will give people guidance; it will show them what to do and what not to do. It is not necessary to study great numbers of books or to rely upon those who speculate with the future of the silent masses. The only essential requirement is to look upon humanity with genuine sympathy.

- Shrii Prabhat Ranjan Sarkar

TRANSITIONING TO A COOPERATIVE ECONOMY

When the economy collapses, the time will be right to strike for economic democracy.

 Ravi Logan

In his discourse on "Economic Dynamics," P. R. Sarkar observed that "Capitalism is on the verge of extinction from this world. The contradictions in Capitalism are due to the self-centered profit motivated psychology and the accumulation of wealth for the benefit of a few rather than for the welfare of all. Hence, Capitalism is not congenial to the integrated growth of human progress. A day is therefore sure to

come when Capitalism will burst like a fire-cracker. Today the stage has almost come for such a severe reaction."

When the capitalist economy bursts, there will be an excellent opportunity for the ownership of the industries and the big businesses to change. There will be stoppages and shortages where the transition of power is not so smooth. Still, there can be an orderly transition from

corporate ownership to cooperative ownership in other circumstances. It could occur with the stopping of production and distribution of necessities. There is a trained workforce and a developed infrastructure. If the opportunity is seized, it will mostly change who is in charge.

As the financial collapse of Capitalism causes enterprises to go bankrupt, there is no need for them to close down. The workers can take over and keep them running while they then become the ones to receive the company as there will be few others in a position to purchase it outright. So the transition of power and transfer of ownership of these enterprises has the potential to be orderly and not dramatic.

Ownerships will change; the capitalists will no longer own the enterprises. But economic functioning does not have to stop. And economic activity will, by necessity, become more localized.

The fall of Capitalism will be an opportunity for the transition from Capitalism to a more sustainable economic model. However, instead of fussing about the fall of Capitalism — which may give rise to fear for many — what should be emphasized



is the promotion of cooperative enterprises. Such a description points the way to a positive future in which society and economy do not collapse, but the ownership and operation of enterprises change hands.

The struggle is necessary for change. But, of course, it will take struggle and some hardship to get rid of the exploiters once and for all, for they will not give up their power and access to money willingly. But without struggle and hardship, the gains of the people will mean nothing, and it will easily lead them astray again.

Blueprint for Transitioning from Capitalism to Cooperatives:

It no longer has a positive capital account when an enterprise goes bankrupt. Either the liabilities are greater than the assets, or the liabilities - such as loans or accounts payable are greater than the cash on hand, the accounts receivable, or the capacity to fulfil those obligations in the future. As a result, the investors have lost out, or by arbitration, they get back a tiny percentage of what they have invested from the residual value of the enterprise through the sale of the inventory, the machinery, and the buildings.

It also means that a new ownership entity can buy the whole enterprise cheaply because there will be exemptions from debts, other than a loan taken out to buy the residual tangible assets at a price they might be worth at an auction. So, the workers together can pool their resources to purchase the company. And, if that is not enough, they can take out a reasonable loan from a coop bank or credit union to fill the gap.

Now the workers will have a significant stake in the company's success, for their savings are tied up in it, and they may have had to guarantee a loan taken to purchase it personally. But the business is no longer straining under the heavy debt-load that caused its bankruptcy in the first place.

The first to bankrupt out of the enterprises are those with



unsustainable debt-loads. There will be many of these due to the current reckless practice of purchasing the enterprise by taking out large loans that one can only repay while the economy is growing. As a result, they will be unable to service this debt in hard times when consumer demand falls. It will cause the capitalists to lose their grip on such businesses.

Bankruptcy means that the common shareholder and the lending entities lose out. Those few capitalists who have large amounts of money saved will attempt to repurchase these industries and businesses at bargain prices. Still, now there will be competition from the workers' unions and workers' cooperatives.

The arbitration may not reward the businesses' erstwhile owners; they will have to invest their savings and guarantee the loans. However, they may exert further leverage in their bid to become the new owners by making it known that they will not work for a new capitalistic owner. Also, because numerous enterprises will be running into difficulty in the same period, workers from two competing companies can combine their assets and borrowing abilities to purchase one company, make it a shining success, and ensure the downfall of the competing company.

Erstwhile owners will not be handed back these businesses. They

will have to fight for the opportunity to outbid the remaining capitalists, and they will likely have to resort to aggressive tactics to win the day. But this will make the victory of acquiring ownership all the sweeter and more precious. A marginal enterprise-capitalist attempting to come out of bankruptcy with a dispirited workforce will not compete with the vibrant enterprise of a worker-owned coop. Workers who are skilled and motivated will naturally be attracted to the benefits of cooperative ownership. They get to share in the financial rewards of success rather than be limited to wages set by profit-motivated shareholders.

At first, the conversion to cooperative ownership may be slow. But as the benefits of investing in and working within cooperatives become apparent, the other capitalist enterprises will experience mass defections of the skilled workers to these coops, so the capitalist owned businesses will begin to fail. Moreover, it would provide more opportunities for aggressive coop ownerships to gobble up the failing or weak capitalist enterprises.

And banking will follow suit in this movement, for banks want to loan to businesses with a track record of success and responsibility in paying on their loans. So, in this way, coop ownership can snowball — slowly and painfully at first, but then it will gather momentum.



Workers want to own their businesses and work twice as hard to make cooperatively owned businesses successful. They can provide apprenticeship programs for those who have no capital to invest so that new worker-owners can be trained and build up their investment purchasing power. Once the ball is rolling, this model will start to be copied the world over.

It will most likely start in the West, where the spirit of innovation is ingrained into the culture, and adaptation to new models is part and parcel of the business culture. We saw new models of business culture come out in Silicon Valley, but the capitalists eventually subsumed them as outside investors flooded in. Yet Apple, Amazon, and Microsoft started as ideas turned into small startup businesses by only a few founders. Innovation was the cornerstone of these businesses. Innovation is at the heart of the newest and most successful business models. Innovations will play out differently when the worker-majority cooperatively own the enterprise and not as traditionally assumed that only the investor-minority succeeds.

Strategies that will Support the Transition:

The transition to widespread cooperative ownership will not necessarily occur orderly and sanctioned. It will likely be quite rough and tumble at first, for the capitalists will see the existentialist threat to Capitalism and will fight it tooth and nail. The cooperative movement will by necessity have to utilize forceful tactics — such as strikes and work stoppages — to force the widespread conversion from private enterprise to cooperatives. It will take wily and proactive leaders to devise and promote tactics to speed up the process. They may pass Laws to block this type of conversion. If so, such unjust laws will have to be forcefully challenged or disobeyed for conversion to go forward.

It is worth recognizing that other forces at play will bring the capitalist power brokers to their knees. Climate caused disruptions, and ongoing health crises are all disruptors that are not under the control of the capitalists. Look at what one virus has done to their system of economic globalization. They struggle even to transport their

goods promptly when they are not locally manufactured.

So, the forces are now coming into play to weaken and undermine the capitalistic consumption-based system. But the cooperative model, the economic democracy model, must quickly develop from taking up the challenge in an aggressive fashion. If this is successfully done, we can alleviate much suffering. But it will take a forceful application to speed up the transition. Progressive people cannot just wait for the capitalists to hold up their hands in despair and say, "We give up."

They will never give up, but wiser people will see what is coming and willingly join the cooperatives when they

understand the benefits. They realize the strength of the will of entrepreneurial workers. Many in their hearts would want to do good in society, but their minds are locked up in the capitalistic way. Proutists must show them a brighter path and convince them to leave the sinking ship and jump onto the rising ship. These entrepreneurs are trained to see opportunities, so many of the best and brightest will jump when there is a promising rising boat to jump into.

The onset of an economic depression is not far off. Much is already starting to come apart in the capitalist economy. P. R. Sarkar urged that if Proutists can create a positive impact that "coincides with the economic explosion, the effect can be excellent." He further advised, "Wise people should utilize this moment. It is the most opportune moment for creating an all-around revolution."

This revolution will be, in part, a transition from the economic plutocracy and exploitation of Capitalism to the economic democracy of Prout. And at its forefront must be the conversion from capitalist enterprise to cooperative enterprise. ●

Learning is being transformed throughout the Asia-Pacific Region moving from the factory model to other paradigms.



LEARNING

Anytime, Anywhere, With Anyone

 Sohail Inayatullah



It has been long recognized that the potential of new educational technologies is enormous and yet to fully manifest. New technologies allow for a new type of teaching and learning environments, freeing professors and students from the classroom chains (factory); Digital natives who learn in new virtual settings expect fluidity, adaptability, and student-centred teaching.

Learning is transforming throughout Asia-Pacific, moving

from the factory model to other paradigms.

Key Messages

- A shift away from the factory model of Education to a facilitative learning model is currently taking place.
- Nations and economies that shift to this model sooner will have a competitive advantage in the future.
- Digital natives lead the shift
- Fluidity, adaptability, and

relevance are their core expectations.

- Businesses are leading in this area. As a result, it is likely to pressure universities and schools to adopt more market-relevant pedagogies that lead to skills and competencies.
- The COVID-19 pandemic is enhancing trends towards e-learning but reversing gains concerning gender and socio-economic equity.

The new emergent world of teaching and learning is drastically shifting traditional Education approaches through the Asia-Pacific, indeed the world. To summarise, the old approach to Education was based on 'the factory model'. Classes and curriculum were time and space standardized. Vocational and technically measurable aspects of Education focused on producing quantifiable and narrowly useful outcomes were dominant (Milojević, 2003). The educational system was hierarchical – with the ministry and the principal at the top, followed by teachers than students. The complete educational experience was highly structured, primarily based on age-based cohorts rather than the interests and abilities of students. There was one-directional communication. First, students were given facts and truths as defined by the teachers, curriculum, and ministries of Education. Second, students regurgitated those facts and truths. The keys to success were discipline, obedience and the ability to

memorize and recite. The reward for reciting the truth as defined by the curriculum was accreditation, then used for employment.

While this traditional approach remains active in parts of the Asia-Pacific region, it has been eroded and transformed. While the process is uneven, the approach has lost legitimacy by and large. Neither educators nor policy planners anticipate such an approach will strengthen in the future. Instead, it is expected to weaken even further to the point of almost wholly disappearing by 2050.

It has been long recognized that the potential of new educational technologies is enormous and yet to fully manifest. New technologies allow for a new type of teaching and learning environments, freeing professors and students from the classroom chains (factory); Digital natives who learn in new virtual settings expect fluidity, adaptability, and student-centred teaching. Students will demand these new learning approaches and expect them through websites like

ratemyteacher.com. Moreover, due to the Covid-19 pandemic - virtual Education has gone from a question that needed to be eventually addressed to an urgent and immediate concern.

But the shift is not only about educational technology. It is also about a new model of pedagogy which is likely to morph into a facilitative model of teaching and learning that is far more student-centred and flexible. In this emergent model, the teacher uses new technologies for lectures – the flipped classroom – and classroom time for discussions. They then do not need to know all the answers; rather, they facilitate the discussion. It is done by encouraging students to focus on problems that are compelling and urgent to them. They engage in inquiry. The teacher/professor still provides the content architecture but does not require students to memorize or engage in rote learning. They solve problems. The professor then moves to the role of knowledge navigator, helping students find their content



pathways. The student is first. The factory transforms into a playground where learning becomes fun. If Education is to be improved, the role of the teacher will need to shift as well. Teacher enthusiasm has most strongly (and positively) been associated with students' performance (OECD, 2019).

Another key factor is the shift from competition to coordinated cooperation. Here, students scored higher when they reported greater cooperation amongst their peers (OECD, 2019). Finally, developing a "growth mindset" has also been "positively associated with students' motivation to master tasks, general self-efficacy, setting learning goals and perceiving the value of school; it was negatively associated with their fear of failure" (OECD, 2019: 16).

To do this well, the emotional intelligence of the professor is critical. Helping students engage in cooperative learning – working together – is central. Metrics need to be designed to reward such behaviour instead of "the individual hero" – from what is in it for me to we are in this together. Indeed, it will no longer be sufficient to simply "ace" key aspects of the curriculum. For example, "15-year-old students in four provinces/municipalities of China – Beijing, Shanghai, Jiangsu and Zhejiang – outperformed their peers in all of the other 78 participating education systems – in mathematics and science by a wide margin, and in reading, only Singapore came close" (Schleicher, 2018: 5). At the same time, "they have a long way to go when it comes to improving the social and emotional outcomes, and other aspects of students' well-being ... areas where other countries excel (ibid). More balanced approaches to Education will be increasingly needed in the future. Indeed, participants at a month-long futures course/workshop in Shanghai suggested a new narrative was needed from the current Education in China as a zoo. They wished to see learning and teaching transform into an organic orchid.

In Norway, they discussed



moving from Education as a factory/castle to a jazz orchestra - where there is individual excellence, but cooperation is the key. The role of the educational system is to ensure inner and outer harmony.

Emerging industries are leading in this area, and they may pressure universities to adopt more relevant pedagogies that lead to the skills and competencies they require. Those competencies include critical, innovative, adaptive thinking, emotional and social intelligence, new media literacy, networking, trans-disciplinary skills, and virtual collaboration skills. It is a facilitative model of learning, rather than the traditional hierarchical one, that can best assist students in developing much-needed skills and personal attributes for a changing future. It may help reverse the situation where two-thirds of university students are "chasing careers that won't exist" as early as 2030 (Brown, 2015). Education may further be disrupted by the major players – Alibaba, Google, and Facebook – offering degree courses not just for their employees but the broader public as well. Although, of course, national accreditation will work against this trend, however, there may be enhanced pressures for the accreditation barrier to be broken. The Government of Malaysia, recognizing these changes,

developed four futures of Education (Inayatullah, 2020; Government of Malaysia, 2018). The first was the conventional "Bricks and Mortar," with few choices for students. The second was the "Jukebox University," with students having far greater options in courses. The third, the adaptive scenario, was called the "Uberification of Education," with students calling Education to them, anytime, from anywhere. The final, radical scenario was "Nano-education and certification," with accreditation integral to lifelong learning.

In sum, we can expect more digitalization and virtualization (and with holograms and virtual technology) far more high-tech- soft touch immersive experiences. Despite COVID-19 setbacks, we can also expect the continued globalization of Education with providers at high school and university levels coming from all over the world, competing for the student dollar. Major disruptions are likely. Perhaps it will, as with Uber, Lyft, Airbnb, Snapgoods (The Economist, 2013) and other aspects of the sharing economy, where formal providers – the universities – are disrupted by peer-to-peer app-based networks. It means a world where learning is where you want it, when you want it, how you want it, at a cheaper cost, with novel certification forms. ●

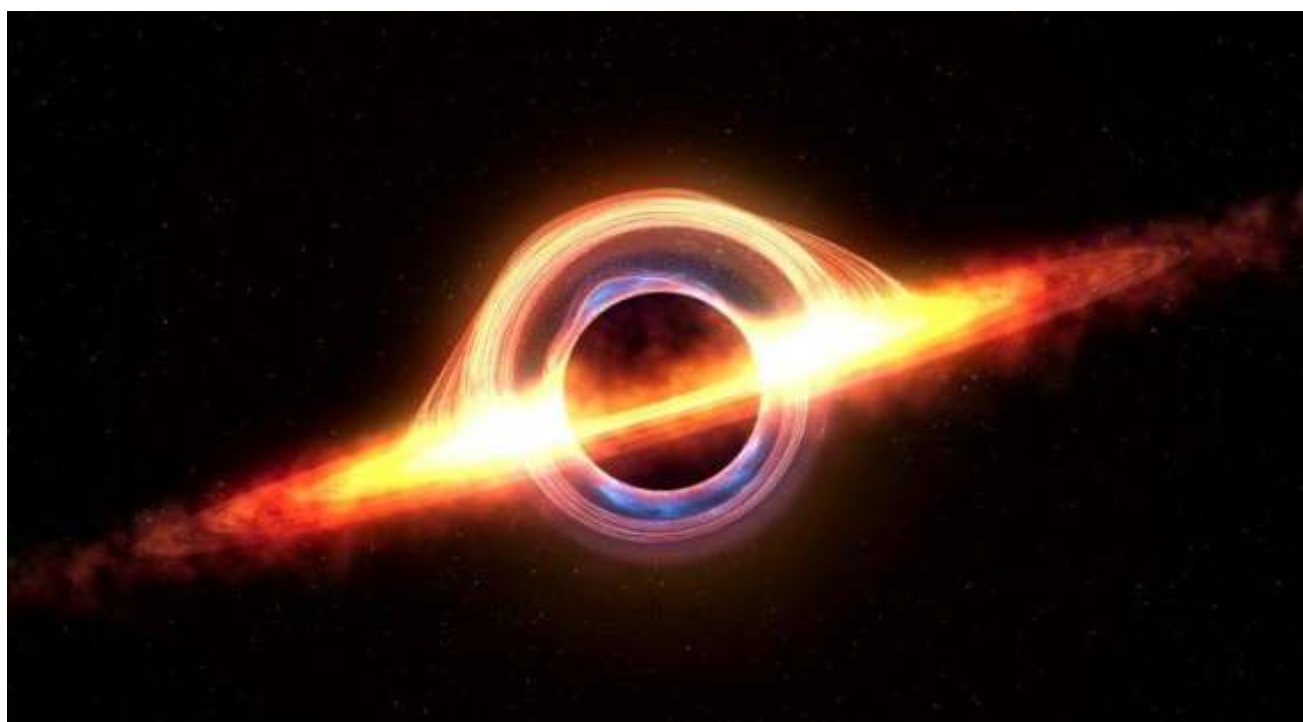
There is the belief that consciousness is actually a scientifically describable 'thing'.

Towards Total Unification

MICROVITA

A New Approach to Matter and Consciousness

■ Dr. A. K. Bhaskar



1. Abstract

Today theoretical physicists are pushing physics beyond cosmology and are trying nature's extreme scales together, searching for an ultimate unified theory encompassing the universe and its evolution, the fundamental constituents of the matter and their interactions, their transformations and their interconnectedness.

P.R.Sarkar's concept of

“Microvitum, the Mysterious Emanation of Cosmic Factor” can be taken as the science of the present, past and future. Microvita, plural for microvitum are subtle that create forms, are instrumental in emanating life and are responsible for various processes and activities in the universe.

Key Words: Unification, Leptons, Quarks, Microvita (MV), Anthropic Principle (AP)

2. Introduction

2.1 Leptons & Quarks

By the mid- thirties of the 20th century it had become clear that all matter is made of three fundamental particles – the proton, the neutron and the electron. As the time passes, a large number of fundamental particles were discovered. Their number kept on increasing with the increase of the accelerators. These

particles were classified as LEPTONS, the light ones, MESONS of medium mass, and BARYONS, the heavy ones. Mesons and baryons are strongly interacting particles and they are called HADRONS.

At present we know six leptons which are naturally grouped into three pairs:

$$\begin{matrix} \nu_e & \nu_\mu & \nu_\tau \\ e & \mu & \tau \end{matrix}$$

so that each lepton has its neutrino counterpart. Each lepton enters

the charged current with the appropriate neutrino:

$$J = e \nu_e + \nu_\mu + \nu_\tau$$

This current emits W^+ bosons and absorbs W^- bosons. The hermitian conjugate current emits W^- bosons and absorbs W^+ bosons whereas the neutral leptonic current responsible for Z^0 boson contains six terms:

$$\nu_e \nu_e, \nu_\mu \nu_\mu, \nu_\tau \nu_\tau, e e, \mu \mu, \tau \tau.$$

While classification of hadrons (whose number rose to hundreds) according to their grouping into charge multiplets, super multiplets and the eight-fold way etc brought some order into this jungle of fundamental particles. The real simplification and progress however came with the introduction of QUARK model and its development into the successful gauge theory known as quantum chromodynamics (QCD). According to this theory, all known hadrons consist of quarks of six types (flavours). The six quarks from these pairs:

$$\begin{matrix} u(\text{up}) & c(\text{charm}) & t(\text{truth}) \\ d(\text{down}) & s(\text{strange}) & b(\text{beauty}) \end{matrix}$$

Each quark is associated with three colour quantum numbers: R, B, and G. All the six quarks possess fractional charges. The charges of u, c, and t are $2/3$ and those of d, s, and b are $-1/3$. In this picture a baryon is made up of three quarks whereas a meson is a combination of a quark and an antiquark. The quark structure is uud for proton, $\bar{u}d$ for the neutron, and ud for the π^- meson, and so on.

Another exciting development that has taken place in the late 1960's is the unification of the WI and EMI known as GWS model, again as



gauge theory. The initial success of the gauge theories is unifying WI and EMI and successful QCD propelled many theorists to explore the feasibility of constructing a single gauge theory of all the three – the strong the weak and the EM. Such unification is known as “Grand Unification”. Under GUTs it is the leptiquarks that bring about the interaction between the quarks and leptons and their mass is about 10^{15} GeV, the unification energy. Two most extraordinary predictions of GUTs are- (i) the instability of the proton, (ii) the existence of super-heavy magnetic monopole. But unfortunately physicists noticed partial success.

Then question arises - are leptons and quarks really fundamental particles? Many theories/models were proposed for the composite structure of leptons and quarks, but couldn't succeed to overcome the deadlock faced by the physicists, microvita can be seen as the panacea for all such deadlock.

2.2 Microvita

Indian philosopher and spiritual leader Shri P.R. Sarkar proposed on 31st Dec 1986 a new concept that could lead to such a theory. It is the MICROVITUM “the mysterious emanation of cosmic factor” or in plural, MICROVITA (MV). Some of the properties of microvita are described as follows:

In the book 'Microvita in a Nutshell', Shri Sarkar writes: There are entities which come within the realm of both physicality and psychic expressions which are smaller or subtler than electrons or protons, and in the psychic realm may be subtler than ectoplasm. For such objects or for such entities the term MV has been used. The position of MV is just on the silver lining of animate and inanimate. So far as physicality is concerned, the position of these MV is just between ectoplasm and electron, but they are neither electron nor ectoplasm.

Microvita may be broadly divided into three categories. Of the three types of MV, crude type called physical MV, which come within the scope of a microscope are instrumental in emanating life throughout the cosmos. Subtle MV, those not coming within the scope of a highly developed microscope, are divided into two categories. One category functions within the world of perception through inferences such as form, sound, smell, taste and touch, and other category functions through special type of perception which is actually the reflection of conception within the periphery of perception.

So the MV theory has the inherent qualities for the unification of not only physical laws but also all laws of physical sciences as well as



life sciences, because this theory accepts the consciousness part of the matter.

In 'The Emperor's New Mind', Roger Penrose writes – there is the belief that consciousness is actually a scientifically describable 'thing'. Further he asserts that perhaps there is some divine or mysterious purpose for the phenomenon of consciousness – possibly a teleological one not yet revealed to us – and any discussion of this phenomenon in terms merely of the ideas of natural selection would miss this 'purpose' completely. Somewhat preferably, would be a rather more scientific version of this sort of argument, namely the anthropic principle (AP), which asserts that the nature of the universe that we find ourselves in is strongly constrained by the requirement that sentient people like ours must actually be present to observe it.

AP states that the fact of our existence may serve as a valid explanation in fundamental physics. In other words, the fact of existence of intelligent living beings may be used to explain why the universe is as it is and why the laws of physics are as they are. AP is certainly the opposite of the usual, deductive

approach, by which we try to explain the existence of life as we know it, including ourselves, as following from the state of the universe and the laws of physics.

AP is often brought forth when it appears that the present state of affairs in the universe requires some rather fine tuning in the cosmic state just following the big bang and/or in the laws of physics governing the subsequent evolution of the universe, for which no conventional explanation can be found.

In discussion of the mind-body problem, there are two separate issues on which attention is commonly focused: 'How is it that a material object can actually evoke consciousness?; and, conversely; 'How is it that a consciousness, by the action of its will, can actually influence the motion of material objects?'

There is the belief that consciousness is actually a scientifically describable 'thing'. There is the assumption that this 'thing' actually 'does something' – and, moreover, that what it does is helpful to the creature possessing it, so that an otherwise equivalent creature, but without consciousness, would behave in some less effective

way.

Sometimes, we regard the terms 'mind' and 'consciousness' as synonymous. In 'Idea and Ideology', Sri Sarkar explains that the mind is not an absolute entity either but a transformed state of consciousness and consciousness is the supreme subjectivity and all other mundane subjectivities or objectivities are mere blending of the absolute subjectivity. The function of the mind is to act through the five sensory and five motor organs and through afferent and efferent nerves. Afferent and efferent nerves act as direct agents of these organs. The nerves that link up the mind with the external objectivities are the indirect agents of the mind.

Thousands of billions of microvita compose a carbon atom, according to Sarkar. MV may compose individual electrons as well. The number of microvita in a single electron could be in the millions. So MV can be considered to be the building blocks of all animate and inanimate entities. They may be positive, negative or neutral. MV move unbarred throughout the universe, creating matter and individual minds, as well as destroying them. Positive MV are

responsible for the evolution of living protoplasmic beings and individual minds, and for maintaining good physical and mental health. Negative MV evolve material structures such as sub-atomic particles out of energy, and direct the mind towards matter. MV may also be neutral in their effects.

Thus MV can sometimes behave as fermions which constitute the matter, sometimes as bosons which mediate interactions and sometimes as ectoplasm which creates life. As a physicist, MV can be treated as “Fermi-Boson” particles. So, it can have half integral spin values of : $\frac{1}{2}, 3/2, \dots$; and integral spin values of : $1, 2, 3, \dots$, as well its speed $c_{MV} \geq c$. For $c_{MV} = c$, we have established relativistic quantum methodology but for superluminal MV who possess speed greater than the speed of light i.e., $c_{MV} > c$, a new theory will have to be developed in due course of progress in theoretical physics.

Each and every movement of the universe is of systaltic order. So MV also move and they recognize no interplanetary, no interspatial, no celestial hindrance or impediment or barrier. The movement is not just like a straight line, it is to some extent angular and where the speed is not dominating factor- it is a bit circular. Otherwise it is angular. The greater the speed, the less will be the angle created by it.

3. Conclusions

In 'Ideas and Opinions', Albert Einstein writes: From what source shall I, as a partial layman in the realm of pedagogy, derive courage to expound opinions with no foundations except personal experience and personal conviction? However, with the affairs of active human beings it is different. Here knowledge of truth alone does not suffice; on the contrary this knowledge must continually be renewed by ceaseless effort, if it is not to be lost.

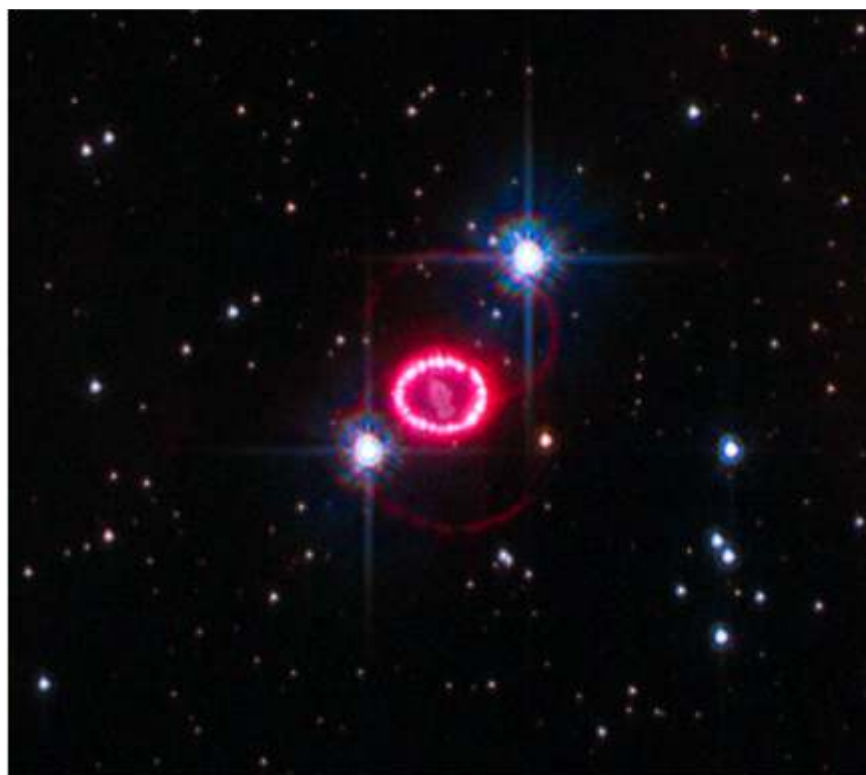
Further he adds, the theorist's method involves his using as his foundation general postulates or

“principles” from which he can deduce conclusions. His work thus falls into two parts. He must first discover his principles and then draw the conclusions which follow from them. The first of these tasks are to serve as the starting point of his deduction, is of an entirely different nature. Here there is no method capable of being learned and systematically applied so that it leads to the goal. The scientist has to worm these general principles out of nature by perceiving in comprehensive complexes of empirical facts certain general features which permit of precise formulation.

My own experience with MV, since becoming acquainted with it, has been: initial fascination along with some uneasiness, then growing ease along with growing familiarity, and finally the conviction that MV is the most fundamental theories around, even, let me dare venture, the most basic theory of all sciences we have. I hope this article will put the reader in a comfortable position, or at least more familiar, with MV. In any case I hope the concept of MV will enthuse the scientific community.

Microvita theory can lead to useful quantitative descriptions in the area of sub-atomic physics by providing new models describing the size and structure of elementary particles such as leptons, quarks and photon. Quantitative dynamic models of the electron and the photon have been developed based on the concept of microvita and combining known experimental facts about electron and photon. For this a new interpretation of physics in particular and science in general is needed.

So far physics research is concerned, we have taken only into account the cruder part of the atom and left out the subtler part of the atom uninvestigated. Research on cruder part of the atom requires physical laboratories whereas for research into the subtler part of atom psycho-spiritual practice is needed. According to Sri Sarkar we can utilize the cruder part for the physical development of the society, but many great things can be achieved by using the subtler part of the atoms. This is yet to be seen. When research into the crude and the subtler part of the atoms proceed together, there will be great benefit for the entire creation. The subtler part is closer to idea and the cruder part is closer to matter. ●



God's power is very subtle and very vast, i.e., in both zero and infinite.

How Far is the Concept of God Right?

Dr Ravi Pratap Singh

Nowadays, there is a tendency from the left-wing corridors to the social media to deny the existence of God. Some quote Stephen Hawking and some Mahatma Buddha to justify the denial of God.

But it is necessary to understand that the pure science of mathematics begins with zero and merges into zero (or say super-zero or infinite). God's power is very subtle and very vast, i.e., in both zero and infinite. The physical health of those who do not consider zero a number does not get poor. Still, the civilizations whose mathematics did not consider zero a number could not advance much, such as the Roman and Maya civilizations. Mathematics has its language, its point of view, to explain anything.

In the philosophy of life, the concept of God is similar. The creation begins with pure

consciousness, and the merger is also in pure consciousness. The intermediate state is that of bound consciousness. Many fundamentalists have not accepted the concept of God for a long time, especially in the left-wing, and it does not seem to have any effect on their physical health. But, civilizations like Aarsh, Christianity, Islam, Sikh, etc., which adopted the vision of this one God, even if a blurred and incomplete vision, has been dominating the world. Those who do not understand it or do not want to understand it have not been able to go much further. Buddha's philosophy has many merits, such as his middle path. But it does not have the concept of God. What was the result! Buddhists were forced to be out of India later. Buddhism is rooted in the way of life of Southeast Asia, China and Japan, but their religious philosophies are dominated by Shintoism, Confucius, Islam, etc.

In the absence of God, SankhyaYoga darshan also proved to be dry and monotonous. In the lack of this concept, communism collapsed within seventy years of the Bolshevik Revolution. The world saw that communists turned out to be more exploitative than Capitalism and were opponents of efficiency, technology and progress.

Capitalism and communism seem to be strong opponents of each other on the surface, but the real outcome of both is the same. In Capitalism, many capitalists maintain their monopoly or oligopolistic dominance. Their mutual competition maintains limited efficiency in the system. In connivance with corrupt bureaucrats, greedy politicians and dogma, these capitalists buy the state or dominate it so much that the state cannot control them even if it wants to, so there are scandals like Mallya and Modi.

And in communism, on the other hand, there is state capitalism—the state becomes the monopolist or totalitarian capitalist, whose actions no one is there to control. It runs its autocratic cycle of repression and goes into a useless counter-revolution, and the system lags. To suppress the people's anger, the communists defame socialism badly by doing the rest of their deeds in its name. But the same thing is done by the capitalists in one way or another. Both have tried their best to defame and thwart socialism





through their pseudo-acts, just with deceit that some cunning familialists and capitalists in India have been hijacking it.

Interestingly, the left and communists have also played their games in the name of socialism. The people have always been apprehensive about their words and deeds in the name of communism. For example, Russia used to call itself the Union of The Soviet Socialist Republic before it disintegrated in 1991. Familialists and casteists also did the same and first deceived the public and have now become irrelevant.

The concept of one God is the middle path between atheism and polytheism, and socialism paves the way for the better development of all, away from the contemporary dilemma of Capitalism and communism. Progressive socialism (Prout) is a better alternative to a higher equilibrium, away from the duality of the Left and the Right.

Even though some people oppose it, the success of any social system lies in a God-centered philosophy. It is not a matter of superstition; it is a matter of rational reasoning and wisdom.

Many elements of nature are beyond the grasp of our senses, but we can't ignore their effect, such as X-rays. Science is slowly penetrating these subtle elements with the help of tools, but the limited capacity of its devices has not yet become an effective alternative to reasoning and understanding. But

pure consciousness is the most subtle and sublime. The logic from cause to effect is reversed into the mysticism from effect to cause. When man's mental consciousness is a little developed, it begins to act out of the physical law of action or vice versa for the subtle direction of causation. We begin to formulate the reason by estimating the result first. The laws of the world of consciousness run contrary to the laws of the material world. Zero seems to be nothing, but it transcends all the capabilities and boundaries of mathematics. God symbolizes the most potent unifying force.

God is a Positive Entity:

In today's materialism, maintaining faith in that pure consciousness is not so easy for all the devotees all the time. The situation is we are against the most efficient deception of the earthly Maya Mahathagini (the grand illusion of worldly attraction). Thus, the flow towards atheist inertness is not easy. The great secret of elusive nature is that the crude elements that come under the direct grip of our senses seem to us to be actual. Still, consciousness, as subtle as it is from the molecule to the Earth's level, is just as out of the grip of our senses; (rather, our feelings are in their hands). This whole causal world runs in the game of that consciousness. That consciousness continues to make known its great potential, even in the crude world, through the influence of invisible rays, dreams, and more so through

the supramental realizations and so on, even to the non-meditative ordinary person.

God is not merely the zero of mathematical fiction. The logical science of the upanishads and the six philosophies of India establish that passing through the five fundamental factors of earthly, fluid, luminous, aerial. The essential nature in the celestial bodies, the gradual dominance of the three subtle factors of static, mutative and sentient nature, finally establish the pure consciousness at the centre of the entire universe, and its reflections are everywhere.

Science accepts that satellites such as the moon are earthly compounds in major content. At the same time, planets like the Earth, Jupiter or Saturn are water-intensive bodies (i.e. 71 per cent of the Earth's surface is water and its inner part is also hot fluid). The luminous factor dominates the stars around which the planets revolve. Now the centre around which these stars revolve must be gas-intensive. The centre of these gas-dominated bodies should be a mass of ethereal elements (of virtual particles as proven in quantum physics). The centres of such bodies should be dominated by static, mutative and sentient elements, respectively. The centre of the whole universe is the pure consciousness that reflects every particle of the entire universe, just as the same moon appears separate in different reservoirs. The Indian philosophies and the Upanishads have already penetrated this mystery of consciousness. Science is also engaged in uncovering this mystery by its tools.

Western science, which earlier used to deny the existence of consciousness and God, has now accepted the mystery of consciousness. Einstein's 'Universal Love'; Subramanian Chandrasekhar's 'Anti Matter'; ethereal factor, the archetype of quantum physics; Prabhat Ranjan Sarkar's microvitum (anujivat); and the 'God particle' of Geneva's CERN experiment, but it has also stepped into knowing the mystery of that eternal consciousness and has joined the boundless journey of piercing it. ●



Russia Ukraine

ETHNO CONFLICT

Arun Prakash



“The situation on the Russia-Ukraine border is volatile and tense. The crisis needs to be resolved diplomatically at the earliest.”

Renowned philosopher Srii Prabhat Ranjan Sarkar said: “It is often heard that a particular country was never so united as during war. This is partly due to love of one’s motherland, but more importantly, it is due to all the individuals having a common ideal: facing the perils of war. This common ideal is, however, a very temporary phenomenon and disappears when the dangers of war

diminish.”

Russia and Ukraine have been embroiled in conflict for the past eight years. In 2014, Russia took advantage of political turmoil in the neighbouring country to seize and establish military control over Ukraine’s southern Crimean peninsula. An ensuing war – between Ukraine’s military and Russian-backed rebels and Russian troops in Ukraine’s two eastern

regions collectively known as the Donbas – never formally ended. As a result, an estimated 14,000 people have been killed and an estimated 1.5 million displaced.

But today, what concerns world leaders most is the huge buildup of Russian troops along the Ukrainian border – possibly more than 100,000. Russia denies planning an invasion, but Russian officials have issued an ultimatum to

the west demanding written guarantees against NATO's further eastern expansion. In addition, President Putin wants Ukraine and other former Soviet states to be banned from ever becoming members of the organisation. Russia's Deputy Foreign Minister, Sergei Ryabkov, has compared the current situation to the 1962 Cuban missile crisis, a tense 13-day standoff between the US and the Soviet Union over the placement of nuclear missiles in Cuba, which could be regarded as the most dangerous confrontation in human history so far.

But why is Ukraine under threat, and what might Russia want from its neighbouring country? For that, we must understand the history of the relationship between the two inextricably linked countries. This history dates back to at least 1200 years. Sometime in the late 9th century, a group of Norsemen called themselves Rus (pronounced "Roos") established control over the East Slavic communities in Northwest Russia, then moved down the Dnieper River to build the city of Kyiv, the present Ukraine capital. The heart of the Rus state was present-day central Ukraine; Moscow was established in the 12th century in what was then a far-flung northeastern frontier. In 988, Grand Prince Volodimer accepted Christianity from Byzantium. Few Rusyns, however, read or spoke the literary language of the church. Instead, they spoke a host of East Slavic dialects from which the Ukrainian, Belarusian, and Russian languages eventually developed.

In the mid 13th century, the Mongolians easily conquered this loose federation of Rus principalities. Still, by the late 14th century, Mongolian power declined, and in 1654 the Grand Principality of Moscow and the Grand Duchy of Lithuania later eventually united with Poland. The two divided the former Rus lands. A new social group of Ukrainian Cossacks developed on the southern frontier of Poland, guarding it against Crimean Tatar raids. The Ukrainian

Cossacks were a large group of free people, many of them runaway peasant serfs, who guarded the southern steppe border of Poland against Turkish and Tatar raids.

By the early 17th century, the Orthodox Christian population of the Ukrainian lands had become antagonised by Catholic Poland's religious policies and the spread of serfdom – a form of slavery in which peasants were bound to the land and sold with it. A 1648 Cossack rebellion led by Hetman (military leader) Bohdan Khmelnytsky became a mass social and religious war against Polish rule, resulting in the creation of the Hetmanate, a Cossack polity nominally autonomous under the Polish king but independent in fact. Searching for allies against Poland, Khmelnytsky accepted the "protection" of the Orthodox Russian tsar in the 1654 Treaty of Pereiaslav.

In 1764, Catherine II abolished the Hetmanate to erase the last remnants of Ukrainian autonomy. The Russian army destroyed the Cossack stronghold on the Dnieper and turned the Ukrainian peasants into serfs. During the partitions of Poland in the late 18th century, Catherine acquired a large stretch of Ukrainian lands that Poland had retained after 1654. As the institutional legacy of the Hetmanate was being dismantled, new interest in Ukrainian history and folklore developed among intellectuals under the influence of pan-European Romanticism. During the 1840s, Ukraine's national bard, Taras Shevchenko (1814–61), published his first poems in Ukrainian and subsequently co-founded a secret political society that discussed a free Slavic federation and the abolition of serfdom. The Ukrainian national revival was also underway in the westernmost Rus lands, which passed to the Austrian Empire from Poland. Worried Russian authorities responded in 1863 by banning the publication of educational literature written in the Ukrainian language.

In 1876, Tsar Alexander II

signed the Ems Act Bad Ems in Germany. It banned all publishing in the Ukrainian language. The empire continued to promote assimilation to Russian culture by rewarding those "loyal" Ukrainians it considered to constitute the 'Little Russian tribe' of the greater Russian people while simultaneously discriminating against politicised Ukrainians in the form of lost jobs, arrest, and exile. Ukrainian patriots began using 'Ukrainians' as an ethnic designation to signify their distinctness from Russians.

With the collapse of the Russian monarchy in 1917 under the strain of war and political discord, patriotic Ukrainians established their coordinating body, the Central Rada (Council), which soon developed into a revolutionary parliament. The Russian Provisional Government granted Ukraine autonomy under the Ukrainian People's Republic (UNR) name. Still, the Bolsheviks subsequently refused to recognise it and invaded Ukraine to include it in the Soviet state. The UNR declared full independence in January 1918 and signed a peace treaty with the Central Powers in Brest before the Bolsheviks did the same. The German authorities installed a Ukrainian monarch under the historic title of Hetman. Still, the UNR returned to power after the end of the First World War and proclaimed unification with the Ukrainian lands of the former Austro-Hungarian Empire. The UNR could not survive the titanic clash between the Russian Reds and Whites during the Russian civil war (1917–22), as neither power recognised Ukrainian sovereignty. Still, the precedent of Ukrainian independence forced the Bolsheviks to create the Soviet Ukrainian Republic, which in 1922 became a founding member of the Soviet Union.

However, in the early 1930s, Stalin returned to the unfinished task of crushing the Ukrainian political nation, which developed during the Revolution. As a result, some 4 million Ukrainian peasants perished



People take part in a military exercise for civilians conducted by veterans of the Ukrainian National Guard

in the state-engineered famine of 1932–33, which in Ukraine is known as the Holodomor (“murder through starvation”) and considered a genocide, an interpretation increasingly accepted worldwide, but which Russia rejects. Stalin also destroyed the Ukrainian cultural elite and began promoting the tsarist notion of Ukrainians as the Russians’ “younger brother.”

Following up on his agreement with Hitler on the division of East-Central Europe between them, Stalin invaded Poland in September 1939 and incorporated the Ukrainian Soviet Socialist Republic (SSR), the Ukrainian lands that Poland had kept after its brief war with the Bolsheviks in 1919. This stalemate ended Lenin’s dream of the Red cavalry bringing the Revolution to Europe. In 1945 the resulting enlarged Ukrainian SSR came to incorporate nearly all the territories with an ethnic Ukrainian majority under its energetic party boss Nikita Khrushchev

(1894–1971). Khrushchev thereby achieved the longstanding aim of Ukrainian patriots to create a united Ukraine but pursued a course of cultural assimilation into Russia rather than promoting Ukrainian autonomy. Stubborn armed resistance to Soviet rule by Ukrainian nationalists in the formerly Polish territories continued into the 1950s.

Although attached by land only to Ukraine, Crimea (Ukraine’s southern peninsula) became an autonomous republic within Russia in 1921, partly because of the peninsula’s strategic significance. Neither Russians nor Ukrainians constituted a majority there. In the 1920s, the Soviets cultivated the culture of the Crimean Tatars, who had lived on the peninsula since the 13th century and whose Crimean Khanate the Russian Empire conquered in 1783, to impress the Western colonies and newly independent states in Asia with their seemingly benevolent policies.

When the Red Army retook Crimea from Germany in 1944, however, Stalin ordered a forced deportation of the Tatars, which many historians consider genocidal. As a result of this deportation, ethnic Russians became a numerical majority virtually overnight. Moreover, the war had left the peninsula’s economy and cities in ruins. To mark the 300 years since Pereiaslav, Khrushchev in 1954 organised the transfer of Crimea to the Ukrainian SSR, which was to rebuild it and supply it with fresh water through a major channel to be constructed. He also hoped to gratify the Ukrainian bureaucrats comprising his power base and, perhaps, add a culturally Russian counterweight to the recently incorporated nationalistic western regions.

After Ukraine voted for independence with a 90 per cent majority on December 1, 1991, Russian President Boris Yeltsin decided to dissolve the Soviet Union. Since gaining independence

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in December 1991, Ukraine has vacillated between the European Union and Russia for economic and political cooperation. Until recently, neither had offered Ukraine much, but things have heated up in the last few months. Ukraine's intention to sign an Association Agreement for political association and economic integration with the European Union has raised a furore in the Kremlin, which is now trying to block Ukraine from aligning itself with the European Union. Ukraine concluded negotiations on a deep and comprehensive free trade area (DCFTA) with the European Union in late 2011 and the Association Agreement in March 2012, which aimed to accelerate the deepening of political and economic relations between Ukraine and the European Union and gradually integrate Ukraine into the EU internal market.

In 1997, a comprehensive treaty between Russia and Ukraine affirmed the integrity of the Ukrainian borders – something that Russia and the Western nuclear powers also guaranteed in the Budapest Memorandum of 1994, when Ukraine agreed to surrender its Soviet-made nuclear arsenal. This treaty expired on March 31 2019. When a popular revolution in Ukraine removed the pro-Russian President Viktor Yanukovich and brought to power pro-Western democratic forces – an act approved by the parliament and confirmed by snap presidential elections – in 2014, the Russian authorities took

advantage of the turmoil to establish military control over Crimea. They calculated that the local Russian majority would support the peninsula's incorporation into Russia, attracted by higher salaries and better career options without studying Ukrainian. But the sham referendum on joining Russia produced implausible results, and the world community, aside from a few pro-Russian outliers like North Korea, Syria, and Venezuela, decisively condemned the annexation. Facing punitive western sanctions, Russian authorities in Crimea began to repress local Ukrainian and Crimean Tatar activists. Having ensured control over Crimea, Russia also fomented rebellions in other southeastern Ukrainian provinces, where the dominant regional parties have long cultivated pro-Russian attitudes. But this strategy only worked in the Donbas, a depressed industrial region with a Russian-speaking majority. When Ukrainian troops tried to re-establish control, President Putin's administration covertly sent regular army units to support the pro-Russian separatists and Russian "volunteers."

Western intermediaries helped to de-escalate military action in 2015 by holding summits (Germany, France, Russia, and Ukraine). The Minsk Protocol of 2015, signed during the summit in the Belarusian capital, charted a path to a peaceful resolution. Still, it remains blocked because certain steps are

unacceptable either to Ukraine (a proposal to allow local elections to take place in the two "people's republics" despite the presence of Russian troops there without having established Ukraine's control over its border with Russia) or to Russia (acknowledging the presence of its troops and withdrawing them).

Late in 2021, Western and Ukrainian intelligence agencies released information about a massive buildup of Russian troops along the Ukrainian border and infrastructure preparation for a possible invasion. In addition, the US has deployed troops to Eastern Europe to show solidarity with Ukrainians. While Russian have insisted that these are merely military exercises, they have also issued an ultimatum to the west demanding written guarantees against Nato's further eastern expansion; restrictions on the types of weapons placed in Nato member countries who have joined the alliance since 1997; and a halt to any Nato military cooperation with other post-Soviet states (notably, Ukraine and Georgia). Meanwhile, the Russian media has been stoking fears about an imminent Nato attack on Russia and/or Ukrainian offensive in the Donbas.

Today the situation on Russia Ukraine borders is volatile and tense. The crisis needs to be resolved diplomatically at the earliest. The 1962 Cuban missile crisis was a dangerous precursor and should be anywhere near to being repeated under no circumstances. ●

Where Do India's Tycoons Fit Into India's Blueprint for ECONOMIC GROWTH?

"India now needs an inclusive, bottom-up approach to reforms that clearly and visibly bring tangible rewards for the poor and add to their capacity for enterprise and productivity."

 Sonali Ranade

There has always been a fallacious assumption held by the Indian economic right-wing (ERW) that the model best suited to promote growth is the so-called "tooth and claw" capitalism; wherein the state allows a clutch of tycoons to capture the commanding heights of the economy to facilitate the rapid accumulation of capital. The "evidence" often cited in this regard is the "robber baron" era of the Wild West in the U.S., when legendary tycoons built a host of railroads, banks, and other services. If this results in a rise in inequality and pauperisation of the poor, to begin with, then it is a necessary price to be paid for rapid growth, goes their argument.

Why does liberalism favour market-based capitalism, with free and rule-based competition, which jealously guards against creating monopolies? Surely both can't be right. The ERW largely ignores such questions and prefers to conflate crony or robber baron capitalism with an economic system based on free and competitive markets. Yet, both are as different as chalk and

cheese. Modi has largely followed the crony capitalism model in his seven years in office, while GDP growth has continued to tank since the high of 2017. Can this model deliver the growth rate that India needs to break out from the ranks of lower-income groups? And how is Modi's model different from

Jawaharlal Nehru's after Independence? Or the one followed by P.V. Narasimha Rao and Manmohan Singh after the economic reforms of the early 90s?

Our per capita GDP today is barely \$2,136. India ranks 144th out of 194 countries in global rankings. Its per capita GDP is only 40% of the



average world per capita GDP. Our per Capita GDP is 60 times lower than the wealthiest country and eight times higher than the poorest. Can Modi's crony capitalism deliver the growth we need to break out of the low-income that traps some 400 million of our people? Mind you, India's dollar GDP, at \$2.66 trillion, is marginally ahead of France and ranks 6th largest globally. However, the global GDP is currently \$86 trillion, and India's GDP is only a measly 3% of that.

However, even with a mere 3% of global GDP, India's right-wing elites want to strut on the global stage as Vishwagurus, who can teach the world how to run it. This vast chasm between India's actual capacities and the ambitions of its right-wing elites can do lasting damage to the country's growth prospects, and the welfare of its poor, as we shall see. Our elites' vaulting ambitions and total

Limits on Growth

As I argued, a gross savings rate of 30%, given an incremental capital-output ratio (ICOR) of 5, can at best produce a real GDP growth of 6% per annum, which is what I call the alpha growth rate. Of course, there is a beta component to the growth rate, as we are now witnessing a temporary higher growth rate is possible because, in an earlier period, the economy tanked due to the abrupt shutdown, followed by a recovery now underway. However, such beta fluctuations in output are unsustainable, and over the long term, given a savings rate of 30% and ICOR of 5, the possible maximum is 6%.

You can circumvent this natural limit in various ways, for instance, by stepping up savings through higher employment levels – our labour participation rate is below 40% – so that you have more people earning and saving. Or you can go

have no incentive to compete in global markets when a sheltered home market is available. So the model, dependent on the same 30% of gross domestic savings, will never generate overall GDP growth of more than 6%. Instead, what it does is to increase the crony's share of asset growth, as they corner more of the savings in the system to the detriment of other entrepreneurs. We can see that process underway in the phenomenal increase in the share of wealth and assets of the top two tycoons, even as overall growth has tanked.

There is far too much wishful thinking among supporters that somehow "non-linear" growth will help the economy break out of the constraints imposed by a savings rate of 30% and ICOR of 5. No such miracles await us. Digitisation of the payments system, while very visible, at best can provide a 0.1 to 0.15% boost to the economy. After



contempt for the poor explain the economic model that Modi has chosen. It is another matter that the elite's ambition has never been matched by our tycoon's ability to compete with the best in global markets, even as they seek sheltered markets at home, to India's overall detriment.

for higher export-led growth financed by foreign direct investment (FDI). However, this crony capitalist model merely seeks to corner all the possible domestic savings and more as capital for top tycoons.

A small group of top businessmen seeking easy profits

all, what can it do except reduce the currency printing expenses of the RBI, which in any case are a minuscule portion of the GDP?

Similarly, a lot of hype is attached to unicorns. A study reported in the pink papers showed that Indian unicorns would add 0.25% incremental growth to the

GDP because they are mere digital platforms. They are not integrated into the real economy or the payment and financial systems as Alibaba et al. were, thereby reducing their potential to spark off-chain growth fueled by easy credit and the in-house payment history, which made credit for consumer goods easy to retail. In typical Indian fashion, we have ruled out such synergies ab initio. The wizards in RBI will never free credit and payment systems from their iron grip, come what may. Without such freedom, easy consumer credit with a moderate risk that fueled China's consumer boom will remain out of reach.

This model is premised on the politics and economics of exclusion. At the top of the pyramid, the model excludes all but the favoured people in business from the public trough. At the bottom of the income pyramid, it simply asks the people to fend for themselves as best they can while squeezing hard the lower half of the income pyramid through indirect taxes to provide direct tax cuts to corporates. Further, copious "production-linked-incentives" are doled out are nothing but outright subsidies. Finally, the fact that adjusts the indirect tax rates between budgets by increasing GST and duties will keep the burgeoning level of indirect taxation under the radar.

The politics of exclusion goes deeper. Our approach to reforms has always been elite-centric and top-down. Thus, even the liberalisation reforms focused on freeing industry and firms from licensing and controls but did little to include the lower-income groups in the process. Instead, for them, the focus was on eliminating subsidies, necessary perhaps, but hardly inclusive. It resulted in a relatively poor understanding and appreciation of reforms among the laity, severely limiting political support for them, with disastrous results as we can see today.

We are a nation of some 1.4 billion, with very hard working and thrifty people. Our propensity to save is among the highest in the



world. How then can we be short of capital to fund rapid industrialisation and the creation of new productive jobs? It is a little-understood conundrum.

We used the Peruvian economist Hernando de Soto's model to show how about a trillion dollars' worth of wealth is locked up in slums built up by years of genuine savings of the dwellers. But, of course, they initially grabbed the land because we failed to create a system to record such property and dematerialise it. And make the wealth locked in it fungible with capital that owners can bring into the economy for alternative uses instead of being limited to personal use.

Such examples can be multiplied across the economy. Farmers' land, for instance, is not fungible with capital because it is tied up in a bewildering number of land use restrictions, combined with prohibitions on sale to various categories of buyers. So instead of capital setting a person free to use in his enterprise, a farmer's land ties him as a serf to the land, working for the state, for product prices that do not compensate him for even a fraction of the market value of the land. The land so tied up as wasted capital could be another \$1-2 trillion. The same can be said of housing property acquired by the government under archaic rules. It lies wasted because it is unavailable

for redevelopment, even in metros like Mumbai and Kolkata.

The point here is we lack neither savings nor wealth waiting to be converted into capital. We lack administrative arrangements, a property system that efficiently records ownership of such properties and makes them sellable with minimum regulation. With block-ledger technology, all property can now be dematerialised safely. Cumbersome title deeds should be put away in government vaults for good.

The advantage of bottoms-up capitalism is that it directly benefits the poor, with no extra burden to society - in their prosperity and wealth comes the support for economic reforms. Furthermore, such additional wealth and capital give the poor a higher earnings capacity puts more money in their hands to spend, increasing consumption manifold, thus actuating the quantum jump in growth that India is looking for. Since plumbing is right up Modi's skill set, I wonder why he has not instituted reforms in this area. Instead, both his attempts at reforms in this area have aimed at grabbing farmers' land cheaply from their owners. The three farm laws were a similar attempt.

It should be clear by now, to the meanest intellect in government, that sheltering of domestic markets

for select tycoons through protectionism will not only lock India out of any FTAs but also prevent a strategic partnership with the U.S. that goes beyond token handouts. Being locked out of meaningful FTAs also means that India cannot hope to attract the \$250 billion in FDI that it needs to raise exports from \$350 billion to \$1 trillion, the declared target. And with no substantial jump in labour-intensive exports, both GDP growth and new job creation will continue to languish at current dismal levels. So MCP and these declared economic goals are incongruent.

"The only difference between Nehru and Modi's models is that Nehru kept such capital wrung out of the poor with the public sector, while Modi gave it to his chosen few."

India now needs an inclusive, bottom-up approach to reforms that clearly and visibly bring tangible rewards for the poor and add to their capacity for enterprise and productivity. We should unfetter property from the existing archaic colonial system and instate a new property system that delivers clear, marketable titles in Demat form to owners, both in terms of urban and rural property, as well as farmers' land. It is time to free farmers and their lands from all controls. A certain acreage of land may be reserved for food production. All other lands should be set free of controls, and reserved land should

be marked-to-market at a reasonable rate, comparable to free land in districts nearby.

Rent control laws need to be dismantled entirely and ownership restored to original owners or their heirs. We should take these steps state by state, district by district, and not with a "one shoe fits all" model. Taking it district by district enables learning by experience and makes risks manageable. Then, depending on experience and response, extend the reforms further. But the result should be clear, marketable titles in Demat form. It alone can take India's gross domestic savings back to the 40-50% range that prevailed earlier. Enterprise at grassroots levels would create an upsurge in new firms, creating new jobs that would further increase GDS through an increased labour participation rate (LPR). We should aim for going back to the 60% LPR that we had in the 1990s.

India's top-down economic reforms brought many benefits but have run out of steam. Modi desperately tries to flog a dead horse along the old Nehruvian model of squeezing the poor to create capital for the rich. The only difference between Nehru and Modi's models is that Nehru kept such capital wrung out of the poor with the public sector, while Modi gave it to his chosen few. That by itself will not be sufficient to lift growth above 6% because these forced transfers of capital from the poor to the rich don't by themselves

create higher savings. They come out of the same 30% static kitty. It is simply robbing Peter to benefit Paul.

Coming back to tooth-and-claw capitalism, as Soto explains in his book, the great robber baron age of economic growth began because the U.S. took time off to create a property system that worked, not because of the state-backed robber barons, as our ERW thinks. Instead, it was the success of the U.S. in including the ordinary people in property and prosperity that fueled the first economic boom. As Daron Acemoglu and James A. Robinson explain in their book 'Why Nations Fail', more inclusion always creates more growth, never the other way around. The truth of this proposition should be familiar to anybody with the slightest familiarity with macroeconomics. Yet, in politics, we forget this principle all the time.

The state is deplorable at picking global champions. If MITI of Japan, or the Chaebols of South Korea, did well because of the state-backed firms already internationally competitive. Its role lay in helping them build scale. They did not support firms that sought sheltered markets at home to "create" capital before venturing abroad because the absence of competition means you never learn to compete. These favoured businessmen are among those whose net export is virtually zero (not even Reliance on a net basis), have no global brands, and whose whole enterprise model is based on asset gathering to create monopolies in domestic markets. They will deliver good growth for themselves, but only because they impoverish many other firms and people.

Modi might consider the bottom-up approach to economic reforms, if only because it will enable him to persist with his model for a while longer. Secondly, the bottom-up approach to reforms is a sure-fire winner politically that will take the steam out of the opposition to reforms. Finally, with China under Xi faltering, this is a once in a generation opportunity to catch up with the rest of the world painlessly. ●



"The real objective of Govt's move to link voter ID with Aadhaar doesn't seem to be eliminating bogus voting. Here's why it's also unconstitutional."

AADHAAR LINKAGE CAN SINK INDIA'S ELECTORAL DEMOCRACY WITH VOTER-PROFILING SELECTIVE EXCLUSION

MG Devasahayam

In a swift coup against 'electoral democracy', the Lok Sabha and Rajya Sabha passed the Election Laws (Amendment) Bill. It links voter ID – issued by the Election Commission – with Aadhaar, a 12-digit biometric number issued by the Unique Identification Authority of India, or UIDAI, a central government agency. Ab initio, this is gross impropriety since the Election Commission is a constitutional authority established under Article 324 of the Indian Constitution, independent of the government, to conduct elections in a free and fair manner with the utmost integrity.

Union Law Minister Kiren Rijiju, while rejecting the Opposition MPs' arguments that the Bill would violate the fundamental rights of citizens, stated that the amendment was only meant to stop bogus and fraudulent voting. But the fact is that linking voter ID with Aadhaar would not only increase 'bogus and fraudulent voting', but it could also disenfranchise millions in due course.

The Narendra Modi government's move is fraught with serious consequences. RTI replies have revealed that the government detected 80 million fake or fraudulent Aadhaar numbers in 2014-15. RTI queries have also shown that data manipulation is a



strong possibility, which might expose India's electoral system to outside fraud. The Election Commission of India (ECI) had argued that this linkage would fulfil "legitimate state interest", laid down as one of the criteria by the Supreme Court in Justice K.S. Puttaswamy case while judging the permissible limit for invasion of privacy. But the question is whether ECE's task is to take care of state interest or safeguard citizens' interests.

Six Reasons why Linkage is Bad, Unconstitutional

There are several solid arguments against voter ID-Aadhaar linkage. First, Aadhaar is not proof of the

right to vote. It was never meant to serve as proof of citizenship, which is why Aadhaar numbers were issued to all residents and not citizens. Under the Representation of Peoples' Act, only citizens who are residents of India have the right to vote. Linking the two is senseless and would be without any basis – while also a colossal waste of public funds.

Second, this linkage could cause mass disenfranchisement. Previous attempts to use Aadhaar to "clean up" databases of other government registries, like the National Rural Employment Guarantee Scheme (NREGS) and public distribution system (PDS),

have resulted in mass disenfranchisement, and thousands of citizens have been arbitrarily deleted from systems without any notice. For example, a study from Jharkhand found that 90 per cent of ration cards cancelled as "bogus" during the Aadhaar linking between 2016 and 2018 were real. In 2018, even the CEO of UIDAI admitted that authentication failure for government services was as high as 12% – which translates into millions of affected persons.

Third, voter fraud is likely to increase. Linking Aadhaar would dilute the sanctity of the voter ID database. In 2019, [self-reported errors in Aadhaar data were one-and-a-half times higher than errors in the electoral database. The assumption behind linking the two databases is that it will use the authenticity of people's records in the Aadhaar database to determine the authenticity of a record in the voter ID database.

However, given widespread data quality issues in the Aadhaar database – a result of inadequate enrolment practices and lack of effective correction mechanisms, extensively documented (everyone in this Uttarakhand village has the same birth date on their aadhaar cards). This exercise would diminish the sanctity of records in the voter ID database. More recent research has also shown that Aadhaar-PAN linking has introduced fraudulent entries into the system.

Fourth, biometric authentication for voting is very risky. The Right to Food campaign has exposed numerous failures in Aadhaar linkage and biometric authentication due to inadequate infrastructure and lack of grievance redressal mechanisms in UIDAI's implementation. Fingerprints don't work for many people, especially older people and those who labour with their hands, and facial authentication is inaccurate and error-prone. UIDAI has sought to circumvent the inaccuracy and issues in biometric authentication through an ill-conceived "nominee system" and OTPs in the case of

welfare programmes. It will not work in the case of voting in election booths set up in remote and inaccessible locations, where voting has to be processed manually. Besides EVMs being stand-alone gadgets not connected to the Internet, how will biometric verification work?

Fifth, linking the voter and Aadhaar databases would attack the right to privacy. There are serious concerns that it would violate our constitutional and fundamental right to privacy and the secrecy of the vote. India currently has no data protection law. Linking Aadhaar to the voter IDs would bring the demographic information into the voter database. It creates the possibilities of increased surveillance, disenfranchisement based on identity and targeted advertisements and commercial exploitation of sensitive private data. In 2019, the Cambridge Analytica scandal demonstrated the disastrous impact deep and invasive voter profiling had on individuals and democracies. More recently, the Madras High Court asked the ECI to look into allegations against the Bharatiya Janata Party (BJP) [illegally using Aadhaar data of voters in Puducherry for making political gains in the 2021 assembly election.

Sixth, we cannot trust the promise of "voluntariness" in the Aadhaar law. It is a grossly inadequate safeguard, as we have seen in the atrocious manner in which the public was coerced and terrorised to link their Aadhaar numbers with their bank accounts despite the law being voluntary and specific stay orders from the Supreme Court. Moreover, we have seen how, throughout the Aadhaar project, "voluntary" on paper translates to a coercive mechanism in practice.

A Frightening Scenario:

There are a lot of similarities between voter ID-Aadhaar linkage and linking of Aadhaar numbers with bank accounts. The latter was challenged in the Supreme Court in "M.G. Devasahayam and Ors Versus

Union of India and Anr." The Supreme Court went into its constitutionality and ruled thus:

"(a) We hold that the provision in the present form does not meet the test of proportionality and, therefore, violates the right to privacy of a person, which extends to banking details.

(b) This linking is made compulsory not only for opening a new bank account but even for existing bank accounts with a stipulation that if the same is not done, then the account would be deactivated, with the result that the holder of the account would not be entitled to operate the bank account till the time seeding of the bank account with Aadhaar is done. It amounts to depriving a person of his property. We find that this move of mandatory linking of Aadhaar with bank account does not satisfy the proportionality test.

(c) The Rules are held to be disproportionate."

The Supreme Court has declared linking an Aadhaar card with a cash instrument like a bank account as "deprivation of property" and therefore unconstitutional. Furthermore, linking the same card with voter ID could deprive citizens of their basic democratic right to elect a government and, therefore, would be doubly unconstitutional.

A frightening scenario is that voter ID linked to an Aadhaar would be connected to a mobile phone, which in turn would be linked to social media. This social media is related to algorithms, which are linked to user interests/views. Since there is no data protection law to regulate, voter profiling, selective exclusion, and targeted campaigns are possible. Perhaps this is the real objective of the law and not eliminating bogus voting as being claimed.

Voter profiling and disenfranchisement would be a lethal combination that could sink India's electoral democracy. ●

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

INSIDE THE WINTER OF DISCONTENT FOR INDIA'S GIG WORKERS

Kaushal Shroff

"Over the years, the incentive structure of the food delivery apps has become less favourable to the workers, but they are now forced to log in more hours for a sustainable income."

There is a storm of discontent brewing within India's app-based worker community. The Union government has been sidelining for long, to the dismay, the concerns of India's over 15 million gig workers. The government persists with an apathetic attitude that alienates gig workers. Those working for Uber, Ola, Zomato, Swiggy, Urban Company and a host of other apps are left to the mercy of a few private companies. These private companies are keen on cutting down cost sub-heads while keeping obligations to their hirers to the bare minimum. These workers' living and working conditions are a testament to how thousands of drivers and delivery workers are forced to compromise with their physical and mental health to eke out a barely sustainable wage.

1) Between July to November 2019, the Indian Federation of App-based Transport workers (IFAT) and the International Transport Workers' Federation (ITF) spoke to 2,128 respondents across six cities to assess the working conditions of Ola and Uber drivers. Their findings: 1) On average, drivers spend close to 16-20



hours in their cars in a day. 40% of the respondents spent close to 20 hours in their vehicle daily, and 73% of the respondents from Bengaluru, Chennai and Hyderabad drive for close to 20 hours a day. Due to long hours, 89.8% of the respondents claim they get less than 6 hours of sleep.

2) Backache, constipation, liver issues, waist pain and neck pain are the top five health ailments that app-based transport workers suffer from

due to their work. 60.7% of respondents identified backache as a major health issue.

3) There is a complete absence of social security and protection – a glaring 95.3% claimed to have no form of insurance, accidental, health or medical. Again, it reflects the inability of workers to invest in their health.

The condition of Zomato and Swiggy workers is no better. In the Fairwork India Ratings for 2020,

Zomato and Swiggy were ranked at the bottom of 11 platforms that offer "work on-demand via apps". The project, which rated the platforms based on five criteria, namely, fair pay, fair conditions, fair contracts, fair management and fair representation, spotlighted a host of problems bedevilling gig workers in the country.

Over the years, the incentive structure of the food delivery apps has become less favourable to the workers. Further, they are now forced to log in more hours for a sustainable income. Things are compounded further when one brings into the picture the minutiae of technical glitches that scuttle on-time deliveries. Still, the blame is squarely put on the delivery executive and not the software.

In a research study conducted by the School of Public Policy and Governance under the aegis of TISS Hyderabad, it was found that close to 60% of the respondents interviewed had worked seven days a week. Forty-seven per cent of those interviewed in the full-time category worked for more than 12 hours a day, and 18% from the full-time category worked above 15 hours per day. Forty-two per cent of the respondents who worked part-time worked above 12 hours a day.

These findings are mirrored by the Fireworks India Ratings report as well, which states:

"... Workers work unpredictable and long hours to achieve an income that can sustain them. Most workers interviewed worked much longer than the legally permissible 48 hour week (without overtime wages). Moreover, these hours were not always predictable and could also involve long periods of waiting between orders (for which they were not paid)."

The report also sheds light on how gig workers are left in the cold when redressal issues arise.

"Workers from the other four platforms (namely Ola, Swiggy, Uber and Zomato) were increasingly dissatisfied with the communication channels made available to them. The helpline numbers provided were either unresponsive most of the time or had premeditated responses. Workers on these platforms added that ID blocks without warning were frequent and that there was no documented process to appeal when they were blocked. Workers also complained that they had to report the block at the platform hub in order to be unblocked, which effectively meant losing out on daily earnings and daily/weekly incentives."

In the Fireworks India Ratings for the year 2021, Swiggy and Zomato have received better ratings than the previous years. As per the 2021 report, Swiggy will revamp its delivery partner system interface to improve the ease of raising and

tracking tickets and deploy these policies by March 2022. Likewise, Zomato will update its training material to make workers aware of their ability to dispute penalties and their mechanisms.

Ola and Uber have been ranked at the bottom of the 2021 rankings. Both of them scored a zero out of 10.

Where's the Insurance Cover for the Gig Worker?

Most gig workers have been operating without a health insurance safety net both before and after the pandemic.

As the country went into the first lockdown, gig workers were forced to go out and work for the lack of a minimum wage guarantee. Gig workers, perforce, had to embrace danger to life and limb to earn a sustainable wage even when the COVID-19 infection cycle was raging across India. An IFAT survey found that 95.3% of the app-based workers did not have health insurance. An absence of health insurance forces the gig worker to de-prioritise health expenditure unless it assumes peak priority.

A steep fall in income coupled with ballooning medical expenses – either for self or family – has led to a grim situation where many platform workers find themselves in debt traps. As per an IFAT survey – platform workers who suffered through COVID-19, on average, spent Rs 40,000 to Rs 60,000 for their treatment. Their survey also revealed that about 25.3% of the surveyed persons who tested positive for COVID-19 were left without any work.

The EMI Albatross Around Gig Workers' Neck:

The majority of the gig workers are forced to work with platform companies considering the lack of suitable employment avenues in other spaces. To carry out their daily work, they need vehicles, and many of them have no option but to raise the amount via bank loans. However, with bank loans come the burden of EMIs. Given the damaging overhang of serial



lockdowns and the contraction in demand, the monthly incomes of these workers tanked. It made discharging the loan all the more troublesome and led to widespread instances of loan and recovery agents harassing and bullying gig workers for loan repayment.

As per IFAT surveys, 65.7% of persons who had taken loans had to take another loan to pay the earlier loans. Nearly 64% of the surveyed persons who have taken loans claim to be paying close to Rs 15,000 a month, even during the pandemic. However, data collected from the ground reveals that 52.2% of the surveyed persons who have taken loans earn Rs 5,000 or less a month. And are still being charged with an EMI in the range of Rs 10,000 to Rs 15,000. Many of those surveyed have also stated that since they have not been able to pay EMI instalments, they are now being constantly harassed by loan recovery agents.

The Abandonment of the Gig Worker:

A brief walk through the history of the gig economy in India shows that the government and the companies have eschewed mainly their responsibilities and commitments to the community of gig workers. Currently, the legislative framework is such that platform workers find

themselves in a grey area with no access to social security.

In a PIL filed by the IFAT workers in the Supreme Court, the union has raised the argument that gig workers are in an employment relationship with the aggregator companies and consequently come within the definition of 'workman' under different social security legislation, including several labour laws. Meanwhile, app companies have been contradicting this point, tooth and nail. The dynamic that they have been advocating – and would prefer for it to have wider acceptance – is that no employment contract exists between the companies and those that work for them. Instead, those individuals who work with them are posited as "partners" and not as employees.

As per the PIL, both Uber and Ola have updated service agreements for their riders and drivers, absolving themselves of all liabilities and responsibilities. It is evident from Uber's recent decision to stop using the term "partner" in its agreement and instead replace it with "customers", even for those individuals who now use their app for commercial gains. Meanwhile, the drivers have no option but to sign on the dotted line.

Time for India to Evolve:

In the UK, France and Netherlands,

gig workers are now categorised as "workers" and access social security benefits. In August this year, the Union government [launched the e-Shram portal](<https://thewire.in/labour/20-unorganised-sector-workers-registered-with-labour-ministrys-e-shram-portal-report>), which took a seminal step towards the creation of a national database of unorganised workers. As of December 14 this year, a total of 7,27,921 individuals were registered as gig workers on the portal. However, setting up the e-Shram portal is only a halfway-house to letting gig workers have true and substantial access to social security measures. Additionally, the Social Security code falls short when it comes to ensuring the holistic welfare of workers.

Currently, the code does not provide any social security to the workers. Still, it states that the Union government or the state government can formulate benefits like health and maternity benefits, life and disability cover, old age protection, education allowance.

While the Union government refuses to get its act together on implementing the code provisions that relate to gig and platform workers, how long are these workers destined to suffer in a grey, unsupervised zone? The IFAT PIL argues that while the Social Security code is not being enforced, gig workers should have access to benefits under the aegis of the 'Unorganised Workers' Social Welfare Security Act, 2008.

Meanwhile, the Social Security code proposes that companies utilising the services of gig workers will have to allocate 1-2% of their annual turnover or 5% of the wages disbursed to platform workers, whichever is lower, to a social security fund. The Union and state governments will also contribute to these funds. The question is, when will this provision – albeit woefully short when it comes to ensuring comprehensive social security for gig workers – be implemented? ●



MANUAL SCAVENGING IS CONTINUING UNABATED IN INDIA and Even Children Are Forced Into It

Survey shows that children below the age of 12, especially girls, are now being employed as manual scavengers in local settlements.

Pragya Akhilesh and Ranbir Kumar



More than 3,189 women working as manual scavengers have reported violence, beatings and rape threats. Around 260 women stated that they were raped or molested by service providers. While about a hundred of these women said they had complained about the private house owners and service providers. They had raped or molested them. In 95 of these cases, their complaints were

not recorded because of their caste, gender and nature of the occupation. Six women also stated that they were sold as manual scavengers and then sexually exploited to private house owners for an average period of 2-3 years at a time. The pandemic has further escalated this crisis, not giving these women manual scavengers a chance to escape the system due to increased demand and placements by private contractors

and sub-letting agencies in rural areas. Many of these workers also contracted COVID-19 during the first two waves in India. For the situation to change and not continue to exist in these dangerous and insidious ways, the government must be more proactive in recognising, rescuing and rehabilitating manual scavengers across India. These so-called 'service providers' too must be



identified and prosecuted. In a situation where even children are caught in these vicious cycles, immediate action is the only answer.

A survey found that several manual scavengers across states work in bonded labour-like conditions.

According to the Survey, Jharkhand has the highest number of sanitation workers employed in Hazaribagh, Jamtara and Godda, cleaning sewer tanks. Earlier, predominantly women manual scavengers worked in 'dry latrines' in toilets constructed under Swachh Bharat Mission. However, the Survey shows that children below the age of 12, especially girls, are now being employed as manual scavengers in local settlements for this work through unknown middlemen. Maharashtra has the highest numbers of child labourers in this respect, at 12,562, with Sangli and Satara seeing the most numbers of boys between the ages of 8 and 13 working as manhole cleaning assistants. Tamil Nadu is not far behind Jharkhand, with 309 manual scavengers working in Ariyalur alone. Following this, Odisha, Tripura and Madhya Pradesh are the worst performers, including when it comes to hiring children in bonded labour-like scenarios. All these states have 'service providers', who keep the workers tied in debt cycles in semi-urban and rural areas. The Survey found that Tamil Nadu has the highest number of such service providers as migrant workers from Bihar and West Bengal. Chhattisgarh has the highest number of resident service providers. In addition, 20-25 people have formed the 'Maila Pratha Andolan' to employ scavenging families. While pretending to be custodians and

protectors of these families, they spread misinformation on the legality of manual scavenging and ensure that the scavengers remain trapped in inhuman, unsafe working conditions.

The government refuses to deal with the continuing prevalence of manual scavenging in India. It recognises only 58,098 manual scavengers for rehabilitation and compensation across the country. However, our Survey across 14 states found that the number of manual scavengers in the country, including children and those working under conditions defined as bonded labour, is increasing.

According to the Survey, Jharkhand has the highest number of sanitation workers employed in Hazaribagh, Jamtara and Godda, cleaning sewer tanks. The total number of such workers found in the state was 763, but only 112 fell under the direct categorisation of the Prohibition of Employment as Manual Scavengers and their Rehabilitation Act.

Maharashtra has the highest numbers of child labourers in this respect, at 12,562, with Sangli and Satara seeing the most numbers of boys between the ages of 8 and 13 working as manhole cleaning assistants.

Tamil Nadu is not far behind Jharkhand, with 309 manual scavengers working in Ariyalur alone. Following this, Odisha, Tripura and Madhya Pradesh are the worst performers, including when it comes to hiring children in bonded labour-like scenarios. All these states have 'service providers', who keep the workers tied in debt cycles in semi-urban and rural areas. The Survey found that Tamil Nadu has the highest number of such service providers as migrant workers from Bihar and West Bengal.

Chhattisgarh has the highest number of resident service providers. 20-25 people have formed the 'Maila Pratha Andolan' to employ scavenging families. While pretending to be custodians and protectors of these families, they

spread misinformation on the legality of manual scavenging and ensure that the scavengers remain trapped in inhuman, unsafe working conditions.

More than 3,189 women working as manual scavengers have reported violence, beatings and rape threats. Around 260 women stated that they were raped or molested by service providers. While about a hundred of these women said they had complained about the private house owners and service providers. They had raped or molested them. In 95 of these cases, their complaints were not recorded because of their caste, gender and nature of the occupation. Six women also stated that they were sold as manual scavengers and then sexually exploited to private house owners for an average period of 2-3 years at a time.

The pandemic has further escalated this crisis, not giving these women manual scavengers a chance to escape the system due to increased demand and placements by private contractors and subletting agencies in rural areas. As a result, many of these workers also contracted COVID-19 during the first two waves in India.

While service providers often promise women manual scavengers to work in more powerful or bigger households as a means to a better life, that usually only increases the workers' indebtedness and makes it harder for them to break the cycle.

For the situation to change and not continue to exist in these dangerous and insidious ways, the government must be more proactive in recognising, rescuing and rehabilitating manual scavengers across India. These so-called 'service providers' too must be identified and prosecuted. In a situation where even children are caught in these vicious cycles, immediate action is the only answer.

Pragya Akhilesh is the director World Sanitation Workers Alliance. Ranbir Kumar is the National Convenor, Safai Karmachari Bandhua Mukti Abhiyan. ●

Industrialized Farming Has Unleashed an Insect Apocalypse

It should be of concern to all of us that insects are in decline.

 Dave Goulson

Most of us are familiar with the story of the passenger pigeon, so numerous in the late 1700s that flocks of billions of birds darkened the sky for hours as they passed. Humans exterminated them in a little over 100 years, the last wild passenger pigeon being shot in 1901. In contrast, few have ever heard of the Rocky Mountain locust, but its story is similar. Once very common, swarms would occasionally erupt from their core range in the eastern Rocky Mountains, spreading eastward across the Great Plains. In 1875, a particularly large swarm of this grasshopper was estimated to contain perhaps 12.5 trillion individuals, possibly the most common organism ever witnessed by man. Within just 28 years it was extinct, the last one being recorded in 1902. The cause of this most dramatic of extinctions is unclear, but it seems that the core breeding ground of this species was river valleys in Montana and Wyoming, where the locust laid its eggs in sandy soils. These areas were fertile and easily cultivated, so were among the first settled and ploughed by farmers, destroying the eggs of the insect.

The contrast between public awareness of the fate of the passenger pigeon and that of the Rocky Mountain locust reflects a



more general bias. We tend to identify with and care about large creatures (mammals and birds in particular), while paying little or no attention to the much smaller creatures, the insects and their kin. Children are often fascinated by insects, but sadly they usually grow out of this, and the first reaction of many teenagers or adults to anything that buzzes or scuttles near them is likely to be an attempt to swat it or stamp on it. Even the common names we give insects, such as "bugs" and "creepy-crawlies," reflect this negative attitude.

I fell in love with insects when I was just 5 or 6 years old. I never grew out of my childhood obsession, and I have been lucky enough to

make a career out of studying their often weird and wonderful lives. My mission is to persuade others to care for and respect them, for we all need insects, whether we know it or not. The 1.1 million known species of insect comprise more than two-thirds of all known species on our planet. Insects pollinate roughly three-quarters of the crops we grow, including most of our fruit and vegetables, such that many of us would starve without them. They also pollinate the large majority of wildflowers; recycle dung, leaves and corpses; help to keep the soil healthy; control pests; and much more. They are food for numerous larger animals such as most birds, freshwater fish, frogs and lizards.

Ecosystems would grind to a halt without insects.

It should thus be of concern to all of us that insects are in decline. Every year there are slightly fewer butterflies, fewer bumblebees — fewer of almost all the myriad little beasts that make the world go round. Estimates vary and are imprecise, and many insects, particularly those in the tropics, are simply not being systematically counted by anyone, but the data we do have overwhelmingly suggest a pattern of decline. For example, in Germany, the biomass of flying insects fell by 76 percent in the 27 years to 2016. In the U.S., monarch butterfly numbers have fallen by 80 percent in 25 years. In the U.K., butterflies have halved in abundance since 1976, when I was 11 years old. These changes have happened in our lifetimes, on our watch, and they continue to accelerate.

My youngest son is now 11; he is growing up in a world where butterflies are half as common as they were when I was his age. How many butterflies will his children ever see?

The famous American biologist Paul Ehrlich likened loss of species from an ecological community to randomly popping out rivets from the wing of a plane. Remove one or two and the plane will probably be fine. Remove 10, or 20 or 50, and at some point, that we are entirely unable to predict, there will be a catastrophic failure, and the plane will fall from the sky. In his analogy, insects are the rivets that hold ecosystems together.

What is driving the decline of insects? There are many factors, but clearly the industrialization of farming, particularly the move toward large-scale monoculture cropping dependent on a blizzard of pesticides is playing a major role. In 1962, three years before I was born, Rachel Carson warned us in her book *Silent Spring* that we were doing terrible damage to our planet. She would weep to see how much worse it has become. The problems with pesticides and fertilizers Carson highlighted have become far more acute. Some of these new

pesticides, such as neonicotinoids, are thousands of times more toxic to insects than any that existed in Carson's day. The U.S. in particular has an especially gung-ho attitude to pesticides, with U.S. farmers accounting for nearly 20% of all global use. About one-quarter of the pesticides used in the U.S. are now banned in the European Union due to concerns over risks to human or environmental health. The U.S. allows several pesticides now banned in China and Brazil, neither of which is famed for its sensitive approach to environmental protection.

The Rocky Mountain locust may be extinct, but other grasshoppers are still common in the same area, and occasionally there are outbreaks that spill out into surrounding states. The grasshoppers eat grass, competing with livestock and hence impacting ranchers. One such outbreak occurred in the summer of 2021, prompting the federal government to fund aerial spraying of about 1 million acres of rangeland in Montana and neighboring states with an insecticide, diflubenzuron. Those responsible for this decision argue that the chemical does little harm to other insects, but this is clearly nonsense, since elsewhere the same chemical is applied commercially to kill various butterflies, moths, beetles, flies and termites, and it is highly toxic to bumblebees. The chemical is even toxic to many plants. So what is the collateral damage from this carpet-bombing of the landscape? There are tens of thousands of native insect species in Montana; this spraying will kill untold trillions of individual insects (including monarch butterfly caterpillars). This in turn will impact the functions that these insects perform; fewer pollinators for crops and wildflowers, fewer insects for birds to eat. Grasshoppers and other insects are an essential protein source for chicks of many birds such as the endangered greater sage grouse. In turn, the birds help to keep the grasshoppers in check. If the birds decline further, along with other natural enemies of the

grasshoppers, future outbreaks will be worse, and more insecticide will be sprayed. It is a self-defeating war on nature that can never be won. I find myself wondering if the crop duster pilots play "Ride of the Valkyries" on their cockpit radio, while muttering "I love the smell of insecticide in the morning."

Pesticides are not the only problem insects face in the modern world. Ongoing habitat loss — particularly of tropical forests — and the spread of invasive species and non-native insect diseases are all taking their toll. Light pollution attracts countless night-flying insects to bash themselves to death on artificial lights, and disrupts the ability of insects to judge day length and emerge from hibernation at the correct time of year. Many soils have been degraded, rivers choked with silt and polluted with chemicals or simply so much water extracted that they run dry. Climate change, a phenomenon unrecognized in Rachel Carson's time, is now threatening to further ravage our planet. The recent failure of COP26 to achieve any meaningful international progress on tackling climate change means that in the future, insects will have to cope with more frequent droughts, wildfires, floods and storms. It is death by a thousand cuts.

Our planet has coped remarkably well so far with the blizzard of changes we have wrought, but we would be foolish to assume that it will continue to do so. A relatively small proportion of species have actually gone extinct so far, but almost all wild species now exist in numbers that are a fraction of their former abundance, subsisting in degraded and fragmented habitats and subjected to a multitude of ever-changing man-made problems. We do not understand anywhere near enough to be able to predict how much resilience is left in our depleted ecosystems, or how close we are to tipping points beyond which collapse becomes inevitable. In Paul Ehrlich's "rivets on a plane" analogy, we may be close to the point where the wing falls off. ●

FOUR DIMENSIONS OF MICROPSYCHIC LONGING

- Shrii Shrii Ānandamūrti

You know, human longings are expressed through different lateral directions of so many waves and of so many aspirations, hopes and longings. Hence the subject of today's discourse is "Four Dimensions of Micropsychic Longing". These micropsychic longings are many. They are also multifarious, not only in number but also in quality and quantity. But we may bring them within the range of four broad categories.

One category, as you know, is psycho-physical longing for physical pabulum – that is, the longings concerning inborn instinct. This primordial nature of longing goads not only human beings but all living beings, that is, psycho-physical longing for physical pabulum. We say it is a natural instinct for every object – even in the case of non-living elements, we find this type of longing – in the case of both animate and inanimate objects. In every physical and psychic structure, there remain certain self-controlling faculties. There are self-controlling faculties in the case of this inborn instinct or, say, psycho-physical longing. But these faculties cannot move against the characteristics of the vital force. When these controlling faculties go against the characteristics of the vital force, disintegration and dissociation start both within and without the framework. It is the wont of the individual structure. And in the case of collective structures, regarding these psycho-physical longings, if it is seen that the collective body of a particular nature of living being or expression does not like it, then the controlling faculty creates a sort of change and metamorphosis in the physical structure. As a result, the nature of the longings also changes. That is, in the case of the individual structure, it is to be goaded by the controlling faculty only up to a certain range or certain stratum. Otherwise, the structure will start disintegration or dissociation both within and without. And in a collective body, the collective controlling faculty may create a sort of change in the physical structures if such a change is supported by Macrocosmic conation, otherwise not.

The second category is psycho-physical longing, also for physical pabulum. But this longing is not of inborn nature. Instead, these longings are created after the development of so many plexi and change in the nature and structure of so many hormones secreted from those newly-created or newly-developed plexi. The difference between the first and second categories is that the first one is inborn, and the second is not inborn. It is created later on.

Now you see, both the pabula are of physical nature, are physical pabula. But in the second case, the controlling faculty, the inherent controlling faculty, can move a bit forward, but when this movement goes ultra vires to the fundamental principles of the physical structure, the structure cannot remain as before; that is, it starts decomposition. It cannot maintain its integration or structural solidarity. In this case, one may save one's physical structure if one applies or rather ascribes the Macrocosmic grandeur to the physical pabulum. There is no other way. But there may be a change in the case of the collective body or the collective structure. That change may not go against the characteristics of the physical structure if there remains a constant endeavour for such a change, rather for such a metamorphosis. So it is the second longing, and both the pabula are of physical nature.

The third category is psychic longing for psychic pabulum. It occurs when one wants one's psychic emanations to be from crude to subtle and cover all spheres of existence and non-existence. In this case, an aspirant may move forward till the psychic body maintains close cooperation or parallelism with the physical waves or the physical existence. But otherwise, the mind may get dissociated from the physical structure, for which a psychic diversion, a properly-measured diversion, is necessary or rather indispensable. And that diversion should always maintain proper equipoise and proper equilibrium with the fundamental principles of pramā [dynamic adjustment]. Otherwise, one will lose the physical structure, and at the same time, and will also lose the psychic structure. Human beings who do not follow the propriety of psychology may undergo, rather may face, such a future. Nevertheless, in our collective body, as a result of this type of endeavour – constant endeavour – constant longing for all-round expression of micropsychic potentialities will create a sort of balanced world, an earth of pramā, an earth well-balanced by pramā. It will create, it will assure, a bright future for all humanity and the entire animate and inanimate world.

The fourth category is, we may say, to encourage apexed psychology or pinnacled psychology. Here, the mental faculties and the controlling faculties will move upwards and finally get pointed, which is lost in the Supra-Cognitive Entity. It is the goal of all living beings. In the course of this endeavour, there comes hardly any obstacle from within, but there may come hindrances and obstacles from without in the shape of ideological clashes. The sources of such clashes are the degrading and degenerating forces working in the realm of the manifested Cosmos. In the case of the collective body, if such a practice is encouraged, the entire physical structure of the universe will slowly be metamorphosed into the psychic world, and the psychic world will be metamorphosed into spirituality. It will help the sañcara [extroversial] and pratisañcara [introversial] movement of the Macropsychic conation. It will help the movement of Macropsychic conation, and human beings living on this earth will enjoy the bliss of heaven on this earth of dust. You should know this and propagate this supreme psychic future of humanity in a better way, in a nice way.

ACTIVITY



Proutist Bloc India Contesting in UP Election

Kanpur (UP) : Three persons had submitted their nomination papers to the respective Returning Officers as candidates of Proutist Bloc India in the ongoing elections for UP assembly. Santosh Kumar Giri from Govind Nagar, Akash Mishra alias Ramji Mishra from Kalyanpur and Kalidin Suman from Amethi constituencies. The nomination papers of Akash Mishra and Kalidin Suman were technically not found in order and therefore they were finally not accepted. The papers of Santosh Kumar Giri were found correct in every respect and were therefore declared valid. He is therefore the lone candidate in this electoral battle fighting as a PBI candidate in UP. He is contesting with the election symbol Flute.

Santosh Kumar Giri is ably assisted by Mahesh Chandra Katiyar (Kanpur), and Arup Shrivastav from Basti district, in campaigning in the constituency. Arup is devoting whole time for the purpose. Dharmendra Tomar is appointed as the election agent for Santosh Kumar Giri by the Electoral Officer of Govind Nagar constituency. Santosh is effectively assisted by a strong team of campaigners including Prashant Giri, Sagar and Moti Lal Gupta.

The UP state President of PBI Ram Pratap Singh Chauhan is sincerely supervising all the affairs of this election campaign.



Arup Shrivastav



Santosh Kumar Giri



Kalidin Suman



Akash Mishra

ବୈଦ୍ୟନାଥ ସ୍ଥାନ ପଞ୍ଚାୟତର ସର୍ବାଙ୍ଗୀନ ଜଳକି ପାଇଁ
ସରପଞ୍ଚ ପ୍ରାର୍ଥନା
ଶ୍ରୀମତୀ ରଜନୀଗନ୍ଧା ନାୟକ
ଛତା ଚିହ୍ନରେ
ବିପୁଳ ବ୍ୟୟରେ ମୋହର ମାଟି ଲଘୁଣୁ ବେସ
ଶ୍ରୀ ଗାଁ ଗାଁ ଗାଁରେ ବିକାଶ - ଆମ ସମସ୍ତଙ୍କ ପ୍ରୟାସ

**Rajanigandha Nayak, Sarpanch Candidate,
Baidyanath G.P., Mayurbhanj District**



**Radhika Majhi, Panchayat Nominee Candidate,
Juglibhanga GP, Mayurbhanj District**



Chandramani Dehury, Panchayat Nominee
Candidate, Bavgakumitig GP, Keonjhar District



Mitrabhanu Pradhan, Sarpanch Candidate, Bayakumutia GP, Keonjhar District



**Bharti Purohit, Laxmi Prasad GP, Sarpanch
Candidate, Boudh District**



**Soumyaa Surachita Priyadarsini, Panchayat Nominee
Candidate, Sana Adhanga GP, Kendrapada District**



Susanta Patra Candidate for Sarapancha
Birasala G.P. Kankadahada, Dhenkanal



**Ipsita Priyadarshini, Adakata G.P.,
Dasapulla Block, Nayaagarh District**



**Jyostnamayee Nayak, Gulnagar GP Panchayat Nominee
Candidate, Kendrapada District**



A Call to Farmers for Productive Agitation



Balaghat (MP) : The National Convener of Proutist Bloc India, Acharya Santosananda Avadhuta, here made an impassioned appeal to farmers to come forward to agitate and fight for the real issue. Since independence in 1947, more than seven lakh farmers have committed suicide, but no viable solution to this horrible situation has been brought forward by the government. Various farmer's organisations have been agitating for a just and reasonable Minimum Support Price, but no one has sincerely paid heed to this genuine demand. The real solution of farmer's issues lies in according agriculture the status of industry. And for this farmers should give rise to an aggressive movement.

Many farmer leaders including Proutists Yuvaraj Singh Bais and Dipak Chaudhary also spoke on this occasion. Acharya Susmitananda Avadhuta gave stress on following the path of spirituality to become a true leader. The programme was held in Budhi locality of Balaghat (MP).

National Seminar held on Education based on Neohumanism by SMRIM & RU, Udaipur

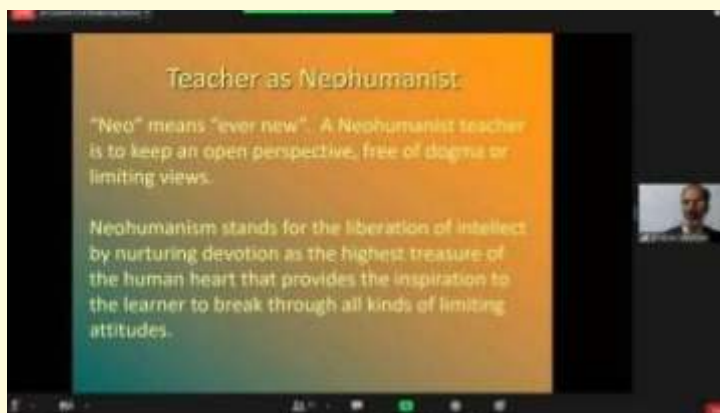
Udaipur. Society for Microvita Research and Integrated Medicine (SMRIM) and Renaissance Universal (RU), Udaipur organized a National Seminar on Education based on Neohumanism on Wednesday, 26th January, 2022. The virtual seminar was started with Prabhat Samgiita 'Ek Phali Chand shudhu aakashe'. Organizing Secretary and moderator of the Seminar, Dr. Vartika Jain welcomed all the guests, speakers and participants and introduced about the aims and objectives of SMRIM and RU.

The keynote speaker of the Seminar was Dinesh P. Sharma who is Trainer of State Resource Group, Rajasthan. He spoke on 'Education beyond Education: Neo-humanist Education'. He discussed basics of teachers' training required to implement Neo-humanistic philosophy in practical way. Neohumanism is the love for all whether animate or inanimate. Basic principles of Neo-humanist education is holistic development, universal cardinal human values, universal love, implementation of astanga yoga and application of whatever is learnt for human welfare.

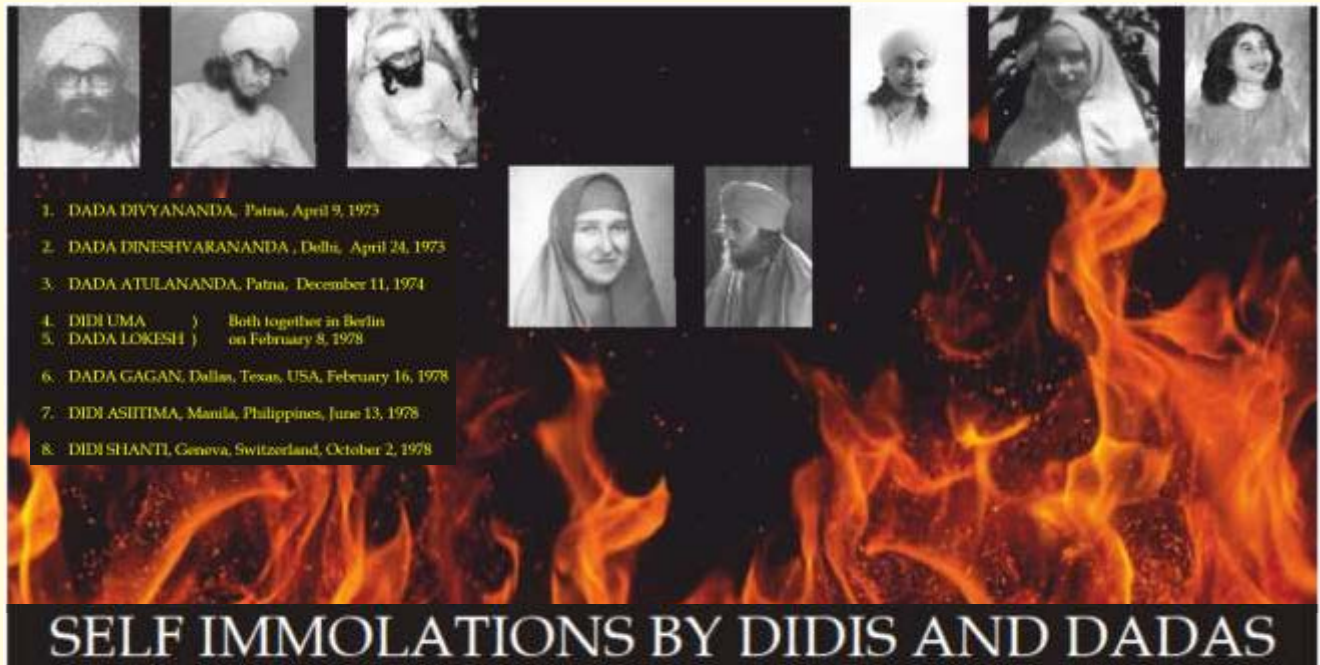
President, SMRIM, Dr. S. K. Verma told that Real Education is which liberates the soul ('Sa Vidya ya vimuktaye'). He discussed that Education does not always mean Literacy rather educated people are those who have learned much, remembered much and utilized his knowledge in practical life; and education must create thirst for more knowledge.

Plenary speaker, Dr. Madhavi Tripathi from Udaipur who spoke on Gandhian Philosophy in context with Neo-humanistic Education. She told that Gandhiji told that overall development of a child is required and for that, his goal and the way to reach that goal should be crystal clear. For an ideal society, moral and human values should be incorporated in education to make a human being perfect as a life long process.

Queries of all the participants were also resolved by the speakers in the question and answer session. Seminar was smoothly conducted on Zoom platform with live streaming on YouTube with active support of Rajesh Sharma and Bhavika Kunwar. In the end, I. S. Rathore proposed a vote of thanks to all the participants, speakers, and the entire organizing team of the Seminar and told that Neo-humanism should be part of the Education as it is the need of the hour and should be implemented at the earliest possible.



Conveying Tale of Tortures to the World



Udaipur: Renaissance Universal Club (RU), Udaipur organized "A Talk on Nilakanth Diwas: Unveiling the History of Torture" on 12th February, 2022. Program was started with Prabhat Samgiita no. 2707 'Sabar Apan, Tumi Sabar Apan'. Then Dr. S. K. Verma, President, RU, Udaipur addressed the participants and said that 12th February is the day when Shrii P. R. Sarkar (affectionately addresses Baba) was given poison in the name of medicine in the Bankipur Central Jail, Patna and since last 49 years, no judicial enquiry has been conducted into this incident. He told that Shrii Sarkar however, bore that poison and hence, the day is celebrated as Nilakanth Diwas every year. As Shrii Sarkar has told that this tale of torture should be known by every person in the world, in every continent and in every house, hence, this program was organized.

Keynote speaker of the program was Commander Arun Prakash Bhattacharya from Delhi who served in the Indian Navy and recently published two volume books depicting tales of torture caused to Shrii Sarkar as 'Cell No. 13 Bankipore Central Jail' and 'Darkness of Dogma Fears Flames of Illumination'. He gave a presentation. The title of his talk was on "12 February, 1973- A day of Infamy" through his PPT Power Point presentation titled "Day of Infamy", which highlighted the major events that occurred before and after the poisoning incident. Of how Baba was arrested on December 29, 1971; His tortures in jail and the historical fast to demand a judicial inquiry into His poisoning; from April 1, 1973 till the August 2, 1978, the day he was released and came home from jail.

The presentation also highlighted the self immolation by Dadhics, all of whom made the supreme sacrifice for a flaming moral purpose to draw the world's attention to Baba's poisoning and tortures in jail. He stressed that as is customary in the Armed Forces to have memorials with names inscribed for all who fell in battle, for these spiritual soldiers and other Dadhics who made the supreme sacrifice, a suitable memorial should be constructed for posterity which would be a source of inspiration for future generations.

They were as in the image above from left to right:

After the presentation concluded there was a lively debate during the question answer session. Prof Dhanjoo Ghista from USA said that besides building a memorial, there is an urgent need to establish Prabhat Ranjan Sarkar University in every sector of the world so that new generation realizes where they come from and where they should go and what is the aim of life. Dada Ravishekhara nanda from the UK highlighted the problems being currently faced by Margis due to the ongoing pandemic in the USA, Canada, UK, Australia and New Zealand, many of whom lost their jobs and small businesses they owned.

Dr. Vartika Jain was the anchor and moderator of the virtual meeting in which more than 50 participants attended from India and overseas, which was conducted live on Zoom platform with live streaming on YouTube from the country and abroad. The program went smoothly with the active support of Bhavika Kunwar.

The video of the programme may be seen on <https://youtu.be/rDwBM1zdaPY>

Shrii Prabhat Ranjan Sarkar

I SHALL NOT FORGET

JE ÁGUN JVÁLIYE DILE PRABHU TÁR
SHIKHÁ NIVIVE NÁ KABHU
KABHU NÁ KABHU NÁ
JE PATH DHARE CALITE BOLILE SEI TO
ÁMÁR SÁDHANÁ

KABHU NÁ KABHU NÁ
JE KÁJ KARITE BOLE DILE
JE NIITI ÁMÁKE SHIKHÁILE
SEI KÁJ SEI NIITI BHÚLIBO NÁ
KABHU NÁ KABHU NÁ
JE KÁJ KARITE MÁNÁ KARILE
JE DURNIITI THEKE DÚRE RÁKHILE
TÁR DHÁRE KÁCHE KABHU JÁBO NÁ

KABHU NÁ KABHU NÁ
BHÁLOBÁSITE BOLILE SABÁKE
LATÁ GULMA KE JATA PASHU PÁKHI KE
NAVYA MÁNAVATÁ BUJHÁILE
DHARÁY JÁHÁR NÁHI TULANÁ
KABHU NÁ KABHU NÁ

Lord the fires You ignite
Their flames shall never extinguish,
Never ever, never.
The path You commanded me to tread
Oh, that alone is my 'sadhana'

The task You entrusted to me,
Virtues that You taught me -
That task those virtues
I shall not forget.
What You advised not to do
Evils from which You kept me away -
I shall never ever
Go anywhere near them.

You wished I loved everyone
Plants and vines, all animals and birds
You explained about neo-humanism
One without equal in this universe



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