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# PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



## RESTORING BALANCE



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# Fundamental Principles of PROUT

“The poverty and misery of any people in any country are the sins of the leaders. Therefore, true leaders should always be vigilant and think about how to work best for human society.”

– Shrii Prabhat Ranjan Sarkar

1

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

2

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

3

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

4

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

5

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

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Ācārya Santosānanda Avadhūta

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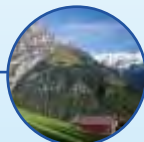
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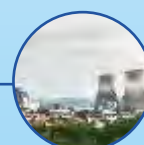
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FROM THE EDITOR'S DESK



# INDIAN CONSTITUTION



Every year around Republic Day, a standard narrative on the Constitution is repeated that reads something like this: "The Constitution of India is the foundation of Indian democracy. It gives all Indians the freedom to speak, pray, and live together in harmony. The Supreme Court is the guardian of the Constitution, ensuring that it is complied with in letter and spirit." Today, in the 75th year of India's independence, we may like to take a more considered view of the Constitution.

During the Constituent Assembly debates, K. Hanumanthaiah put it rather succinctly: "We wanted the music of Veena or Sitar, but here we have the music of an English band. That was because our constitution makers were educated that way." Incredible as it may sound today, this was a hard fact: the Constitution of India derived its primary inspiration from the British-enacted Government of India Act of 1935 and other colonial legislation. The framers' vision was clear--only a colonial Constitution could lead India into a progressive postcolonial future.

The Indian Constitution is perhaps the only one among major democracies that legally allows detention of citizens without a formal charge. The ostensible reason for inserting this clause in the Constitution was protection against anti-social elements that were a threat to the state's security. This has had disastrous consequences. Compared to those arrested for committing actual crimes, 1.5 times the number of people are being preventively detained every year. This was a follow-up to the Rowlatt Act of 1919, which a thinker described as a law "of such a character that no self-respecting nation can accept it." The colonial nature of the Constitution didn't end there--it was marked by a natural conservatism around questions of popular participation in lawmaking. Take, for instance, the innovative provision of 'recall'--citizens were empowered to remove an unsatisfactory representative before their term was complete, which Bhopatkar Satkar Nidhi of Poona had inserted in the alternative "The Constitution of the Hindustan Free State." This would have strengthened popular democracy immensely. While it was feared that people might misuse this provision, and though some members of the Constituent Assembly supported it, the Drafting Committee rejected the proposal outright.

Every member of the Drafting Committee was a lawyer; many enjoyed thriving practices and, like many barristers of the time, were educated in the West. They simply adopted for India those laws and conventions that allowed Western democracies to flourish. As a result, innovative suggestions and indigenous ideas were largely overlooked. For Western democracies, rights were and are a cornerstone. Indigenous thoughts on giving rights and duties equal importance, as envisaged in the Gita, were rejected by the framers of the Indian Constitution who accepted the former and dismissed the latter as unenforceable platitudes.

Equally, villages were castigated as localism, foreclosing any possibility of local government. A member advocated making villages the epicenter of governance, which he felt would empower them and reform their old undemocratic ways. Decentralized local governments had no role in the new India in the making. A powerful central government in Delhi was the way forward, as Dr. Ambedkar himself confessed: "I have a partiality for a Unitary form of Government."

With the advent of technology and new methods of state security and policing after the experience of 75 years, shouldn't we have a relook and do away with those parts that have lost their relevance? It is time for the sounds of the Veena and Sitar to take center stage in a truly postcolonial Constitution of India. ●



## Advancement in Human Society

Human society needs to advance to higher levels of not only material but also psychic and most important of all, spiritual. The next major change in the social cyclic order is not far away and Prout is the only alternative.

- Rakhee Biswas, Kolkata

## Political Alternative

Thank you so much for another magnificent March 2023 issue of Prout Journal, featuring this important article: Political alternative India needs today. Every issue of Prout Journal is placed within Our Cosmic Society Website ([www.ourcosmicsociety.com](http://www.ourcosmicsociety.com)); do have a look into it.

We need to conceive of a way by which even one or two opposition ruled states (such as Punjab, Chattisgarh) can be motivated to adopt Prout System of Democratic Governance. This requires a nationwide movement, and even involving the media.

- Acarya Dhanjoo Ghista, USA

## Right and Wrong

A very thought provoking second part of the article. Objective morality may sound a bit abstract but the author has explained it very well. The concept of individualism and selfishness propelled by a capitalistic driven society has caused much suffering even in wealthy nations. This needs to be understood in the context of the

same type of consumerism that one sees in India and in the rest of Asia today.

- Anil Kothari, Mumbai

## Prout Ideology

A very interesting article on the ideological aspects of Prout philosophy. The author has given interesting analogies to that and some of the current schemes being run by the government for empowerment of the masses.

- Allen Gonsalves, Goa

## Social Movement

The concept of social movement is very different from street protests and rallies on political issues. Today most people talk about political freedom, very few talk about economic freedom. That is the need of the hour.

- Rajyavardhan Singh, Udaipur

## Pendency in Courts

It is sad that there are nearly 5 crore cases pending in courts all over India. People most affected by this slow pace of justice are the poor who can't afford lawyers who demand high fees. Justice delayed is justice denied. Justice delayed is justice denied. There is one case that is pending in the Armed Forces Tribunal, Principal Bench Delhi that has come to my knowledge. It is about a young fighter pilot who started his career on a brilliant note and who was court-martialed and dismissed from service and sentenced to seven years rigorous imprisonment on concocted and fabricated charges. Not only that though he was disabled (disability attributable to service), he was kept for one year in Air Force detention and brutally tortured. Why? Because his CO had an ego problem with him. Since all that didn't break the officer's spirit he was framed.

Now out on bail — for the past eleven years, instead of defending his country against enemies for which he has been trained, he is fighting his own countrymen in courts for getting back his honour. Having exhausted all his savings on

lawyers, he is now arguing his case himself, which clearly puts him at a disadvantage. Besides him many other defence personnel are also affected, and there are lakhs and lakhs of such cases all innocent which do not see closure, many not even during their life time.

- Tarun Prasad, New Delhi

## Ageing East Asian Societies

It's very distressing to read about elderly people having to work doing physical labour in Japan and Korea etc. just to survive. No human being should have to work like that till the end of his life. This is against the principles of Prout. In a Proutistic society it is the duty of society to look after the elderly and the infirm, who in their younger days

## Forgotten Anglo Indians

It's good that Prout publishes such essays about forgotten people.

- Rohan Dutton, Jubbelpore

## Genetically Engineered Agriculture

Very nice expose — the concluding part. Thank you Prout for publishing — it's an eye opener.

- Divya Dalmia, Baroda

## Asia's Long Working Hours

The details revealed in the article are shocking. Some European countries have a four day work week with three days free for following other pursuits. Why should Asia have the longest working hours. This is nothing but exploitation. There should be decent work-life balance.

- Shanti Swaroop, Bengaluru

## Iran Protests

What is happening in Iran is very horrendous. Doctors are being jailed for treating victims of protests injured by police action. The world must stand up and take notice and protest in one voice. ●

- Ava Dariya, London





*Representational image*

## Mother dies fighting wild boar to save **11-YEAR-OLD DAUGHTER**

**I**n an epitome of courage and mother's love, a 45-year-old woman died while fighting with a wild boar to save her 11-year-old daughter in February in Chhattisgarh's Korba district. The incident happened in Teliamar village in the Pasan forest area of the district. The woman, identified as Duvsia Bai and her daughter Rinki had gone to work on the farm where a wild boar attacked Rinki

Seeing this, Duvsia Bai risked her life to save her daughter and entered into a struggle with the wild animal. The woman continued to fight, which lasted about half an hour. Unfortunately, Duvsia Bai lost her life in the fight, but she also killed the wild animal, saving her daughter from the attack.

Rinki, who sustained injuries, ran towards the village and informed everyone. Soon, villagers gathered at the spot, after which the forest department and police team reached the site and took action. Rinki was admitted to the government hospital in Pasan for treatment. ●



# PROUT AND 6 Neohumanism

*"The range of our service should include the animate world and also extend to the outer fringes of the inanimate world."*

Shrii Prabhat Ranjan Sarkar

T

here must be an ever-increasing acceleration in all spheres of existence. Acceleration represents the essence of life. The human structure is physical, but the goal of human life is the Supreme Entity. To reach the goal, our approach should be through spiritual practices. Acceleration is also at the root of

PROUT. PROUT is a socioeconomic philosophy to help take humanity from imperfection to perfection. To move towards the Supreme Entity is a continuous process for one and all. At the end of this process, you will become one with the Supreme Entity.



PROUT is the path of socioeconomic emancipation for humanity. PROUT should go side by side with the psychic approach of Neohumanism. Neo Humanistic ideas give human beings the impetus to move. They create a longing for subtler pabula, and that pabula are supplied by PROUT. The spirit is to maintain a balance between the physical and psychic worlds and take human beings to the threshold of spirituality.

There must be balance, equipoise and equilibrium amongst the physical, psychic and spiritual realms. There must be a balance amongst PROUT, Neohumanism and spiritual practices. You must maintain a balance among these three. PROUT is the socioeconomic approach, Neohumanism is the psycho-intellectual approach, and spiritual practice is the spiritual-intuitive approach. This three-fold approach will take human beings along the path of salvation.

Our goal is the supreme stance in Parama Puruṣa (the Supreme Entity). Our goal is a state of complete composure and complete spiritual unification. On the one side is the socioeconomic approach of PROUT, and on the other is the psychic approach of Neohumanism. The midpoint is the path of spirituality. In both the socioeconomic and psychic realms, there are imperfections.



PROUT and Neohumanism cannot surmount the threshold of spirituality. The path of spiritual practice enables you to surmount the threshold and enter the realm of spirituality.

How does the socioeconomic path satisfy the hunger of spirituality? Suppose there is a social disparity between society's upper and lower castes. You will have to remove the disparity, which means you must remove all distinctions based on caste. So the caste system itself must be eradicated. Removing different types of disparities comes within either the socioeconomic, psychic or spiritual approaches. In this case, the social disparity of casteism comes within the realm of PROUT. So the socioeconomic path satisfies the hunger of spirituality by removing all disparities and artificial barriers, enabling humans to move towards the goal at an accelerating speed.

Neohumanism will give impetus and energy to PROUT to remove all disparities and artificial barriers. PROUT will get spirit and stamina from Neohumanism – Neohumanistic inspiration, Neohumanistic ideology and thoughtfulness. Neohumanism also ensures the proper guarantee, treatment and utilization of the inanimate world. You should serve the inanimate world by guaranteeing it a proper treatment. The Saṁskṛta word for animate is “cetana”, for inanimate “jada”, for movable “jaingama”, for immovable “sthavara”, for equilibrium “santulana”, for equipoise “ojanagata” and for balance “gatigata bhārasāmya”. The range of our service should include the animate world, but it should not be restricted there. It should also extend to the outer fringes of the inanimate world. It is the demand of the day. From the point of view of Neohumanism, the arena of our service should be ever-increasing and ever-



expanding and include both the animate and inanimate worlds.

What will our policy be to bring justice to the inanimate world? First, we should go beyond the human world, the animal world, and the inanimate world. Plants are less developed, animals are more developed, and humans are still more developed. The Neohumanist approach includes everything – it has both the animate and inanimate worlds within its jurisdiction. PROUT is for human beings, for the living world, while Neohumanism is for both the animate and inanimate worlds.

Human beings have not taken proper care of the inanimate world. For example, human beings have damaged and destroyed many hills and mountains. You should not destroy the mountains and hills. Otherwise, the rainfall will be affected. You should not use subterranean water or encourage the use of deep or shallow tube wells because too much reliance on these types of wells causes the water table to go down, which in turn causes the soil to dry out, killing the plant life. Using rainwater, river water and reservoirs to collect rainwater

instead of subterranean water is best. For instance, in the Nadia district of Bengal, the water table level has decreased by about 15 feet in the last few years. If this continues, within 100 years, the Nadia district will become a desert. Many rivers in Nadia district include the Bhaerava, Khore, Bhāgiirathii, etc. The water in these rivers should be utilized through a system of canals, sub-canals, lift irrigation and pumps. The area of Nadia, Khulna and Jessore districts should be irrigated. In the past, kings and zamindars used to construct large tanks and reservoirs to conserve water, and in Gujarat, Madhya Pradesh and Rajasthan, many reservoirs can still be found. Try your best to utilize river water and surface water.

Another example of how humans destroy the inanimate world is the repeated detonation of atomic bombs. Atomic explosions create huge craters and large underground caverns in the earth's crust. They produce dark clouds in the atmosphere and devastate the ecological balance of the environment. The inanimate world is the creation of Parama Puruṣa. By exploding atomic weapons,



human beings are wounding the psychic projection of Parama Puruṣa, which will seriously affect the earth's ecological balance. In the non-living world, there is a mind, but that mind is dormant, as if asleep because there is no nervous system. Hence, the nonliving world cannot express grief when damaged or destroyed. To protect the inanimate world, you should conserve and properly utilize all natural resources.

The Neo-humanist policy to ensure the well-being of all creation is first to serve human beings, then animals, then plants and then inanimate objects. Human beings should not kill the creatures of the animal kingdom just for their survival. If a man kills a cow so that he may live, then why not let the cow live and the man dies? Let the man die! Why should a cow die for a man? If cows symbolize motherhood, are those humans who drink cows' milk calves? Buffaloes and goats also provide the milk humans drink, so are they also peoples' mothers? Humans should stop killing cows out of respect for higher forms of life, not because of the sentiment

which respects motherhood. The slaughter of buffaloes and goats should also be immediately stopped for the same reason.

Humans have learnt to feel the pain and agony of other humans, but when a dog grieves, nobody pays any attention to it. It is as if people think that dogs do not suffer any pain. When humans understand that animals also experience pleasure and pain, they will acquire a new dimension of wisdom. Therefore, we should be sympathetic to all living beings because of our human sense of duty and our higher understanding.

As a general rule, human beings should not kill animals under any circumstances. The exception to this rule is when human life is in danger. For example, if you are confronted by a tiger threatening your life before it attacks, you may be forced to kill it. Similarly, if lions, snakes, elephants, etc., enter your locality, then as a last resort, they may have to be killed to ensure human safety. But animals should only be killed when they directly endanger human life. It follows from this that you should not kill animals in

their natural habitat. In the forests, there are many lions, tigers, snakes, etc., but such creatures should not be killed in their natural environment because they pose no threat to human life. Although it is the nature of some tigers to attack human beings, all tigers should not be killed simply for this reason. We must not forget that humans must also build sanctuaries for dying animals and endangered species of animals and plants. It is the practical approach of the living philosophy of Neohumanism. It is the approach of Neohumanism to animal and plant life.

Neohumanism increases the arena of the mind, the arena of intellectuality. The translation of Neo-humanist ideas into practical life is the duty of PROUT.

There must be a close correlation amongst PROUT, Neohumanism and spiritual practices. The balance amongst these three will elevate the structure of human beings to its existential status. Therefore, we cannot neglect PROUT, Neohumanism or spiritual practices. This balance is to be maintained for all. It will create goodwill and elevate the standard of human beings so that they can render more service.

The spiritual approach goes beyond the threshold of the physical and psychic worlds. It is a new dimension of philosophy and a branch of human knowledge. Spirituality is the central avenue which maintains the balance between the right and left sides – between PROUT and Neohumanism. The relationship amongst PROUT, Neohumanism and spirituality may be likened to the bird of Tantra. In Tantra, one wing is Nigama, and the other is Agama. Spirituality is like the Tantric bird, but one wing is PROUT, and the other is Neohumanism. The bird is flying along the path of beatitude towards the Supreme Entity. ●





*"When balance is not maintained in a society then it will experience derangement, disruption and degeneration."*

# Restoring Balance

■ Ronald Logan



There has been much debate over the proper approach to development. The capitalist model of development has focused on economic growth. In this model, social progress has been identified with economic growth. But many thoughtful people now say that the emphasis on growth alone has cancerous effects on communities and ecosystems. Economic growth, as

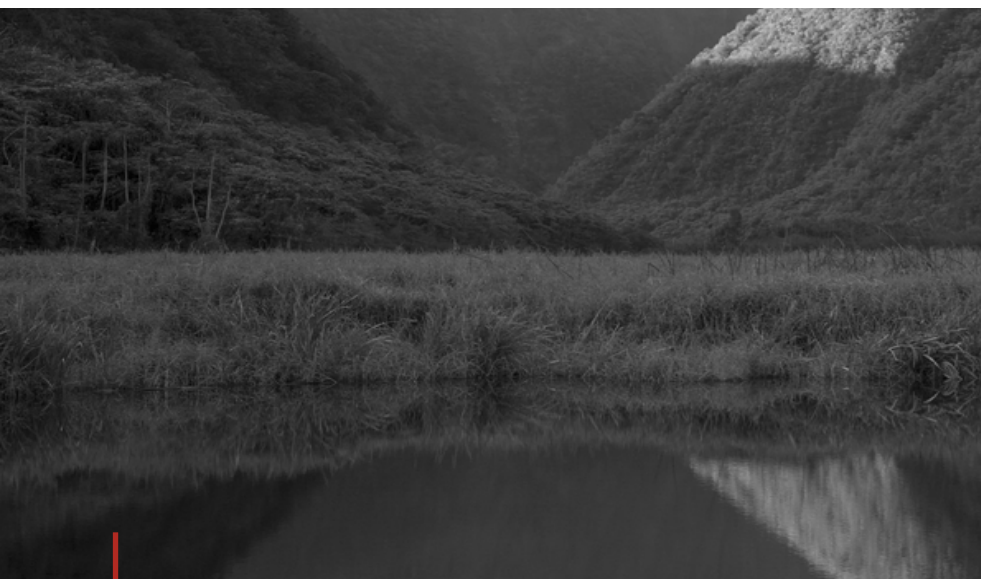
an end in itself, disrupts the healthy functioning of social and natural systems. It also leads to people becoming disconnected from a clear sense of purpose and meaning in human life.

Critics of growth have put forward two main alternatives. They call for either no growth or for taking the sustainable growth approach. The call to end economic growth has been opposed by developing societies,

as they feel a pressing need to increase their economic potential to meet the basic needs of their impoverished populations. As for the approach of sustainable development, this has been criticized as being vague in its implementation or as a "green-washed" approach to growth promoted by corporations whose motives are not genuine.

PROUT does not advocate ending or limiting growth, nor has it attempted to define what constitutes sustainable development. PROUT instead calls for establishing *prama*. Prama can be defined as dynamic equilibrium. Prama applies to economic activity and is needed in all spheres of life.

The concept of Prama is consistent with an ecological understanding of how nature works. That is to say, it mirrors human society and the dynamic balance of biological processes that occur in the natural world. Human society is not separate from nature but is a part of it. As





such, society functions best when following nature's principles. Primary among them is maintaining dynamic equilibrium in all its functioning.

When balance is not maintained in a society, that society will begin to experience the loss of Prama, this occurs in three successive stages called "derangement", "disruption", and "degeneration". Let us look at the nature of each of these.

### Loss of Balance:

If a society is to grow and flourish, there must be balance in collective life so that the individual's physical, psychological, and spiritual needs will be met. If there is no balance, then in some spheres, the needs of human beings will get suppressed, and when this occurs, the overall collective plummets towards a dismal fate. When human needs are suppressed, and members of society are oppressed, the collective suffers. Eventually, the effect becomes so great that the community will be destroyed. Therefore, the maintenance of balance, of psychic balance within the collective sphere, is essential

for developing a healthy society in which human beings may grow and flourish and come to know their dharma and live the lives of true human beings. Prama is necessary for this to occur.

When people become degenerated within a collective, those degenerated persons affect the collective as a whole. If they are allowed to be in positions of power, their effect can be most devastating, and collective policies may lead to the overall degeneration of society. This degeneration has three stages.

The first is derangement. That is to say; within the psychic sphere of the collective body, the thinking becomes imbalanced. For example, due to the greediness of certain people, it may become the fashion to think that the natural world is merely for the exploitation of human beings; they exist merely for our use. Such a concept represents the derangement of thought on a collective basis. It goes against the fundamental harmony inherent within the natural world. It is tough to understand the Consciousness for a person in a society in which thinking is deranged in this

fashion. The imperialistic attitude dominates the collective psyche, and individuals must struggle hard to realize their inherent unity with all life. This kind of thinking -- concepts which are collectively accepted but do not support reality -- this stage is derangement in the collective sphere.

Now, if this is allowed to continue and the wrong thinking is not corrected, the thinking is accepted after some time, and actions are performed following these thoughts. As a result, forests may be cut unnecessarily, and the greedy, exploitative activities of persons dominate the overall direction in which the collective society progresses. When this happens, there becomes a disruption — the second stage in the loss of prama — in the society itself. No longer do people live in a harmonious balance with their natural surroundings, and no longer do they carry out their collective life in all three spheres according to the natural laws, but there becomes a disruption in the very fabric of society.

The imbalanced thinking at this stage has manifested in the very actions of the people. They act in such a way that they are collectively led astray from the course of the development that would lead them towards the Infinite. Society becomes fragmented. The exploitation of one group over another becomes prominent. Greed is often rampant, and in all areas of human endeavour, these basic improprieties begin to appear. The animals and natural world become slaves to the greedy grasping of people whose basic dharma has been disrupted. Such lost souls do not even know the tragedy of their plight. They are unaware and ignorant of their foolishness. Such a society becomes disrupted in every sphere, and for people born into such a world, the path of dharma becomes challenging to





grasp and beyond their scope to follow.

As this continues over time, such a society cannot be maintained. Its doom is already secured, for the people have lost their inherent knowledge and have become degenerated. It is only a matter of time before a society in which the thinking is deranged, and the basic *prana dharma* (way of life that vitalizes our mental expression) is disrupted to complete degeneration -- the third stage in the loss of prama. When this occurs, not only are actions corrupted, but they also become self-defeating. Like the lemming that runs to its death in the sea, the people plunge headlong into self-destruction. They have lost their prana dharma and cannot continue to survive. Society has degenerated to the point that action in every sphere becomes harsh and destructive. In the arts will be reflected chaos. In the music, there will be no harmony. All that is touched will suffer, and many will die.

Whole cultures have eroded to dust in this fashion. Life cannot be supported and does not have some degree of balance with the operative forces and the fundamental cosmic flow. If a sufficient disparity exists,

degeneration and annihilation become inevitable. Then, once again, a healthy society may be built in which human beings may realize their potentiality in all spheres and live a life that will allow them to realize their human dharma.

### **Restoring Balance:**

It is not an easy task to restore prama to a society that has degenerated. First, there must be a social structure in which human beings may gain their dignity and integrity once again. To develop this, a spiritual base must be established and then the education of the masses, particularly the youth. One thing that must be recognized is that people must be inspired. They cannot be forced to change. They cannot be dealt with by a totalitarian hand and cannot be pushed about. Even if the intent is good, it will ultimately lead to failure and will not progress human society.

For progress, there must be a different approach. There must be an approach that emphasizes the development of the people. Give the people something. Inspire them, give them hope, give them vitality. Inspire them to come up. Bring out their innate nature. Do not order them about, make rules,

and insist; this approach will not bring a new society.

The road from degeneration to prama must be one of spiritual inspiration so that the spirit of the people is renewed. They are restored to their original state and fundamental nature and are given scope to express this in society. It is not done through political movements, nor is it done through totalitarian rule. It will fail if it is done by gaining government control and trying to force the people. It must be done through inspiration; we must inspire the people. Give them back their hope, dignity, and humanity. Educate the people. These are the forces that change society. Only when the people have come up can we change the social order and, finally, the governing body?

It is the process of restoration of prama. It is not done through a political rule. It must be remembered, or a faulty strategy may be undertaken in which the wrong approach will lead to failure. If we are successful, we must appeal to the hearts and minds of people. We give them back their dignity. We give them back their autonomy. We give them hope. We provide them with a way to know themselves, see the greatness in them, and express it in the world. When this happens collectively, prama is automatically restored and oppressive political systems will collapse. For such vital people cannot be oppressed, cannot be bought. They will change society because their spirits are alive. And when there is a collective awakening, social and political systems will change. It is a sure guarantee.

When establishing prama in a society, there must be a step-by-step systematic approach that renews vitality, restores hope and gives human beings the means to know and express the divinity within them. ●



**6** *This third instalment taken together with the fourth, are designed so that they can also serve as a stand-alone article for secular readers, with the title “The Objective Morality of Transcendent Experience”.*



# What Right and Wrong Consist of, and Vidyá-Avidyá in a Secular Framework

## AN OBJECTIVE MORALITY

■ Ácárya Acyutananda Avadhúta

*(Continued from previous issue)*

People have known for thousands of years that meditation offers tremendous relief. Some say that what it offers goes beyond mere relief. Some say that meditation is a path to infinite and eternal bliss. Besides various possibilities of what meditation results in on the subjective side, interpretations of what it results in physiologically, neurologically and cosmologically also vary. One model that would be plausible for the atheist or agnostic would be the idea that meditation is made possible by an accident in the shaping of the brain through evolution. The theory would be that evolution, though favoring a strong sense of self, accidentally left a door through which a human being, by directing his attention in a certain

way, can escape for more or less prolonged periods from that sense of self and the suffering it entails (the idea will be further explained a little later).

**I will first and mainly try to show that there can be objectively-correct moral principles grounded on the attainment of transcendent experience, and that an example of one is “You ought to serve others at the cost of X degree of hardship for yourself.” I will argue as follows:**

1. Many think of transcendent experience as the highest good possible for humans, and it is something empirical, and in principle measurable through advanced brain imaging. So reasoning tells us that a moral principle that can help lead to transcendent experience is an objectively-correct moral principle.

2. The principle “You ought to serve others at the cost of X degree of hardship for yourself” can help lead to transcendent experience.
3. Therefore, according to reasoning, the principle “You ought to serve others at the cost of X degree of hardship for yourself” is an objectively-correct moral principle.
4. An objectively-correct moral principle is not fully established by reasoning, but only if it is supported by a correct moral intuition.
5. The research of Paul Bloom and others indicates that the seeds of beliefs supporting principles similar to “You ought to serve others at the cost of X degree of hardship for yourself” are inborn in us. The seeds that are inborn in us will “sprout” into specific beliefs once we have enough information about the world and free ourselves from psychological weaknesses, so the specific beliefs are in effect inborn in us. Being inborn in us, they are intuitions. Their correctness is established if we have successfully established the correctness of the principles that they support, and such objectively-correct moral intuitions exist not only in theory, but in reality.
6. But we have established the correctness of the principles only through reasoning, and they can be *fully* established only through intuition.
7. If one has an intuition supporting the correctness of a correct moral principle, one will automatically intuit also that the intuition is correct. But that would be a circular proof of the correctness of an intuition. Yet when we try to establish the correctness of an intuition based on the correctness of the principle it supports, we run into 6. above.
8. So the correctness of a moral intuition cannot ultimately be established in any cognitive way. We can, however seek to eliminate, through meditation, and a selfless lifestyle, and a willingness to change, and sometimes psychotherapy, all the mental weaknesses that would cloud our intuitions, and thus find unclouded intuitions. It stands to reason that they will be correct intuitions. If according to this reasoning, added to the reasoning in 1. above, the moral principle “You ought to serve others . . .” is correct, then the intuition supporting it must also be correct.
9. I will also try to explain what a correct moral intuition is ontologically.

Between here and the heading “4. what do right and wrong actually consist of . . .,” I have sometimes paused to explain, in red, the significance that the immediately-preceding text has for the above 1-9 sequence. Thus by reading only the above points 1-9 and

the below red sentences A through J, a reader will get a clear outline of the argument in this portion of the article.

Whatever one's views of what occurs physiologically and neurologically, or one's metaphysical views of what happens cosmologically (that is, whether we speculate about meditative experiences in the way that materialists do, as purely the functions of neurons, or in the way that spiritualists do, as a deepened apprehension of a non-material soul, or communion with a non-material higher power), those who have experienced the deep peace of meditation usually consider transcendent experience (or some final culmination thereof) to be the highest good possible for humans (“good” in the sense of “benefit” – the highest good being the most positive human experience). And the experiences some people have of the highest good, which I offer as a standard for the determination of morality, are something empirical and measurable (at least theoretically measurable, perhaps through advanced brain imaging). Moreover, those people accept that some meditative technique or other is the best means of attaining such experience.

A step that follows from that is to ask what auxiliary behaviors can create the most conducive conditions for progress in meditation – what behaviors, what lifestyle choices, in terms of diet, hygiene, exercise – and in terms of morality? I think we can identify certain moral principles, adherence to which will best lead us to transcendent experience – that is, they will lead at least the individuals who practice them to transcendent experience. There can be broad agreement that if a moral principle leads a person to the highest good possible for any human being, sustained over a sufficient amount of that person's life (without somehow simultaneously doing an amount of harm proportional to the good that will result), that moral principle can reasonably be defined as an objectively-correct moral principle, and there is such a thing as objective moral truth. The consensus will be even stronger if that moral principle not only leads its adherent to the highest good, but also leads to *many* attaining that highest good. (Further defense of this “broad agreement” idea later.)

**A.** So objectively-correct moral principles *can* exist, and if a principle that can lead toward transcendent experience for anyone (without somehow simultaneously doing an amount of harm proportional to the good that will result) *does* exist, it is an example of an objectively-correct moral principle.

(In thinking about transcendent experience as the highest good possible for humans, we should not make what atheist meditation teacher Sam Harris calls “one of two mistakes”: “Scientists generally start with an impoverished view of spiritual experience, assuming



that it must be a grandiose way of describing ordinary states of mind—parental love, artistic inspiration, awe at the beauty of the night sky.”)

I wrote, “The consensus will be even stronger if that moral principle . . . leads to *many* attaining that highest good.” The personal good of some individuals cannot be the *absolute* highest good, objectively the highest good of all, so though a moral principle that leads toward transcendent experience for any individual is an example of an objectively-correct moral principle, its correctness is not as strongly established as a principle which, if any individual adheres to it, will lead toward transcendent experience for many. However, it turns out that attaining that highest good of transcendent experience for oneself positions one to help others also attain that highest good, and in most cases if not all, those who have attained it *will* go on to help others attain it (and to some extent will automatically help others simply by their example of having attained it using particular methods). Thus if adherence by an individual to a certain moral principle will lead that individual to transcendent experience (without somehow simultaneously doing an amount of harm proportional to the good that will result), that will be an example not only of an objectively-correct moral principle, but of one of those objectively-correct moral principles whose correctness is most strongly established.

**B. Those who have attained transcendent experience will likely go on to help others attain it, so if a principle that can lead toward transcendent experience for anyone (without somehow simultaneously doing an amount of harm proportional to the good that will result) does exist, it will be an example not only of an objectively-correct moral principle, but of one of those objectively-correct moral principles whose correctness is most strongly established.**

Let's ask a number of related questions together that will help us get a full picture of objectively-correct moral principles and how they are identified and established:

- a. can we identify objectively-correct moral principles in advance (that is, other than by trying them out)—and also apart from identifying them through reasoning—and if so, how?
- b. how can one explain the efficacy of those particular objectively-correct principles that lead to transcendent experience—how do they do that?
- c. if they are identified in advance by correct moral intuitions, how did those intuitions originate, how to explain their existence?
- d. what do right and wrong, the presumed freight carried by those principles, actually consist of—what are they metaphysically or ontologically?

My answers to questions a.-c. will be so intertwined that I will take those questions together.

- a. **Can we identify objectively-correct moral principles in advance (that is, other than by trying them out)—and also apart from identifying them through reasoning—and if so, how?**
- b. **How can one explain the efficacy of those particular objectively-correct principles that lead toward transcendent experience—how do they do that?**
- c. **If they are identified in advance by correct moral intuitions, how did those intuitions originate, how to explain their existence?**

Suppose our moral intuitions support a moral principle “You ought to serve others at the cost of X degree of hardship for yourself.” Since our intuitions exhort us in that way, we will have to follow that principle to get peace of mind, and more importantly, that principle will force us to experiment with selfless actions. We may initially follow that principle only to get peace from our nagging consciences, but then following the principle will become an experiment in which we learn about the further peace that comes from forgetting to worry about ourselves. That lesson will reinforce our intuitions about the principle, but not only that— that newfound calming of the choppy waters on the surfaces of our minds results in our seeing deeper into that “lake” than we had been able to before. As we lose identification with our normal mental ongoingings and the “choppiness” they cause, that detachment enables us to see those thoughts, emotions, and perceptions (including our sense of self) as objects that are not really what we *are*. And then automatically we will want to lose even further our identification with those objects, and we will begin to learn to orient our minds, point our attention, in ways that will further that project—even if we have no meditation teacher. That is, through following that principle, experimenting with putting others first, we will learn that we can escape from our evolution-given sense of self, and will begin to understand the rewards of doing so. Adherence to that moral principle is one of the auxiliary behaviors that will create the most conducive conditions for progress in meditation.

It is well-known that worrying about oneself makes one unhappy, while self-forgetfulness constitutes a liberation from those worries. As the abstract of a 2008 psychology study said, “. . . we hypothesized that spending money on other people may have a more positive impact on happiness than spending money on oneself. Providing converging evidence for this hypothesis, we found that spending more of one's income on others predicted greater happiness both cross-sectionally (in a nationally representative survey study) and longitudinally (in a field study of windfall spending). Finally, participants

who were randomly assigned to spend money on others experienced greater happiness than those assigned to spend money on themselves.”

We so often hear, correctly, that the main recipe for happiness in life is to lose oneself in a greater cause. So self-sacrifice leads toward transcendent experience.

**C. Behavior that will follow from the intuition “You ought to serve others at the cost of X degree of hardship for yourself” will lead toward transcendent experience, and thus the moral principle is an objectively-correct moral principle, and one of those objectively-correct moral principles whose correctness is most strongly established – according to reasoning. According to reasoning, objectively-correct moral principles do exist.**

We have just found, through reasoning, an example of an objectively-correct moral principle. Another way, apart from such reasoning, to know whether any such moral principles do exist (and thus that an objective morality exists) is to identify one or more of them by trying to live such principles and observing the results. But it would be better if we can identify such principles in advance of trying them out. And if we can in any way identify such a principle, that principle will be priceless for us because it will help us attain transcendent experience. So is there any way that we can identify objectively-correct moral principles other than by trying them out – and also apart from identifying them through reasoning?

**Moral Intuitions:** I subscribe to an intuitionist view on moral issues, and think not only that moral intuitions are a way that we can identify objectively-correct moral principles in advance, but also that ultimately, correct moral principles of any kind (not only leading to transcendent experience) can be known *only* through correct moral intuitions. The example we have given of a moral intuition is the feeling supporting the principle “You ought to serve others at the cost of X degree of hardship for yourself”. “Right” and “wrong” are feelings, and reasoning, rational argumentation, is not a vehicle that can carry feeling. A moral intuition, correct or incorrect, is a pre-logical and pre-verbal sense of right or wrong that comes out of our unconscious, as a form of qualia, in some way we cannot understand. When we experience a feeling supporting a principle such as “You ought to serve others at the cost of X degree of hardship for yourself,” we certainly can’t fully understand the origin introspectively, and the world can’t yet understand it neurologically. Our unconsciousness was likely influenced by the rational arguments we have heard, but ultimately we don’t know what shaped or influenced our unconsciousness. “Yes, through moral intuitions” is the answer to **a.** above.

**D. Objectively-correct moral principles do in fact exist if we can identify some of them, and we**

**would be able to come close to identifying some as meeting the reasoned criteria that I have given, but as I have now explained, ultimately we would be able to identify them only through correct moral intuitions.**

Now regarding the origins of correct moral intuitions, I think that their seeds are inborn. Psychology researcher Paul Bloom, author of *Just Babies: The Origins of Good and Evil*, said in an interview that while some moral ideals “are the product of culture and society” and “not in the genes,” “there also exist hardwired moral universals – moral principles that we all possess. And even those aspects of morality . . . that vary across cultures are ultimately grounded in these moral foundations.” Even if Bloom overestimates the role of the genes in the “hardwired” moral senses, and underestimates the role of culture in those moral senses, and overestimates how universal those moral senses are across cultures, it would be safe to say that most of us do have senses of right or wrong that come out of our unconsciousness in ways we cannot understand. Those senses are also sometimes called moral intuitions, or simply a conscience. And as Bloom shows, the principles identified by those moral intuitions are often altruistic in nature. And we have already seen that behavior proceeding from an altruistic intuition such as “You ought to serve others at the cost of X degree of hardship for yourself” will lead toward transcendent experience.

**E. There are good scientific reasons to think that the seeds of moral intuitions (including any that support objectively-correct principles) are inborn and include some that support altruistic moral principles. And we have already seen that behavior proceeding from an altruistic intuition such as “You ought to serve others at the cost of X degree of hardship for yourself” will lead toward transcendent experience, the highest good.**

The most obvious explanation for any universally-inborn moral intuitions of any kind would be Neo-Darwinian: that such intuitions are, or at one time were, of value in humans’ survival, or more specifically are or were of value in certain individuals’ propagating their genes (propagating all their genes, not only those behind all kinds of intuitions). Evolutionary success alone might not mean the success of any persons other than one’s own descendants, but in fact as we have seen, our inborn intuitions often identify principles that are altruistic in nature. Yet Bloom only seems to argue for altruistic principles or any principles that might promote the mere *survival* of others, and does not discuss the possibility of principles aimed at what I have called “the highest good possible for humans”, transcendent experience. I think our inborn moral intuitions of all kinds are indeed of value in humans’ survival, and it

seems that some of them support principles that are altruistic in nature, but are there any intuitions that are also of value in the maximization of transcendent experience? Inborn intuitions programmed in us by some Neo-Darwinist process might largely answer the questions “how can we identify in advance principles that will lead us to live longer, more fertile lives” and “how did those intuitions originate,” but what about the questions “how can we identify in advance principles that will lead us to transcendent experience” and “how did *those* intuitions originate?”

We have seen how self-sacrifice teaches us new things about our minds that lead toward transcendent experience. And it's reasonable to think transcendent experience, even if humans first only stumbled across it, is evolutionarily adaptive (in terms of natural selection operating at the group level, which we will get to), primarily because it serves as a reward for altruistic behavior, whose value Darwin defended (and perhaps secondarily because of the presence of beatific individuals in the society, offering moral guidance oriented toward altruism).

Researcher Bloom opens his book with: “a writer living in Dallas heard that an acquaintance of hers was suffering from kidney disease. . . . Virginia Postrel . . . flew to Washington, D.C., and had her right kidney transplanted into Sally's body. . . . Virginia and Sally were not even close friends. . . . while I admit that I retain both of my kidneys, I have sacrificed to help others and taken risks for causes that I felt were right. In all of these regards, I am perfectly typical.”[I quote this for the sake of the examples it provides of altruistic moral intuitions that we *do* have, not necessarily of those we *should* have.]

But were those moral intuitions inborn? In Bloom's experiments, three-month-old babies, for instance (too young, he suggests, to have learned the attitudes from their parents), show a preference for a cartoon character who is serviceful (and automatically to an extent sacrificing) over one who hinders. For myself, I have had such intuitions for as long as I can remember, coming out of my unconscious in some way I could not understand – even if I have often not been good at listening to them. There is a very good basis for believing that many or all of us are born already with the seeds, for instance, of “You ought to serve others at the cost of X degree of hardship for yourself.”

So we are likely indeed to have intuitions and genes for self-sacrifice that will lead us to seek and eventually find transcendent experience, which is the highest good, the grounding for an objectively-correct moral principle.

I am trying to show not only that the intuition supporting “You ought to serve others at the cost of X degree of hardship for yourself” would be a correct

moral intuition if anyone had it, but that it is a correct moral intuition that is actually to be found within each of us, or at least most of us. (I think it is to be found in seed form within everyone who has the altruistic intuitions that Bloom speaks of). Above I have spoken of the “seeds” of correct moral intuitions, and Bloom in his book says that his experiments “suggest that babies have a *general appreciation* of good and bad behavior” (*italics added*). Below we will refer to Jonathan Haidt; Haidt speaks of “moral foundations”, and, quoting Gary Marcus (*The Birth of the Mind*), uses also the term “first draft”. There is very good reason to believe that some general moral senses – generalized moral intuitions – are inborn in us. But “You ought to serve others at the cost of X degree of hardship for yourself” is more specific as a moral principle. I have said “ultimately, correct moral principles . . . can be known *only* through correct moral intuitions,” and though there may be very good reason to believe that some generalized moral intuitions are inborn in us, I have not yet shown that there is good reason to believe in the specific moral intuition supporting that principle. Yet I think there is good reason to believe in it.

In fact, I am not arguing that that specific moral intuition is within each of us fully formed from the start, but I think that it is present as a seed that is sure to sprout given the inborn foundation, the general intuition, supporting altruism, and given that a person will eventually understand that “You ought to serve others . . .” will lead toward transcendent experience for many in society.

Haidt quotes Marcus as saying, “Nature provides a 'first draft', which experience then revises.” Since people's experience is different, their later drafts are different. But I think that given that common general foundation, then if any two persons were both free from what I will below call “psychological weaknesses” and had the same information about the world, they would both find within themselves that specific intuition. So everyone would be able to find it if they were able to go deep enough in themselves, and had enough information about the world. (See below under ii. where I discuss the role of psychological weaknesses, and also see ii-D. where I say “their moral intuitions will increasingly converge.”)

**F. So since scientific research indicates that inborn in us are seeds of correct intuitions – correct intuitions identify in the best way, better than reasoning, moral principles that lead one to the highest good –and since such seeds will sprout when we free ourselves from psychological weaknesses, we have established that there are in fact such principles. Such principles are objectively-correct moral principles. Objectively-correct moral principles do in fact exist. ●**



# 6 PER CAPITA INCOME A DECEPTIVE INDICATOR

*“PCI is one of the three measures for calculating the Human Development Index of a country.”*

■ ■ Ganesh Bhat Sirsi

The ruling party at the centre recently claimed that India's per capita income has nearly doubled since it came to power in 2014-15. Per capita, national income (at current prices) was Rs 86,647 in 2014-15, and it is now Rs 172,000, an increase of 98.5%. The supporters and accomplices of the ruling party are trumpeting this as an outstanding achievement. Is it so?

## What Is PerCapita Income

Per capita income (PCI) measures the average income earned per person in a given area — a nation or geographic region in a specified

year. It is calculated by dividing the area's total revenue by the total population. PCI counts each man, woman, and child, even newborn babies, as a member of the population. It stands in contrast to other common measurements of an area's prosperity, such as household income, which counts all people residing under one roof as a household, and family income, which counts as a family those related by birth, marriage, or adoption who live under the same roof.

## Uses of PerCapita Income (PCI)

It is one of the three measures for calculating the Human Development Index of a country.

Traditional economists use PCI as an index to evaluate the population's standard of living and quality of life: To ascertain an area's wealth or lack of wealth; In to assess an area's affordability; Businesses use PCI when considering opening a store in a town or region.

## Limitations of PerCapita Income

If the PCI of a country has increased, it doesn't mean the income of the entire population has increased. This data doesn't always accurately represent the standard of living. It also doesn't account for income inequality. PCI as a metric has limitations,





including its inability to account for inflation, income disparity, poverty, wealth, or savings. Inflation is the rate at which prices rise over time. Inflation erodes the purchasing power of the consumer and limits any income increases. As a result, per capita income can overstate income for a population. It is a mean value and does not reflect income distribution. If a country's income distribution is not fair, a small wealthy class can increase per capita income substantially while most of the population has no change in income.

The cost of living differences can be inaccurate when making international comparisons since exchange rates are not included in the calculation. PCI doesn't include an individual's savings or wealth. For example, a wealthy person might have a low annual income from not working but draws from savings to maintain a high-quality standard of living. The per capita metric would reflect the wealthy person as a low-income earner. Per capita includes children in the total population, but children don't earn any income. The overall welfare of the people isn't necessarily reflected with

PCI. For example, per capita income calculations do not include the quality of work conditions, the number of hours worked, education level, and health benefits. PCI does not consider whether income is invested in factors likely to improve the area's development, such as health, education, or infrastructure, or for speculative purposes.

### Is PCI a Reliable Indicator of Growth

PCI is only an indicator of an average. The averages mask the rising inequalities. The increasing concentration of incomes at the high end means payments of those at the lower rung of the income ladder may not change much. India has extreme inequality. So, the welfare of the bottom 60-70% is not going at the same rate as the per capita income increase. Most of this increase has accrued to the top 10% of the population. By contrast, median wages are falling and possibly even lower in real terms. According to recent studies, the top 1% of the population in India owned more than 40.5% of the total wealth in 2021, while the bottom 50%, or 70 crore people, had around 3% of the total wealth.

Additionally, the rich got richer during the pandemic and saw their wealth surge by 121%, or Rs 3,608 crore per day in real terms.

Around six percent of the workers in India are employed in the organized sector; the remaining 94% work in the unorganized sector. The latter's income has not been rising. Since the decline in the unorganized sector is not considered, the GDP data and the PCI are incorrect. The incomes in the upper brackets have been rising. The corporate sector is doing very well. Those who have invested in the stock markets, their wealth may have increased. But that's not the same thing as the bottom 90%.

A recent report says that the net financial savings of households are estimated to have fallen to a three-decade low in the first half of fiscal 2022-23. It also indicated that people may have borrowed to spend on basic needs. The Union Government's and its leaders' claim that per capita income has doubled during the past decade looks ridiculous when India's 38% rural and 16% urban households hold BPL (below the poverty line) cards. As per the reports, the percentage of the population living



Below the Poverty Line is around 30%.

### Views of Prout

PROUT does not support considering the per capita income as the index of people's economic standard. Per capita income is a deceptive and defective measure of collective wealth popularized by capitalist economists to fool people and cover their exploitation. The objective measurement of people's economic advancement is increasing purchasing capacity.

PROUT does not advocate that society should give plenty of money to everyone; it says that the purchasing power of every person should be increased. Whether the salary is high or low is not the point: the main thing is the purchasing power. If the purchasing power of every individual is increased, there will be no social unrest.

According to PROUT, increases in per capita income are not a sufficiently reliable and scientific index to determine the standard and progress of a particular socio-economic unit. Rather, this approach is misleading and deceitful because it refers to a simple mathematical calculation of total national income divided by

the total population. It does not give the correct picture of the standard of living of the people of a particular socio-economic unit, as the wealth disparity in society is concealed. PCI shows the mean and not the variation of the income distribution. If inflation is also considered, the reliability of per capita income is further reduced.

### Measures to Increase Purchasing Power

PROUT advocates giving economic power to the local people through the implementation of a decentralized economy, block-level planning, giving industrial status to agriculture, etc., on the principles of a balanced economy.

PROUT emphasizes that the drainage of money from one region to another must be checked; otherwise, the income of people in a socio-economic unit cannot increase. Every socio-economic unit should demand the cent percent utilization of state or central revenue raised in its area till the per capita income is on par with the most developed area in the country. Stopping the drainage of money from a socio-economic unit is the most practical and courageous approach to uprooting exploitation. However, the

present leaders will never dare adopt this approach.

Incentives should encourage greater work and better quality work, so they should be directly linked to production. If this approach is followed, the income and the standard of living of the workers will automatically increase.

PROUT observes that if the percentage of the population engaged in non-agricultural industries in a country is less than twenty percent, the country is said to be industrially undeveloped. The per capita income of the people cannot be very high. The standard of living also cannot be very high because people's purchasing capacity remains very limited. Because of the low capacity for purchasing consumer goods, the import index always remains lower than the export index, or in other words, the area has to remain a satellite of a developed country. Consequently, the balance of power in the world is jeopardized and war is always possible. To solve this issue, PROUT recommends a balanced economy.

What is needed are measures to increase the purchasing power of the common people, which is only possible by implementing PROUT.





## Purchasing Capacity

PROUT believes that planning should increase every person's purchasing capacity. PROUT's plans and programmes in the socio-economic sphere aim to improve people's purchasing power. PCI is not a proper indication of the increase in people's standard of living because while people may have very high incomes, they may not be able to purchase the necessities of life. If the per capita income is low and people have decent purchasing capacity, they are much better off. So, **purchasing capacity** and not per capita income accurately measure economic prosperity. Everyone's requirements should be within their monetary periphery or purchasing capacity.

## Collective Capital

Collective capital does not always mean the establishment of socialism. Collective capital implies the state's capital if it tries to increase its national wealth without stopping societal exploitation or increasing individual wealth. Increasing the national wealth will mean increasing the individual wealth of only a few people in power. Thus, although there is an increase in the per capita income, the per capita income of the poor does not increase, and the per capita income of the well-to-do does not decrease.

PROUT opines that if state capitalism increases the purchasing capacity of every person without constantly seeking to exploit, it has to be considered exemplary socialism.

PROUT says that even if the land is bountiful and the per capita income is very high, it does not mean that the all-round micro psychic conations or the all-round micro psychic aspirations of the people are fully quenched. According to PROUT, to satisfy the all-round micro psychic



longings of the people, there must be the following:

1. Psycho-spiritual education. Sans Psycho-spiritual Education societal balkanization is inevitable.
2. Rule of moralists.
3. A balanced socio-economic structure.
4. Ever-increasing purchasing power.

## Measures to Increase Purchasing Power

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PROUT emphasizes that the drainage of money from one region to another must be checked; otherwise, the income of people in a socio-economic unit cannot increase. Therefore, every socio-economic Unit should demand the cent percent utilization of state or central revenue raised in its area till the per capita income is on par with the most developed area in the country.

**Stopping wealth and resource drainage from a socio-economic unit is the most practical and courageous approach to uprooting exploitation.** However,

the present leaders will never dare adopt this approach.

Incentives should encourage more significant work and better quality work, so they should be directly linked to production. If this approach is followed, the workers' income and standard of living will automatically increase.

PROUT observes that if the percentage of the population engaged in non-agricultural industries in a country is less than twenty percent, the country is considered industrially undeveloped. Therefore, the per capita income of the people cannot be very high. The standard of living also cannot be very high because people's purchasing capacity remains very limited. Because of the low ability to purchase consumer goods, the import index remains lower than the export index. In other words, the area has to remain a satellite of a developed country. Consequently, the balance of power in the world is jeopardized, and war is always possible. To solve this issue, PROUT recommends a **balanced economy**.

Measures are needed to increase the purchasing power of the common people, which can only be materialized by implementing PROUT. ●

# The Power of Normalizing Beliefs

Michael Zimmerman

(Continued from March Issue)

*"Conservative economists and socialist-leaning economists have ignored the fundamental understanding that the economy is a dependent subsystem of the natural environment."*

This essay continues the previous examination of normalizing belief systems. This month we examine several economic models and theories that had a subtle but significant effect on normalizing the idea that the economy stands apart from the ecological system upon which it is based.

Previously we noted that Adam Smith, in 1776, posited an economic sphere of life separate and distinct from all other aspects of life, such as our social, political, cultural, and religious lives (Foley, 2006). Smith's theory led to the loss of dynamic balance or prama in society. Over the past almost 250 years, there have been various efforts to merge those spheres of life. Those efforts occurred loosely under the umbrella of anti-materialism originating within science, religious and philosophical study. Yet, within economics, efforts have been made to sustain Smith's separation of economic life and even widen it. Those efforts were, unfortunately, remarkably successful. Alarming, those efforts now threaten life on the planet.

The difficulties due to Smith's bifurcation of life into separate spheres were compounded when the physical sciences were not incorporated into basic economic

models and theories. For example, neoclassical economics, taught at most universities, introduces the student to the Cobb-Douglas production function (McAfee, 2006). This model, named after the men that developed it between the 1920s to 1940s, is a general production function presenting inputs, generally defined as labour and capital and the amount of

output (profit) that can be produced. It utilizes multivariable differential calculus to determine the optimal levels of interchangeability of labour and capital and the quantity to be produced. People that have a familiarity with calculus will recognize the notations labour ( $L^*$ ), capital ( $K^*$ ) and the quantity produced ( $Q^*$ ).







However, this formula ignores physics and the biological sciences (Keen, 2022; Daly, 1991; Daily and Farley, 2011). It ignores energy, renewable resources, non-renewable resources, and waste generation. This model has, for generations, reinforced the idea that people are separate from nature and stand apart from the environment. This model subtly asserts that the economy, which provides the means for meeting our minimum necessities, is independent of the natural environment.

Yet, five additional models from microeconomic producer price theory based on business characteristics are as significant as the Cobb-Douglas model. These models were conceived by their various authors, again utilizing multivariable differential calculus to determine the optimum price, quantity produced, and profit for given levels of marginal cost and marginal revenue. These models contributed to a normalizing belief, a myth deeply embedded in standard economic theory, that the economy is a circular regenerating

system. It is factually incorrect. Indeed, Shrii Sarkar stated: "rudimental factors cannot be created by human beings. Whatever we do, we do with the physical waves radiated from matter. *We can [only] change their form* [emphasis added] and create chemical compounds or physical mixtures."

Rather than the mythical economy of standard economics that implies matter and energy [the rudimental five fundamental factors] can be created by human beings, the economy is a linear system based on the physics of resource throughputs with consequential waste considerations (Daily 1996). Human beings can only *transform* natural resource inputs into valuable products and waste. Those five models are; the monopoly model, the perfectly competitive market, the Cournot first move duopoly model, the Stackelberg sequential move duopoly model, and the Bertrand duopoly model (McAfee, 2006).

These models each have different applications. The

monopoly model defines how monopolists can dictate the quantity produced and profit. The perfectly competitive market model defines, in theory, how a firm should respond when it is one of the hundreds of firms producing an indistinguishable product and its presence in the market is negligible. The Cournot first move duopoly model frames how a firm should compete with another firm when making the first move regarding price changes. The Stackelberg sequential move duopoly model is when two firms compete sequentially when responding to price changes. And lastly, the Bertrand duopoly model is similar to the Cournot argument, but it asserts that firms should set prices when they can undercut their competitor.

However, none of these models incorporate energy, renewable or non-renewable resources, and the generation of material waste and waste energy. Production is, by design, for profit. As with Adam Smith, their paradigm consisted solely of land, labour, capital, and profit. Yet,



natural resources were considered "gifts of nature" (Georgescu-Roegen, 1971, p. 232). Note, Georgescu-Roegen's assertion was made over fifty years ago. And before him, Frederick Soddy (1926), 97 years ago, laid out the separation of economics from the physical sciences.

Millions of students have been taught in their university microeconomics classes how to solve the six equations addressed above without considering energy, natural resources and waste. Through this process, a particular belief has been normalized: the economy is independent of or superior to nature's system that it is dependent upon. Those students became political and business leaders. They, in turn, influenced subsequent generations. Is it any wonder that many people have difficulties with the concept of ecological erosion? Yet, climate change, ocean acidification, pollution, nutrient depletion of the soil, forest eradication, and microplastic infiltration, to name only a few of the ecological

challenges facing society today, are real issues. The historical mathematical models of profit creation instructed people to ignore environmental inputs and their associated costs, waste by-products, to make a profit.

The progressive heterodox economist Michael Hudson (1999) provides an explanation as to how this happened: "... as economics became increasingly technocratic, it dropped the political dimension. And as it has narrowed and *come to take the institutional and political environment for granted* [emphasis added], the mathematical formulation of economic functions has come to be used as the criterion for acceptable theorizing. The role of mathematics in fact has been to exclude problems that are more than marginal [i.e. reducible to a mathematical construct as in the models above]. A basic condition for regression analysis to be applied, for instance, is *a constant social and political environment*."

Yet, social, political and ecological considerations are the

same dynamic elements: they are things these models are missing. Enough political, social, economic, and environmental forces are embedded in maintaining status quo relations. Those institutions cannot be rationalized out of a model's assumptions. It is precisely those dynamics that require a fresh examination.

The overemphasis on mathematics can prove the internal assumptions of a model, particularly when models are constructed in a way that excludes what they purport to represent, the real world. Hudson (1999) clearly explains how: "... mathematical economics... is ... prone to self-indulgent game theory. But almost every economic game serves to support an economic policy ... [which] fall into two categories: *laissez-faire or interventionist public regulation* [emphasis added]. Each set of advocates has its preferred mode of mathematical treatment, choosing the approach that best bolsters its conclusions. In this respect, one





can say that mathematics has become part of the public relations apparatus of policy-makers".

Both conservative economists and socialist-leaning economists have ignored the fundamental understanding that the economy is a dependent subsystem of the natural environment. Shrii Sarkar instructed us to understand how Vaeshyan exploitation occurs across time. An element of such analysis includes understanding the normalization of belief systems. Sarkar (1982) asserted, "[w]hen the application of brute force perpetrates this exploitation, it is politico-economic exploitation; but when it is done not through brute force but through the *application of cunning intellectual strategy* [emphasis added], it is primarily psycho-economic exploitation" and "it becomes doubly dangerous."

"The institutions of the post-World War II (WWII) economic order were not designed to cope with the Cold War" (Hudson, 2005, p. 15). Those institutions were undermined by the perverse logic of globalization and global finance

(Strange, 1998 and 1997). Today, global liberal democratic institutions – as defined by international relations (Carlsnaes, Risse, Simmons, (2007) have, under the influence of Public Choice theory and Neoliberalism (Maclean, 2017), been suborned by the influence of massive private wealth, including hidden off-shore wealth. However, across the generations from WWII to the current period, the dominant economic models discussed above asserted that we did not need to consider the ecological systems that underpin everything. These systems ultimately support, sustain, and nourish us all.

A significant reconfiguration of legacy institutions or the development of new trans-national institutions based on principles of coordinated cooperation that acknowledge the economy is a subsystem of the planetary ecological system can meet the needs of both people and nature in this time of unprecedented global social, economic, and environmental challenge. This configuration will allow for the resources of the community to be

arrayed and distributed such that people can meet their minimum necessities while maintaining the integrity of the planet.

As Shrii Sarkar (1984) said: "We should remember that the sky and air, the hills and mountains, the rivers and forests, the wild animals and reptiles, the birds and fishes and all sorts of aquatic creatures and plants are all inseparably related to one another. Human beings are an integral part of that vast common society. No one can survive to the exclusion of others, not even human beings. . . Unfortunately, due to their utmost folly, humans have annihilated numerous objects and thus prepared their own funeral pyre. Such folly on the part of human beings is unbearable. Therefore, human beings must be cautious from now on. They must restructure their thoughts, plans and activities in accordance with the dictates of ecology. There is no alternative". ●

(To be concluded)

The author is a board member of the Prout Research Institute, Asheville, North Carolina, USA."

## Indian Women are Sold & Resold for Marriage, Sexual Slavery, Child-Bearing, Cheap Labour



 Kavitha Iyer

A 15-year-old from Bihar's Gaya was lured more than 1,000 km to Patna and sold for Rs 250,000 to a man who married her in Baran, Rajasthan. The girl was forcibly taken back from him to be resold at a higher price. Her rescue and the arrest of some of her traffickers throw light on the continuing abuse and exploitation of women and minor girls from impoverished eastern states trafficked to fill the gap in States with a skewed sex ratio.

Early in the summer of 2022, days after her 15-year-old daughter went missing from the

***"It takes a lot to make the police at the police station level to assist in these cases."***

Monday bazaar, a weekly market at the Fatehpur town square in Gaya district in the heart of Bihar, police officers at the Fatehpur police station continued to tell A\* that the disappearance did not merit registering a first information report (FIR). "She must have run away with a boy, they said, that it was a love affair

for sure," said B\*, the girl's 30-year-old aunt.

Nearly three months after her teenager failed to come home, A, a widow and day-wages labourer in her 40s, finally got an FIR filed. It was June by then. The girl had managed to call home and had explained over a furtive call that she had accompanied two young men of a neighbouring village, acquaintances of the family, to Patna, from where two unknown women took her to Rajasthan, nearly 1,100 km from her home. She was in Baran. She said, a district in southwestern Rajasthan and a place B had never heard of. She named the men who lured her Vinod Yadav and Prabhat Sah. She



had been married to a poultry shop owner in his late twenties.

Then, in several whispered calls over weeks, the girl told her family she was being sold again to a different man, who would also 'marry' her. "That is when we contacted a non-governmental organisation and asked for help," B told Article 14. "We couldn't possibly sit back and do nothing." Patna-based child rights activist Suresh Kumar spoke to senior police officials, and finally, an FIR was filed in Fatehpur. Suresh Kumar also contacted Sangeeta Beniwal, chairperson of the Rajasthan State Commission For Protection of Child Rights, and urged her to help. Hours later, the girl was rescued from the village of Bilasgarh. With her was another minor girl, trafficked from Bihar's Bhagalpur district and about to be married to a local man in Baran. A case of trafficking was registered at the Bhanwargarh police station, and the girls were taken to the district hospital's 'Sakhi Kendra' or centre for distressed adolescent girls.

"At the lower levels, police do not take the offense of human trafficking of brides and children seriously," Suresh Kumar told

Article 14. "They do not even want to register an FIR." He said once an FIR is registered following pressure from senior police officers, the lower rung does little to rescue the victims, make arrests, and prosecute the traffickers. "It takes a lot to make the police at the police station level assist in these cases," said Kumar. Though trafficking of women for forced marriage or sexual slavery is an illegal activity attracting prosecution under anti-trafficking laws, sections of the Indian Penal Code (IPC), 1860, and, in the case of minor girls, also under the Protection of Children From Sexual Offences (POSCO) Act, 2012 and the Juvenile Justice (Care & Protection of Children) Act, 2015, registration of offenses are rare.

Activists and experts Article 14 spoke to were unanimous that the 182 recorded cases of women trafficked for forced marriage in 2021 as per the National Crime Records Bureau (NCRB) were a fraction of the incidence of the crime, on account of victims' and their families' reluctance to register cases. "The basic complication is the involvement of the family from the word go," said

Sunitha Krishnan, who has worked against the trafficking of women for three decades. Her organization, Prajwala, was established in 1996 in Hyderabad as an initiative to prevent intergenerational prostitution. In contrast to other forms of trafficking where the element of fraud or cheating is quickly established, in cases of girls trafficked for marriage, there is "a huge community silence", Krishnan said, with impoverished families believing that they have settled their daughter in better circumstances than prevalent in her maternal home.

### Missing Brides: Marriage in Gender-Imbalanced States:

In videos that the Gaya teenager's 'husband' Bablu Singh sent B to prove that he had indeed married the girl, the groom is seen performing common pre-wedding rituals: women apply a paste of *haldi* (turmeric) on his body in one clip, groups of relatives dance to raunchy music in another. In a third, grainy video, he walks around a ceremonial fire with his bride, dressed in a canary yellow saree, one end covering her head, pulled low over her eyes. "He told us there was nothing unusual for them about marrying a girl from a different community and different state," B told Article 14. She convinced him to speak to her on the phone soon after the girl was taken away from his house to be sold to another 'groom' at a higher price. On B's coaxing and promises that the girl would be returned to him, he sent her the photos and videos, his Aadhaar card, and other details. He told her he paid Rs 250,000 to a man from his village, Hari Singh Aheri, who used to work in a factory in Haryana. B found out that the two youngsters from her village who lured the girl used to work in the same factory or a nearby factory. "That's how they got to know Hari Singh," she said.



Baran district is part of Rajasthan's Hadauti region, including Kota, Bundi and Jhalawar districts in the south-eastern part of the state. For decades, rural and peri-urban areas in Hadauti have witnessed the practice of families purchasing brides. Other parts of north India, including Haryana, have witnessed the pattern on a large scale, too, considered widely to be on account of a 'male marriage squeeze', the effect of an imbalance in the numbers of males and females on marriage. In Haryana, the women are derisively referred to as '*Paro*' or '*mol ki*' (for a price).

Rajasthan's sex ratio, as per the 2011 Census of India, was 928 women per 1,000 men. It improved considerably over a decade. The National Family Health Survey (NFHS) 5th round in 2019-21, the latest, pegged the sex ratio of the total population in Rajasthan (females per 1,000 males) at 968 and the sex ratio at birth for children born in the last five years (females per 1,000 males) at 940. The improved sex ratio was still lower than the national average, though several states fared worse. According to the NFHS-5, India has 1020 women per 1,000 men, the first time in history that the sex ratio had tipped in favour of females besides being a sizable improvement from NFHS-4 in 2015-16 when the sex ratio (females per 1,000 males) was estimated to be 991.

A 2016 paper by social scientist Ravinder Kaur of the Indian Institute of Technology, Delhi; economist and author Surjit Bhalla; research scholar Prasanthi Ramakrishnan of the University of Washington and Manoj Kumar of Oxus Investments, New Delhi, for the United Nations Population Fund estimated the extent of the current marriage squeeze at the all-India and regional levels while taking into account variables such

as marital status, the age gap between men and women, education hypergamy (the tendency of educated women to 'marry up') and cross-regional marriages.

The paper found the 'deficit' states (with the poorest sex ratios) of Haryana, Punjab, Rajasthan and Uttar Pradesh to be where the root of the problem of marriage squeeze lies.

### **Bride Trafficking Thrives On a Culture Of Silence**

Marriage as a conduit for trafficking occurs mainly in situations where the destination is a region experiencing a gap in the male-female sex ratio and where the source region is home to vulnerabilities triggered by economy, livelihood, disasters, displacements, etc., said Krishnan. "At one end there is crushing poverty where every mouth to feed is a heavy burden, and at the other end there are people desperately trying to stabilize their family, or procreate," she said. "There is this mismatch and a whole network works around it."

Suresh Kumar, the Patna-based activist, said traffickers and middle-men may not always make direct contact with impoverished girls' families, may use an acquaintance or a friend to approach the girl or her family, may sometimes lure the girl or the family with the prospect of a job and a better life. In the case of the victim from Gaya, the two men arrested by the Bihar police were



family acquaintances. The two drove commercial vehicles that the family used to hire occasionally, a Mahindra Bolero for passengers and a minivan or small truck that B referred to as a 'tempo'. She said the girl likely accepted a lift from one or both the young men on her way to or while returning from the market that Monday.

A class IX student, the girl was learning to sew. "I don't know if she was in touch with him regularly," B said about the accused. "But nine days after she went missing, it was his phone that she called on." The youngster informed B of the call, pretending he did not know her whereabouts. When the girl called on B's phone days later, distraught, she again told her aunt she wanted to speak to the accused. "Finally, we managed to get hold of him and put her on speaker," B told Article 14. "She abused him saying 'aap chod ke chale gaye (you left me there).'" He denied the allegations then but was arrested in July, a couple of weeks after the rescue in June.

Krishnan said the "lure of love" was the most common trafficking method. Traffickers frequent areas around government schools or social welfare hostels where they may find first-generation learners, perhaps insecure in a new environment, she said. In some cases, after they 'elope' or undergo a 'temple marriage', the man may even keep the girl happily for three to four months before handing her over to a 'sister' or an 'aunt', with the promise of returning soon. In one such case, it took Krishnan's team five months to convince the survivor that the man she believed was her husband had trafficked other women earlier. Krishnan herself had met six of his victims. ●

*(To be concluded)*

*Ms Iyer has authored 'Landscapes of Loss', a book on India's farm crisis.*

# PROTESTING

## IRAN SCHOOLGIRLS POISONED

### Centre for Human Rights in Iran —A Report

*“School girls enthusiastically participated in major anti-state protests.”*

Six months into Iran's “Woman, Life, Freedom” movement, in which girls and women were among hundreds killed at nationwide, anti-state protests, at least one girl has died amid hundreds of schoolchildren being deliberately poisoned in major cities including Tehran, Qom, Sari, Ardabil, Boroujerd, Torbat Jam, and Qoochan.

“The deliberate poisoning of school girls in Iran is exposing the fanatical, lawless and violent mentality that is resurfacing under this unaccountable government and trying to force the entire country, especially women, backward. This is an act of terrorism, and the Islamic Republic's failure to take it seriously for months raises serious questions regarding government complicity with groups that have the organizational capacity to carry out such major attacks,” says Hadi Ghaemi, executive director of the Center for Human Rights in Iran (CHRI) Ghaemi. “School girls enthusiastically joined the anti-state protests in Iran. Like the Iranian government, the people who are carrying out these attacks are petrified of these girls' potential and power”, he added.

The inhalational poisonings,



which can be traced as far back as November 2022 (two months after major, women-led, anti-state protests erupted around the country), are thought to be the work of extremist religious groups that oppose the education for girls. These groups have found increasingly fertile ground under the Islamic Republic's hardline government. The poisonings have resulted in many children being hospitalized with symptoms of fatigue, burning throats, nausea, headaches, and numbness in the body. Some victims have described fumes and strange smells, including odours of tangerines and cleaning agents. At least one schoolgirl has died amid the attacks, though the girl's father, who works for a powerful cleric, and state officials, have refused to confirm the connection.

Now more than ever, governments worldwide must act to



demonstrate their complete rejection of this violent repression and ramp up collective actions against the Iranian government's anti-women policies.

Iranian authorities have been trying to suppress information about 11-year-old Fatemeh Rezaie, who died of gas poisoning at a school in Qom, tweeted journalist and children's rights activist Hedio Kimiaee on February 27, 2023. "Even though this student had no prior illness, the authorities are trying to write a false medical report saying she had a long history of illness," Kimiaee wrote. "Qom's prosecutor has warned the family not to talk to the media and told them to bury Fatemeh without notice."

That day, Iran's state television, the Islamic Republic of Iran Broadcasting (IRIB)—which has a documented history of aiding intelligence agencies in trying to force victims of state violence to make false and forced statements on video—aired a recorded session with Fatemeh's father, Abolqassem Rezaie.

In a brief statement, he claimed his daughter was not at her school on the day the poisonings occurred. Rezaie added that Fatemeh suffered from pain in her legs and stomach, had bouts of vomiting and fever and died of "severe blood infection." Rezaie's father is the driver for a well-known cleric, Majid Talkhabi, who's a member of the powerful Assembly of Experts, which appoints the country's "supreme leader," an informed source who spoke on the condition of anonymity told CHRI, adding that it's "to be expected that Fatemeh's family would link her death to something other than gas poisoning."

His brother, Ali Rezaie, is a junior cleric studying in a seminary school. "They have probably come under pressure from the security agencies," added



the source, alluding that staff who work for Iranian officials are expected to toe the state line or face severe consequences.

Officials admit poisonings were deliberate after hundreds of school children fell ill. On February 24, reformist politician Jamileh Kadivar estimated that at least 400 girls had been hospitalized due to the attacks thus far. Two days later, Deputy Health Minister Younes Panahi said at a press briefing in Mashhad that the poisonings were a deliberate attempt "by individuals who would like all schools, especially girls' schools, to be closed." "After several poisonings of students in Qom schools, it was found that some people wanted all schools, especially girls' schools, to be closed," the state Islamic Republic News Agency (IRNA) quoted Panahi.

Previously, Iranian officials had denied knowledge of the attacks being premeditated or deliberately intended to block access to education in the country. Iran's education minister Yousef Noori initially dismissed the

reports as "rumours." The Islamic Republic has a documented history of denying knowledge of human rights violations and, when forced to admit them, of painting the attacks as perpetuated by forces outside its sphere of influence.

Iranian women and schoolgirls have been at the forefront of the current protests in Iran. Girls in many schools countrywide rebelled against the state-mandated hijab for all women by filming themselves chanting anti-state slogans and posting the videos on social media. Schoolboys have also filmed themselves supporting the anti-state protests. In one instance, chanting schoolgirls refusing to wear the hijab heckled a member of the paramilitary Basij force as he was giving a speech on the campus.

"The poisoning of students at girls' schools, which has been confirmed as deliberate acts, was neither arbitrary nor accidental," tweeted Mohammad Habibi, spokesman for the Iranian Teachers Trade Association, on



February 26. “To erase the gains on freedom of clothing, [the authorities] need to increase public fear.

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The first reported poisoning of school girls in Iran occurred on November 30, 2022, at the Nour Yazdanshahr training school for girls in Qom, which is considered holy according to Shia Islam and is 92 miles south of Tehran. Several students and staff were hospitalized that day, though the exact number was not reported. The same school was hit with another inhalational attack on December 13, which sickened 51 students and staff and prompted more than 30 families to sue education officials in Qom to demand an investigation.

After another gas poisoning incident that sent at least 117 school girls to the hospital in Qom on February 14, angry parents gathered at the governor's office to demand answers. However, the education minister dismissed the parents' concerns and accused them of being influenced by "rumours." The Iranian government has responded to the serial attacks by sending elite military forces into the hospitals where victims are treated. In at least one case, unidentified

assailants physically attacked doctors and nurses who tried to impersonate the victim's families.

A Medical Sciences University staff member in Khorramabad, the capital of Iran's Lorestan province, spoke to CHRI about schoolgirls who had been poisoned in Boroujerd and transferred to Khorramabad's university hospital for treatment, where the facilities were better equipped. "The [Islamic Revolutionary Guards Corps] have been stationed at the university hospital and they are taking the blood tests to be analyzed by their specialists," said the staff member who requested anonymity for fear of being penalized for speaking about the state security presence in the hospital. "Also, on February 23, a group carrying knives attacked the Shahid Rahimi Clinic in Khorramabad and injured several doctors and nurses," added the source. "At first, they claimed to be relatives of poisoned students, but then it became clear they were not related to any of the staff or patients."

In his February 26 press

briefing, Younes Panahi, the deputy health minister in charge of research and technology, said official investigations had concluded that the students had been overcome by "accessible chemicals" and not by any poison gas used in warfare. However, some activists on social media have speculated that the attacks are being carried out by an extremist religious group known as Fadaian Velayat, or "devotees of the Islamic state."

Flyers distributed by the group have declared the education of girls to be forbidden according to their reading of Islam. Moreover, the group has threatened to spread their attacks to girls' schools countrywide. Also speculating about the case, Mohammad Taghi Fazel Meybodi, a religious scholar, told the Shargh newspaper on February 27 that clues from the attacks pointed to a radical Shia religious group as Hezarehgara, which has many followers in Qom and Boroujerd who advocate against education for girls and women. ●



# IRAN PROTESTS

## Doctors Treating Protesters Killed, Tortured and Detained

An increasing number of doctors and medical workers continue to be arrested, detained, tortured and killed by Islamic Republic forces for treating wounded protesters, in direct violation of international law that requires the protection of medical personnel as they carry out their duty to provide care to any individual in need.

Since the outbreak of anti-state protests across Iran after the September 2022 death in state custody of 22-year-old Jina Mahsa Amini, more than 81 doctors, health workers and medical students in Iran have been detained. According to the latest report from the Iranian Committee Following the Status of Detainees, two women physicians have died under highly suspicious circumstances. Moreover, many of the detentions were carried out without any warrant. “The beating and detaining of doctors who are trying to treat wounded individuals lay bare the inhumanity and criminality of the Islamic Republic,” said Hadi Ghaemi, executive director of the Center for Human Rights in Iran (CHRI). “Protecting doctors who are treating the wounded is one of the most basic principles of international law. The global medical community, as well as the UN and governments worldwide, should forcefully and publicly demand that the Islamic Republic immediately cease its detainment and violence against doctors treating protesters,” Ghaemi added.

CHRI also calls on the UN Fact-Finding Mission, established by the UN Human Rights Council in November 2022, to investigate the Islamic Republic's atrocities while repressing nationwide protests, to investigate these cases, and to hold Iranian authorities accountable. The World Medical Association states, “Governments ... should comply with the Geneva Conventions to ensure that physicians and other healthcare professionals provide care to everyone in need in armed conflict and other situations of violence. This obligation includes a requirement to protect health care personnel and facilities.” In addition, physicians have a responsibility to treat all wounded individuals and “not abandon the wounded and sick,” irrespective of circumstance. “All of these cases regarding the state's persecution of doctors and medical workers should be referred to the Fact-Finding Mission established at the UN Human Rights Council for investigation,” Ghaemi noted.

The doctors have been accused of disturbing national security and committing a crime for treating rioters. Still, as doctors, we make an oath to treat every human being, whether they're critics of the government or those who are suppressing them. The assistant prosecutor of Branch 3 of the Revolutionary Court in Mahabad, Yasser Gozli, told us he would teach us a lesson so that no other doctor would ever dare to treat those who deserve to die for opposing the Islamic Republic. We appeared to be treated with respect and weren't physically abused, but the way we were interrogated was excruciating because they went on for hours without a break. They told us lies and wanted us to admit that helping the injured had nothing to do with our duty as doctors but rather politically motivated.

On Nurses Day, November 30, 2022, several Basij (a paramilitary force under the authority of the Islamic Revolutionary Guard Corps) militia commanders visited a medical centre in Karaj Alborz province, causing a confrontation with the staff. “Without coordinating their plans with us, officers from the local Basij unit came over to the clinic to offer gifts, flowers and sweets to the medical staff and took pictures of every one of them. But the staff, who are mostly women, returned all the flowers and gifts and objected to being filmed and photographed,” one of the clinic personnel told CHRI.

“An argument broke out between the head of the clinic, who is a woman, and the Basij officers. She defended her personnel and now the security officials have made threats against her.”

The source continued, “Since the protests began, many of our female colleagues have been showing up at work without wearing a headscarf. They were angry that the same Basij militiamen who beat women to death on the streets, were giving them flowers. We didn't want to allow them to publish photos of us for their propaganda.”

Global Medical Community Must Speak Out Against Severe Violation of International Law ●



*Marathi Bene Israel family in Alibag, Bombay Presidency late 1800s or early 1900s.*

India and its population of 1.4 billion people have a historic legacy with three distinct ancient Jewish groups the Bene Israel (Sons of Israel), the Cochin Jews, also called the Malabar Jews and the White Jews from Europe. Each group practised important elements of Judaism and had active synagogues. The Sephardic rites predominate among Indian Jews. Recent Jewish immigration to India includes the Baghdadi Jews, Bene Menashe, and Bene Ephraim.

Jewish European merchants traveled to India for trade from the early 11th century. The first Jewish settlements were centred along the western coast. Abraham ibn Daud (1110-1180), the pioneer in Jewish philosophy, made some vague references to Jews of India, and till several centuries later, there have been no further references. Migrations in the 16th and 17th centuries created important settlements of Jews from Persia, Afghanistan and Characin

# The Last JEWS OF INDIA

Karunakshim Vatsalam

***“Two thousand years ago, the fall of Jerusalem took Jewish settlers seeking sanctuary across Europe and Asia.”***

(Central Asia) in northern India and Kashmir. By the late 18th century, Bombay became the largest Jewish community in India. Bene Israel Jews lived in Bombay, as did Iraq and Persian Jews.

Two thousand years ago, trade routes and the fall of Jerusalem took Jewish settlers

seeking sanctuary across Europe and Asia. One little-known group settled in Kerala, in tropical southwestern India. Eventually numbering in the thousands, with eight synagogues, they prospered. Some came to possess vast estates and plantations, and many enjoyed the economic privilege and political influence.

Their comfortable lives, however, were haunted by a feud between the Black Jews of Ernakulam and the White Jews of Mattancherry. Separated by a narrow stretch of swamp and the colour of their skin, they were locked in a rancorous feud for centuries, divided by racism and claims and counterclaims over who arrived first in their adopted land. Today, these once-illustrious

people are dying away. Centuries of interbreeding and a latter-day Exodus from Kerala after Israel's creation in 1948 have shrunk the population. The Black and White Jews combined now number less than fifty, and only one synagogue remains. On the threshold of extinction, the two remaining Jewish communities of Kerala have realized that their destiny and undoing are the same.

The first Jews to come to India were the Jews in Cochin (now Kochi) on the Malabar coast. They were the so-called Black Jews, who traditionally spoke the Judeo-Malayalam tongue, native to Kerala. Some say that these Black Jews settled on the Malabar coast during the times of King Solomon of Israel and after the Kingdom of Israel split into two. The Pardesi Jews also called the White Jews, settled later, coming to India from Western European nations. For example, Holland and Spain spoke the ancient Sephardic language of Ladino. In the 15th century, there was a notable

settlement of Spanish and Portuguese Jews in Goa, but this settlement eventually disappeared. In the 17th and 18th centuries, Cochin had an influx of Jewish settlers from the Middle East, North Africa, and Spain.

The Jews of Cochin traditionally say that they came to Cranganore (an ancient port near Cochin) after the destruction of the Solomon Temple in Jerusalem in 70 CE. They had, in effect, their principality for many centuries until a dispute broke out between the two brother chieftains in the 15th century. The disagreement led neighbouring princes to dispossess them. In 1524, the Moors, backed by the ruler of Calicut (now Kozhikode), attacked the Jews of Cranganore on the pretext that they were tampering with the pepper trade. Most Jews fled to Cochin and went under the protection of the Hindu Raja there. He granted them a site for their town that later acquired the name Jew Town by which it is still known. Unfortunately for them, the

Portuguese occupied Cochin in this same period and indulged in the persecution of the Jews until the Dutch displaced them in 1660. The Dutch Protestants were tolerant, and the Jews prospered. In 1795, Cochin passed into the British sphere of influence, and in the 19th century, Cochin Jews lived in the towns of Cochin, Ernakulam, Aluva, and North Paravur. Most of Cochin's Jews have emigrated mainly to Israel, intermarried, or converted, and now there are believed to be only 13 elderly Indian-born Jews from seven families still living in Kochi. There are 53 practicing Cochin Jews in Kerala, along with three synagogues. The Pardesi Synagogue in Kochi, built in 1568, is still open and a protected heritage site. Many fear that the Jews of Cochin will soon cease to exist.

Towards the end of the 18th century, a third group of Indian Jews appeared. They were the Middle Eastern Jews who came to India through trade. They established a trading network stretching from Aleppo to Baghdad to Basra to Surat/Bombay to Calcutta to Rangoon to Singapore to Hong Kong and eventually as far as Kobe, Japan. There were strong family bonds amongst the traders in all these places. Typical is the founder of the Calcutta community, Shalom Aharon Ovadia HaCohen. He was born in Aleppo in 1762, left in 1789, arrived in Surat in 1792 and established himself there. He traded as far as Zanzibar. In 1798 he moved to Calcutta. In 1805 he was joined by his nephew, Moses Simon Duek HaCohen, who married his eldest daughter Lunah. Soon, other traders swelled the community, and Baghdadis outnumbered those from Aleppo.

The first known Baghdadi Jewish immigrant to India, Joseph Semah, arrived in Surat in 1730.



*From Jew Town Kocchi*



He and other early immigrants established a synagogue and cemetery in Surat. However, most of the city's Jewish community eventually moved to Bombay, where they established a new synagogue and cemetery. They were traders and quickly became one of the most prosperous communities in the city. As philanthropists, some donated their wealth to public building projects. The Sassoon Docks and David Sassoon Library are famous landmarks still standing today.

Under British rule, the Jews of India prospered and achieved maximum wealth. The Calcutta community continued to grow and prosper with trade amongst all the Far East cities and the rest of the world. The Indians were very tolerant, and the Jews of Calcutta felt completely at home. Their numbers peaked at about 5,000 during World War II when they were swelled by refugees fleeing the Japanese advance into Burma.

The first generations of Calcutta Jews spoke Judeo-Arabic at home, but by the 1890s, English was the language of choice. However, after WWII, the rise of Indian nationalism made Jews uncomfortable because they were identified with the English. As a result, India's Jewish population declined dramatically in the 1940s with heavy immigration to Israel, England and the United States, where most Jews of Indian origin live today. The Jews of Calcutta now number about 2,150, of whom 150 are European and the remainder natives of Asiatic Turkey, Persia, and southern Arabia. A very famous Baghdadi Jew of Calcutta is Lieutenant General JFR Jacob, the hero of the 1971 war who was instrumental in effecting the surrender of Pakistan troops in Dhaka, which gave birth to Bangladesh. He later became Governor of Goa.

The Baghdadi Jewish community was so-called because

they descended from Iraqi Jewish immigrants who came to the country during the British Raj. They include not only Jews from the Iraqi capital city of Baghdad but from other areas of Iraq, as well as Jews of Syrian, Yemenite, Persian, and Turkish origin. The community developed due to Jews fleeing religious persecution in Muslim lands to the northwest of India during the British imperial era. Unlike other Jewish communities in India, whose oral tradition attests to a presence in India going back as long as 2000 years, the Baghdadi communities were established relatively recently in the past few centuries. As a result, the Baghdadis have wholly assimilated into Indian society. A contributing factor to their assimilation was their physical features and resemblance to the East Indians. The Baghdadis who originally came to India from Iraq, Turkey, Syria, Iran, and Afghanistan had dark olive skin and black, dark brown hair that

gave them that distinct Middle Eastern appearance and an Indian resemblance.

The Bene Menashe community is of the Chin-Kuki-Mizo tribe of Manipur and Mizoram in North East India near the border of Myanmar. Linguistically, Tibeto-Burmans, for generations, followed Jewish traditions claiming to be descended from the Tribe of Manasseh, one of the Ten Lost Tribes of Israel that were exiled by the Assyrians in the eighth century BC and have since disappeared. In the 19th century, the tribe's members were converted to Christianity. Still, in the 1970s, some of the community began practising Judaism again. It set themselves apart from the rest of the tribe after Pentecostalist called Chalianthanga or Mela Chala from the Buallawn village dreamt that God instructed him to direct his people to return to their pre-Christian religion, which he determined to be Judaism, and to return to their original homeland, Israel.

The group was named Bene Menashe by Rabbi Eliyahu Avichail. They heard about the tribe in 1979 and traveled to their village in India several times in the 1980s because they believed that the legendary Kuki-Mizo ancestor Manmasi was the same as Menassah, son of Joseph. Rabbi Avichail's organization, called Amishav (Hebrew for my people return), dedicated itself to converting the Bene Menashe to the Orthodox tradition and eventually bringing them to settle in Israel.

Today there are still about 18 synagogues in India, remarkably well preserved, although mostly not in use, and the Indian Jewish population numbers about 5000. Presently there are around 70,000 Indian Jews in Israel, many of whom still preserve their communities' unique customs and culture. ●



*Beth El Synagogue Kolkata*

# Measure of HAPPINESS

Arjun Prakash

*The happiest country in the world six years in a row is Finland which became the newest member to join NATO on April 4, this year.*



India, with its population of 1.4 billion people, is considered to be very, very unhappy! It is considered unhappier than strife-ridden bankrupt countries like Iraq, Palestine, Pakistan, Myanmar, Bangladesh (at least our neighbours are happy!), and even war-torn Ukraine. The World Happiness Report ranks India 126 out of 137 countries — a report released by an UN-backed NGO "Sustainable Development Solutions Network" (SDSN) — a wonderfully noble, sounding name indeed — it is a relatively small organization headquartered in New York, with branches in Paris and Kuala Lumpur has an annual revenue of \$ 11 million — mainly in grants.

This report is treated almost as a holy document. In 2022 Global Hunger Index ranked India at 107 behind North Korea, Ethiopia, Sudan, Rwanda, Nigeria and Congo. Such reports are all inevitably well-designed and have lots of colourful photographs of people of different ethnicities, charts and tables, which all seem very academic. The photos also follow certain standard guidelines, viz., they should preferably be of families. The people should look poor and shy but still smiling and happy; people from developing countries should be standing in a village with crops or farm animals. All overall, point to someone signaling for a better world.

The World Happiness Report claims to measure and rank every country's happiness—a highly emotive word, just like hunger, so naturally,

the index being created has big emotive words. So how can this elusive happiness be measured in clinical analogical terms? One simple way would be to ask people, "Are you happy?" But that would be too simple and facile for these big intellectual studies based on statistics and criteria decided by people in swank air-conditioned offices far removed from ground realities.

And what are these criteria? There is considerable dependence on a Gallup World Poll. It asks people where they are currently in life (on a scale of 1-10) and where they could best possibly be (a full ten score). If the respondent gives a low rating, the country is not happy. Hence to the researchers, it



means: if I feel I can go higher in life or have future aspirations, I am not where I can be — I am unhappy. The poll asks these questions to 500-2000 people in each country. So 2000 people's view on where they are in life presently against where they could be decides the global happiness rank of a nation of 1.4 billion people?

These researchers also add some beautiful factors determining happiness — per capita income. It naturally favours the rich countries, assuming that the richer you are, the happier you are. Next is charity; here again, rich countries give more; corruption is considered a separate issue, social welfare benefits as rich countries have more they steal

a march over poorer nations in the happiness index. And finally, how independent you feel in making decisions — individualistic Western societies would score more than the collectivist society like India. Other criteria, too, appear well intended; however, common sense tells us that the results don't make sense.

Finland has been the happiest country in the world six years in a row and became the newest member to join NATO on April 4 this year. In a country near the North Pole, parts of which have temperatures below  $-40^{\circ}\text{C}$  in winter, where the sun doesn't rise for nearly two months during parts of the year — imagine permanent darkness for fifty days and fifty nights. Further, as per the

stereotype, Finnish people are silent and do not talk much. So how can such a place be the happiest on earth?

Have the creators of these reports ever compared depression rates around the world? Or divorce rates? Or how often do older people in the West meet their children compared to India? The closeness of grandparents to grandchildren or the peace people feel in this part of the world due to their relationship with God. Is all this irrelevant, and only money and money-enabled criteria matter?

No doubt this report is theirs, the SDSN, and they are free to churn out whatever they wish to by way of impressive data supporting their findings, but what they do by asking 2000 people in every country cannot possibly be labeled “World Happiness Report”. So even though the intent may be good and the published report is superbly presented, that doesn't mean it makes real sense.

As the renowned philosopher and Prout's founder Shrii Prabhat Ranjan Sarkar said: “Often when someone sees another person who is happy in life, they feel jealousy; but this is not an ideal attitude. An ideal person will develop a benign attitude toward the happy person, saying, “That person is in such a happy frame of mind - may he stay that way forever.” And for those who live in misery, one should develop an attitude of compassion. One should never feel happy upon seeing the sorrows of others but should think, “What a miserable life that person is leading. I hope things get better for him soon”.

India may have a long way to go, but its people, despite facing worldly problems and working harder to improve their lot, are happy with what little they have and are at peace. What is stated above can happen only in India with people's faith and belief in God. ●





# The Adani Controversy

## A Case of Adani Power at Godda

■ G. Surender Reddy & Prof. R.P. Singh

In Jharkhand, India, there is an 800 megawatt (MW) coal-fired power plant called Godda power station of Adani. A second 800 MW unit is now being built. Adani Power and Bangladesh Electricity Development Board inked a MoU on August 11th, 2016 to establish a 2x800 MW thermal power plant in India on a build-own-operate (BOO) basis. All of the electricity produced by the power project would be exported to Bangladesh.

As the Adani group as a whole is on the target after the report of the Hindenburg about Adani on January 24, titled—Adani Group:

How The World's 3rd Richest Man Is Pulling The Largest Con In Corporate History. With this the Rs 17.8 trillion conglomerate Adani group has been accused for a brazen stock manipulation and accounting fraud scheme. Here, questions have been raised about the Adani Power station at Godda in Jharkhand also. On this issue, independent thinking is necessary apart from leftist or rightist inclination.

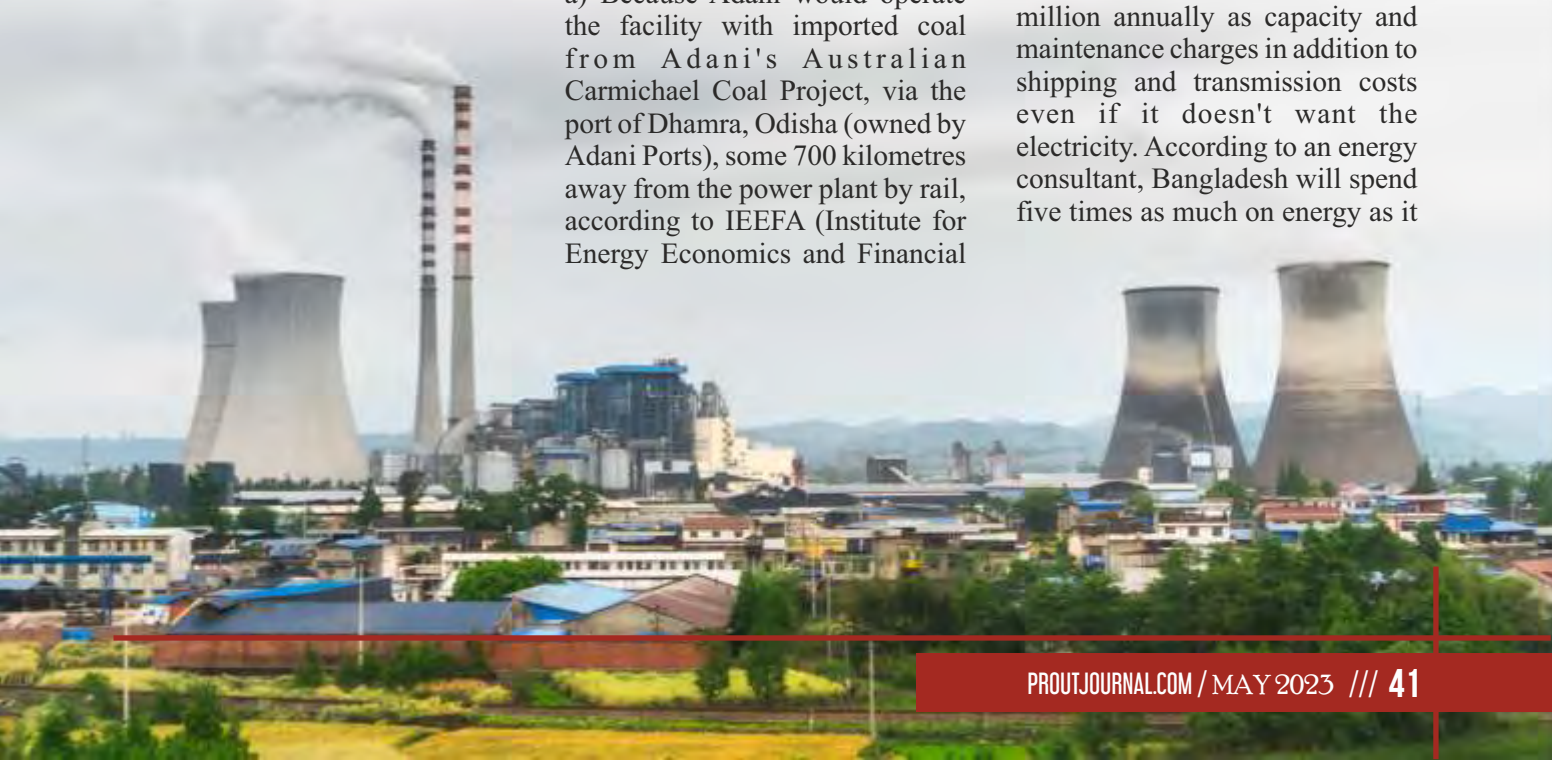
**Really just a Scam or Something else with wider connotations?**

Let us consider some issues related to the Godda plant:

a) Because Adani would operate the facility with imported coal from Adani's Australian Carmichael Coal Project, via the port of Dhamra, Odisha (owned by Adani Ports), some 700 kilometres away from the power plant by rail, according to IEEFA (Institute for Energy Economics and Financial

Analysis, Detroit, USA), the tariffs quoted by the Bangladesh Power Development Board for power from the plant are not competitive. They assert that the plant's true purpose is to support Adani's plans for the Carmichael mega mine in Queensland by securing a favorable PPA for Adani. IEEFA predicts that Bangladesh will pay 6 rupees (8 U.S. cents) per kilowatt hour for Godda's output, compared to 3 rupees for open-market purchase of electricity from India.

According to a draft of Bangladesh's power purchase agreement leaked in December 2022, the nation will be required to pay Adani roughly US\$450 million annually as capacity and maintenance charges in addition to shipping and transmission costs even if it doesn't want the electricity. According to an energy consultant, Bangladesh will spend five times as much on energy as it



would on a solar installation. If it is true why and how the government and people of Bangladesh can accept such pricing gap?

b) According to Scroll.in, the Central government cleared the way on February 25, 2019, for the plant to become the country's first standalone power project to receive the status and advantages of a Special Economic Zone, granting it access to a number of duty-waivers, tax exemptions, and quicker clearances. However, the revised regulations require that all electricity produced in the SEZ be exported, therefore Jharkhand might miss out in the project's local electricity share. The government had to change 2016 regulations that forbade the building of a standalone power plant inside a SEZ in order to grant SEZ designation to the Adani project.

For a rightist governance, such concessions are not unusual but they do have strategic implications!!

c) As India Spend mentions in , "Taking Over Fertile Land For Adani Group From Protesting Farmers, Jharkhand Government Manipulates New Law Meant To Protect Them," (<https://www.indiaspend.com/taking-over->

[fertile-land-for-adanigroup-from-protesting-farmers-jharkhand-government-manipulates-new-law-meant-to-protect-them/](https://www.indiaspend.com/taking-over-fertile-land-for-adanigroup-from-protesting-farmers-jharkhand-government-manipulates-new-law-meant-to-protect-them/)) on December 1, 2018:

d) In December 2018, Adani reportedly started removing trees and burial grounds for the project while being escorted by the police. Adani has temporarily pulled back in response to local protests. On the grounds that they never consented to transfer their land to the Adani Group, many residents claimed they had refused to take monetary compensation for the land.

e) The project continues to face opposition "Land was acquired without holding a meeting of the gram sabha. According to the Land Acquisition, Rehabilitation and Resettlement Act, 2013, farmers must be given four times the actual market price of land. But the government seems to have deliberately ignored the provisions." For this coal power station, Adani is alleged to have forcefully evicted indigenous people from their lands, destroyed the livelihoods of farmers, and mistreated people. 10 villages totaling 1,214 acres are needed for it. Several people live on a large

portion of the fertile farmland in the area. Santhal, an indigenous adivasi community for whom the land is sacred, predominate in three of the communities.

f) A Jharkhand Jan Aadhikar Mahasabha (JJAM) report states that by October 2018, Adani had purchased 500 acres from the villages of Mali, Gangta, Motia, and Patwa. This land purchase has an impact on more than 40 families. It is worrisome how can democratic governance in the nation easily tolerate such excesses? Here, the problem seems to be on both sides. The masses including tribals need to be educated and aware as to how to integrate their regional, community and personal interests with the larger progress and welfare of the larger society and system without being misled & swayed by political machinations. On the other hand, the governance has to properly protect and equate the interests of the masses against capitalist or corporate domination and exploitation. Prout and Neo-Humanism provide proper guidelines here, as mentioned in further section.

g) The incident received scant media attention, according to





Newslandry: "A few local editions of language media organisations offered tiny reports on the violence. I had footage of police lathi-charge in Motia but SDPO Abhishek Kumar forced me to delete it.", local journalist Nagmani claimed to Newslandry.

As Sri Kripa Shanker Pandey, a Prout expert from Bettiah, Bihar mentions that "Indian society is capitalistic and the administrative system is a capitalist-dominated democracy despite all & tall claims of socialistic orientation. Thus, the capitalists directly and indirectly both control and direct India's social, economic and political system.

Shri P R Sarkar mentions in Prout at a Glance: Fascist Exploitation, p. 27, "The problem of how to remain in power is the most important issue for every political party that comes to power in an election. When political interest is of paramount importance, naturally, the government will frame laws to safeguard the interest of the capitalist exploiters. The responsibility of upholding the interests of the exploiters in the name of law and order develops onto the bureaucracy and police.

The political leaders merely engage in internal bickering over their share of the ill-gotten gains." But the capitalist-dominated democracy will not exist forever.

"Chanakya (375- 283 BC), polymath, author, and royal advisor, said that a business person who becomes extremely rich harms the state. Thus, if a king finds that somebody has become extremely wealthy, he should reduce the person's wealth and property by imposing direct and indirect taxes on them. If he does not do this, the vaeshyas may destroy the structure of the government unless they can make it the tool of their exploitation. Vaeshyas received good advice that their responsibility was to earn



Money and undertake charity, not hoard wealth. But the situation is different today."

(Shri P R Sarkar, Human society pt 1, Various Occupations, under Business People, para-05): "The downfall of capitalism and communism is inevitable due to their inherent staticity. Both capitalism and communism are on the verge of extinction from this world. Capitalism's external and internal spheres have ordinary acceleration, but there is a contradiction between its internal and external spheres. The contradictions in capitalism are due to the self-centred profit-motivated psychology and the accumulation of wealth for the benefit of a few rather than 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 bursts like a firecracker."

Despite all leanings and inherent support by the present governance the former Union minister and senior BJP leader Subramanian Swam advised on Feb 8, 2023 "the "Modi government to take control of Adani's

commercial properties to auction them later". Let us hope the sensible advice is accepted and implemented soon.

### **Prout-The Only Alternative:**

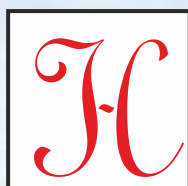
The first principle of Prout safeguards the society from the danger lurking inside capitalistic supremacy and exploitation. The principle is "No individual shall be allowed to accumulate any physical wealth without the clear permission or approval of the collective body." should be the guideline to check the danger growing out of capitalism." (Idea and Ideology, 1959, Shri P R Sarkar). Further, the nation should stand behind enshrining this First Fundamental principle of Prout in the Indian Constitution. The Proutist should organize movements to get the first principle of Prout implemented.

The Samaj Leadership should seize the opportunity to educate the citizenry using all the media platforms and the inevitable adoption of the Neohumanist Ideology of Prout to resolve social, economic and political injustice and exploitation. ●



# Subjective Approach through OBJECTIVE ADJUSTMENT

- Shrii Shrii Ānandamūrti



uman existence is physical; human existence is psychic; human existence is spiritual. Amongst these three, the physical one is very crude; the psychic one is less crude, you may say more subtle, and the spiritual one is the subtlest. So this existence of the present tense is more prominent in the physical stratum than in the psychic and more prominent in the psychic than in the spiritual. In the spiritual, there is no difference amongst present, past and future, and that is why one who has established oneself in the aspects of spirituality finds no difference amongst past, present and future and becomes sarvajñā – omniscient. One sees everything and knows everything. But on the psychic level, there are differences, and on the physical level, the differences are still more prominent.

Here Lord Shiva says that in the sphere of crude physicality, you should pay due respect to the physical world. I said it is an objective adjustment, but whatever you are doing or whatever you will be doing in the physical sphere, you should have proper adjustment. You should maintain proper equilibrium. This adjustment or equilibrium should be with your psychic stratum. In the psychic stratum, the existence is less crude and more subtle, and because it is more subtle, the time gap is less prominent. Physically it will take much time because one's psychic structure, one's psychic body, is more subtle than one's physical body, which is why the time gap is less prominent. And our spiritual movement, our spiritual progress, starts from the psychic world, the psychic level – starting from the psychic arena and culminating in the supreme spiritual point. So here, the time gap is very unimportant. Movement is towards the Supreme Entity, towards the spiritual goal where there is no importance of the temporal factor and no importance of the tempus\*.

A person must move from the psychic towards the Supreme Entity, where there is no importance of time, but in one's physical structure, one is to do many worldly deeds and duties. One has duties concerning food, duties concerning shelter, duties concerning medical needs, duties concerning education, and so many things. And in all these duties, all these activities, in the crude physical stratum, there is the value of space and person and so on if a person wants proper advancement. Suppose a person wants proper utilization of all their mind. In that case, there must be a proper adjustment, a proper equilibrium, between one's physical movement and physical activities and one's psycho-spiritual movement, psycho-spiritual advancement, and psycho-spiritual progress; that's why I said in human life, there should be – what? Subjective approach through objective adjustment. If only the subjective approach is there and there is no objective adjustment, equilibrium will be lost. The entire human society will become degraded and destroyed. And if there is only physical activity and no spiritual advancement, human existence will be rendered to the status of brutes or plants, which is not at all desirable. So a spiritual aspirant must never forget the subjective approach through objective adjustment. There is no alternative. ●

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(\* tempus - the Latin word for time)

## RAWA Organises a Vibrant Cultural Evening in Bangladesh



The Renaissance Universal (RU) and Renaissance Artists and Writers Association (RAWA) organized a symposium and a vibrant cultural evening centered around Prabhat Samgiita, a body of 5018 songs composed and tuned by Shrii Prabhat Ranjan Sarkar, at Mymensingh Town Hall in Bangladesh on 07/04/2023.

Esteemed speakers such as Prof. Aditya Mohanty, Prof. Subir Chakroborty (Kazi Nazrul Islam University), Prof. Ribbon Khandakar (Jahangir Nagar University Bangladesh), Prof. Paresh Modak (Mymensingh Agricultural University), Janab Sarwar Jahan (Member of Art and Culture Association, Bangladesh), Deputy Secretary Goutam Kumar Sarkar, and other renowned intellectuals discussed Shrii Shrii Ananadamurtijii's multifarious contributions to humanity. Acharya Purnadevananda Avadhuta (Sectorial RU and RAWA Secretary) and Avadhutika Ananda Nityanabina Acharya were also present on the dais.







## University of Allahabad Organizes a Talk on Shrii Shrii Anandamurtiji's Contribution

On 6 April, the Department of Philosophy at the University of Allahabad organized a talk on the contributions of Shrii Shrii Anandamurtiji to the concept of Creation. The event was well-attended by over 100 professors, research scholars, and students. The talk was chaired by Prof. Rishikant Pandey, HOD of the Department of Philosophy, while Dr. S. K. Maharana from the Department of Philosophy proposed the vote of thanks and shared his valuable remarks.

The talk began with Prof. Rishikant Pandey and Dr. Bhima Kumar introducing Acharya Divyachetanana Avadhuta, who was the guest speaker at the event. Acharya Divyachetanana Avadhuta elaborated on the concept of Sanchar (Centrifugal) and Pratisanchar (Centripetal) processes involved in the Creation. He also explained the three forces of the evolutionary process, according to Ananda Marga Philosophy. He concluded his talk by elaborating on the essence of Neohumanism.

Furthermore, Prof. Anil Pratap Giri from the Department of Sanskrit at the University of Allahabad, Prayagraj, spoke about Shrii Shrii Anandamurtiji's Spiritual Philosophy "Ananda Sutram". Prof. Giri highlighted the fact that Ananda Marga Philosophy is a blended tradition of Agam and Nigam philosophical system, and Ananda Sutram is the pioneer text of Ananda Marga Philosophy, which follows the sutra style of writing tradition, peculiar to Indian philosophical texts. He also praised Ananda Marga Philosophy for its Advaita-Dvaita-Advaita theory.

The programme provided an enriching platform for scholars and students to delve into the contributions of Shrii Shrii Anandamurtiji and the philosophical concepts of Ananda Marga Philosophy.





## Rising Voices for Economic Democracy: PBI Calls for Change in Bihar



On 16th April, Proutist Bloc, India (PBI) organized a well-attended public meeting from 4 to 6 pm at Middle School in Jadiya (Supaul, Bihar). The event saw the participation of national, state, and local office bearers and workers of the party, with hundreds of common people from across the district joining in to raise their voices for economic democracy and pledge to strive towards its realization.

The program commenced with the lighting of the lamp by Acharya Santosananda Avadhuta, the president of the event and national convenor of PBI. In his address to the workers and common people, he highlighted the fact that even 75 years after gaining independence from British rule, a significant portion of India's population is still struggling to meet basic needs such as food, clothing, shelter, medicine, and education. He pointed out that while a person gains the right to vote at the age of 18, they do not have the guarantee of employment. He further emphasized that 90 percent of the country's wealth is concentrated in the hands of only 10 percent of the population, leaving half of the country's population with a mere 3 percent of wealth, which leads to power being vested in unethical leaders. He urged for the need to bring morally upright individuals to power for the prosperity of the country and society, and to establish economic democracy based on Prout's principle of "Amiirii Rekha" (Richness Line).

National President of PBI Professor A.K. Bhaskar highlighted the fact that agriculture forms the foundation of any country or society's economy. However, due to flawed policies of various





# ACTIVITY



governments, the state of agriculture in India has become deplorable, leading to farmer suicides and widespread distress. He stated that PBI's resolution is to accord agriculture the status of an industry, in order to make farming financially viable for farmers and ensure increased purchasing power for them.

Dr. Tarni Prasad, the newly elected Bihar State President, emphasized the fact that due to the capitalist economic policies of the consecutive governments, the people of Bihar are compelled to migrate in search of employment, not only within the state but also to far-flung areas. He attributed this to the wrong policies of the Bihar government, which have caused the fertile land of Bihar, rich in all resources, untold suffering from the pain of separation from its children. He outlined a comprehensive plan by PBI that aims to address the problem of migration by creating local employment opportunities for the people.

Former Bihar State President Acharya Shiv Narayan emphasized the need for dedicated







# ACTIVITY

and selfless workers in PBI to make the party a force to reckon with. He criticized other political parties for their hypocrisy in talking about employment for the common people while maintaining the same flawed economic policies that are responsible for unemployment. He said, "PBI is the alternative that the disillusioned people have been waiting for."

Professor B.N. Viveka, an English teacher at BN Mandal University, was one of the main speakers at the event. He said that the power is currently in the hands of unscrupulous individuals who have made life difficult for the masses, and that none of the existing parties has the right policies or leadership. He stressed that it is the collective responsibility of all to strengthen PBI.

Neelu Singh, a PBI woman leader and former MP candidate from Muzaffarpur constituency, highlighted the skyrocketing costs of education, stating that it has become beyond the reach of the common man to provide quality education to their children, with exorbitant fees even for nursery admissions. She added, "PBI's resolution is to provide equal and free education to all, which will be based on spirituality, morality and science."

In the program Prof. Vijender Mehta, Prof. Badari Narayan, Rakesh Kumar and Ramavatar ji were unanimously elected district presidents of Supaul, Madhepura, Begusarai and Madhubani respectively.

In addition to the above speakers, Engineer Amod Kumar, Prof. Badrinarayan, Prof. Vijender Mehta, Rakesh Kumar, Vipin Kumar, Rishi Kumar,



Pawan Kumar, Bablu Kumar, and Prem Kumar gave their views on the role of PBI in the present circumstances.

Before this public meeting, an exclusive meeting of PBI office-bearers was held to take some vital decisions regarding the functioning of the party in the state, and to pass some important resolutions. ●





Shrii Prabhat Ranjan Sarkar

# THE SIGNS OF LIGHT

ÁNDHÁRER SEI HATÁSHÁ  
KETÉ GECHÉ ÁJ  
ÁLOKER PARASHA PEYE  
KOTHÁY HÁRÁYE GECHÉ MARURA TRSÁ  
MADHURER MOHANA CHÁYE

MOR GÁN SE TO NAY CÁOÁ  
MOR HÁSI SE KI SHUDHU PÁOÁ  
ÁMÁR SAKAL CALÁ SAB DYOTANÁY  
SUŚAMÁRA SARITÁ BEYE  
CALE ÁLOKER NISHÁNÁ CEYE

The trauma of darkness has passed  
With a touch of light today.  
Beneath pleasant, enchanting shadows,  
Where has the thirst of the desert gone?

My song is not just due,  
My smile is that only to get.  
All my journeys upon  
Those beauteous streams of light  
Move on gazing at  
The signs of light.



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# SUPREME GROUP

## | SUPREME IMPEX

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



## | SUPREME HOSPITAL



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