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PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



A young boy collecting waste in the evening in Guwahati



The same boy with his mother getting ready for school in the morning

INDIA'S INVISIBLE INDISPENSABLE WASTE PICKERS



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Struggle must
go on in every
sphere of life
social,
economic,
mental and
spiritual.

– Shrii Prabhat Ranjan Sarkar

Fundamental Principles of PROUT

1

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

2

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

3

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

4

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

5

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

Editor

Ácárya Santosánanda Avadhúta

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



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

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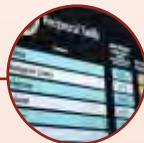
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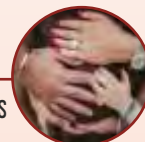
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Sewer Deaths a National Shame

The recent death of a 40 year old labourer cleaning sewer late at night in Ashok Vihar New Delhi on September 15 and two of his colleagues in critical condition is very tragic. Even though manual scavenging is banned why does it still go on, deaths keep happening and families struggle for years. It is their deaths and not their lives that make news. When alive they go down deep into sewers and manholes many times without protective gear yet remain unheard of and unseen.

According to the International Labour Organisation, 1.2 million people are still being engaged in this kind of manual scavenging work. In 2013 at the behest of the Supreme Court of India to eradicate this practice Prohibition of Employment as Manual Scavengers and their Rehabilitation Act came into being. But even today workers can be seen descending deep into sewers without any protective clothing and gear whatsoever. This is mainly because of weak law enforcement and contractors illegally hire workers with no fear of punishment. And what is worse children are pushed into the same profession.

Delhi Govt. rolled out several schemes to break this degrading work. In 2018 a grand announcement was made of a plan to provide mechanized sewer cleaning machines at subsidised loans to 200 manual scavengers, the idea being to get work done without life risk. This was not enough as over 1000 were required, and the so called grand scheme apparently remained on paper due to bureaucratic hassles and procedures. As on September 10, 2025, Delhi had 3645 sewer and septic tank workers and only 135 kits were distributed.

Between 2017 and 2022, 1268 deaths were reported by the National Commission for Safai Karmacharis. In Delhi alone there have been 116 sewer related deaths since 1993. In July this year two labourers died cleaning septic tanks without protective gear at a private hospital in West Delhi's Paschim Vihar. A teenaged labourer and his contractor died after apparently inhaling toxic gases when they entered the septic tank at a house under construction in Delhi's Chhawla. In May two men died while cleaning a septic tank without safety equipment in Faridabad's Sikri village.



Families of people who died in sewer tanks participate in a protest organised by Safai Karmachari Andolan in New Delhi

Last year 2024 in October three labourers died in Sarojini Nagar, New Delhi entering an unused sewer at a construction site due to inhaling toxic gases while trying to clear the blocked sewer. In May in a Mall in Rohini, New Delhi one man died and his colleague was injured while trying to clean a sewer. Beyond these deaths those who survive for them, toxic gas exposures cause respiratory diseases, skin infections, TB and permanent disability.

Unfortunately this manual scavenging persists due to deep rooted social structures and mindset issues. Unless this is investigated and reflected in earnest these inhuman practices can never be genuinely eradicated. Yet workers are forced to risk their lives for just Rs 600-800 per trip, which is marginally higher than other daily wage jobs.

In the national capital of India, a country which has sent rocket on an orbit of Mars, soft landing on the Moon and recently sending an astronaut into the International Space Station to gain experience for our own space station launch and is poised to become the third largest economy of the world, why in the name of humanity machines cannot be used for this important civic work?

Such deaths on a continuing basis without any accountability is indeed a national shame. ●



PROUT October 2025 has been commented in detail by Acarya Dhanjoo Ghista, below are excerpts:

The issue has many notable highlights viz:

Breaking Dogma Barriers : In Hyderabad's Old City, a group of young Muslim girls are challenging traditional norms by reclaiming a local playground for themselves. Girls with hijabs pinned around their head are playing football kicking aside the walls of dogma to better their lives and their mental outlook. We want that they are recognized, and throughout India, schools and colleges nurture girls football teams. Eventually, this could even lead to India having a Girls Football team to compete in international tournaments.

Requirements of a Nuclear Revolution : There is a big need to eradicate exploitation and bring about a progressive change in the collective psychology. For that, the revolutionaries will have to fight against three forces – outside exploiters, internal exploiters, and other inner evil forces. All these three forces are powerful. Yet the moral, psychic, and spiritual strength of the revolutionaries will be the cause of their victory.

Nepal Revolution : Recent youth-led protests in September 2025 forced the resignation of the existing coalition government, amplifying the public desire for change. Nepal is in need for a transparent and stable government with ideological development that works in the interest of the people to move society forward. In this way, a new social order can be established to usher an era of progressive society and human prosperity.

People in the Mountains : The Himalayas are home to millions of people who live with the consequences of policies made in the corridors of power. Development of linear infrastructure, such as roads, railways, and transmission lines, has significant and varied impacts on the Himalayan ecosystems. Hence for justice, there is a need to hold accountable authorities who

have promoted this fragmentation of Himalayan ecosystems.

Casual government employees: Central and State governments and Ministries employ many casual workers. These employees have been working for decades without getting regularized. This is major injustice to these people and the Supreme Court recently stepped in to address the issue, stating that long term temporary employees working for years and years should not be denied the same benefits as regular staff.

The Breakup of Yugoslavia : Former President Josip Tito led the Yugoslav Partisans during World War II and was the first Communist leader to defy Soviet control, establishing Yugoslavia as a socialist state with an independent path from the Soviet Union, economically and geopolitically outside the direct control of either NATO or the Warsaw Pact. Tito also fostered a sense of unity among the nation's diverse ethnic groups to prevent ethnic tensions from causing conflict, though this ultimately proved unsustainable after his death

Labour and the Metrics of Citizenship : As economic liberalisation and precarious employment regimes increasingly destabilize the workplace, the status of the worker is under threat. Market dynamics have stripped labour of stability, to erode the very foundation of substantive citizenship for vast sections of the population. In this situation, Workers need social protections. In the current landscape, the legacy of May Day reminds us that the fight for labour rights cannot be separated from the fight for democratic rights.

Macro Historians in Conversation : We need the wisdom of Ssu-Ma Chien to call for virtue, the realism of Ibn Khaldun to rebuild social cohesion, and the transformative vision of Dhrii Prabhat Ranjan Sarkar's universal theory of social evolution driven by collective psychology and spiritual liberation. Prabhat Sarkar's project is to provide a roadmap for conscious evolution, to transcend boundaries, and create a new planetary future.

The Choices we make : In the economic history of the modern age, everyone attempts to spend a significant portion of their monetary holdings into the economy. The question to consider is what would induce an event that comports with Shrii Sarkar's assertion that "the difference between the previous depression and the future depression will be that in the previous one there was little inflation, but

the future depression will be associated with inflation".

Satellites and Space Junk: Satellites are increasingly a global communications lifeline, allowing people in remote areas, even war zones, to communicate. Researchers pointing their telescopes at stars and galaxies are increasingly finding their observations marred by light streaks and radiofrequency interference from satellites flying overhead. The skies are a global resource shared by all of humanity and so satellites and astronomy need to co-exist.

Restoring Balance: The road from degeneration to a balanced society must be one which renews the spirit of people. Regenerating the society is to be done through inspiration, by giving people dignity and humanity. Reformers must work to create conditions that would give people back their dignity, give them back their autonomy. When there is a collective awakening, social and political systems will inevitably change.

Wellspring of Future, Developed India: It is not one where every city has a flyover, but where every child has a library. India needs to have temples of leaning like Nalanda and Takshashila, that drew the world. To honour the Constitution is not to cheer a leader. It is to honor a republic that makes leaders servants, and not masters. The wellspring of our future is the basic goodness, the stoicism and common sense of our people. If we can tap that, we can build a beautiful India.

Hidden Agenda, Whose Fault really: The script of "Pilot Error" was written well before the Preliminary Report on the recent horrific Air India crash was even published. A position that should ideally go to an aviation expert is handed to the IAS babu who does not even understand aerodynamics. Pilots, even heroes, are posthumously declared incompetent. This is the tragic poetry of modern aviation—where those who design or maintain the faulty wings get away with a well-polished statement and a handshake.

*Acarya Dhanjoo Ghista
California, USA*

Yogapathy for a Civilized World

A civilized society is fundamentally characterized by realization of how human beings should live and think, by its commitment to human dignity and social cohesion. When universities start offering programs in Yogapathy, people worldwide can develop a visionary cosmic thinking, leading to a more evolved world. ●

- Arunava Chatterjee

Simran Sharma The Visually Challenged Athlete

The recent World Para Athletic championships held in New Delhi's Jawaharlal Nehru (JLN) Stadium from September 27 to October 5, 2023 hosted over 1,000 athletes. This was the 12th edition and was the largest Para sport event ever held in India, and had 186 medal events (101 men's, 84 women's and one mixed), 15 more than at the previous edition held in Kobe, Japan.

Hosts India fielding 73 athletes (54 men and 19 women) finished the World Para Athletics Championships 2023 in 10th spot in the standings with 22

medals - six gold, nine silver and seven bronze, making it their best-ever performance in the championship's history setting many championships and Asian records; as compared to 17 medals - six gold, five silver and six bronze won at the previous edition in Kobe. This remarkable achievement by our physically challenged athletes may be seen in the backdrop of 2024 Paris Olympics Games when India only won 1 silver and 5 bronze medals?

This is an inspirational story about one among these remarkable athletes who did not let their physical challenges come in the way of their spirit and never say die attitude — sprinter Simran Sharma who won 100 m gold medal in New Delhi.

Born prematurely November 9, 1999 after only six-and-a-half months Simran spent the first six months of her life in an incubator and developed a visual impairment in childhood. For that she used to be teased and jostled by neighbourhood bullies in Ghaziabad. Her father, Manoj Sharma, was a strong supporter of her pursuit of sports, but the family faced financial hardship.



Visually impaired Simran sprinting with a guide.

She got married to an Indian Army soldier Naik Gajendra Singh in 2017 who, became her coach, her greatest source of strength and supported her career, transforming their partnership into a story of love, sacrifice, and perseverance. Gajendra in fact placed his entire salary to fulfill Simran's dream, even selling his own land to fund her career. Simran reached heights of glory running on the track with the help of a guide in record breaking finishes.

She took part in China Grand Prix and World Para Grand Prix at Dubai in 2021. She became the first Indian para athlete to qualify for the Tokyo Paralympics in 2021, but did not win a medal. She was selected to represent the Indian team at the 2022 Asian Para Games at Hangzhou, China where she won two silver medals in the 100m and 200m events. At the Asian Games, she clocked 12.68 seconds for 100m on October 24, 2023 and 26.12 seconds for 200m on October 26, 2023.

Last year May 2024 at Kobe Simran won 200 m gold and the same year she won the prestigious national sporting award the Arjuna Award.

Simran's is a story of true grit and determination in the face of extreme adversity, an inspiration to all. ●

Do Virtuous Deeds Day and Night

Shrii Prabhat Ranjan Sarkar

Pápa is of two types: páta and pratyaváya; piunya is also of two types: pratyakśa puñya and apratyakśa puñya – direct and indirect virtue.

Kuru puñyam ahorātram” – “Do virtuous deeds day and night.” People may wonder how it is possible to do that. It appears to be quite a difficult task. Kuru means “do” in the second person imperative mood. Do good deeds around the clock. I have already explained the meaning of ahorātram: the period from sunrise to sunrise.

The science of time measurement was first invented by the Dravidians and later developed by the Vedic Indians and the Arabians (not the present Arabians, but the Arabians who lived five to six thousand years ago). According to the Arab theory, the easiest way to measure time is to think of the Earth as being fixed. Of course, the Earth is not fixed, but for the convenience of recording time – which is a relative calculation – one may think of it as being so.

It will only be possible to measure time accurately if the Earth is accepted as being fixed. But in other countries in those days people believed that the Earth was in motion. They also knew that it is round. During the days of the Rk Veda, however, people's general knowledge was not very developed and on this particular point there was some difference of opinion.

According to some, the Earth was triangular; according to others, it was square, but from the

days of the Yajurveda it was known that the Earth is round.

“Kapittha phalavat vishvam daksínottayosamam.” In Samskrta, kapittha means “wood-apple”. It is also called “udvilva” or “uravilla”. The place which was previously known as Uravilla [in Gaya district of Bihar, India] is now known as Arwal. “Kapittha Phalavat”: the world is as round as a wood-apple. But its southern and northern poles are elliptical. So, the Earth is

partially and not fully elliptical. Indeed, not only the Earth, but all celestial bodies are neither fully round nor fully elliptical. Their shape may be termed “ethereal.”

According to the ancient Arab theory, it was assumed that the Earth is fixed and the sun is



Cave painting circa 40,000 BC at El Castillo, Puente Viesgo, Cantabria (Spain)

moving around the Earth. If time is calculated according to this supposition, it will be accurate. If on the other hand, it is accepted, that the Earth is rotating, it will be difficult to measure time as there will be no point to start the measurement from.

The people of those ancient days thought that if sunrise to sunrise (ahorātra) was a period of twenty-four hours that will make one full day and night. The period from sunrise to sunset was called “ahan”. This word “ahan” is found in the word “saptaha” [sapta means “seven”; ahan means “day”]. In Saṁskṛta, measuring is called “mapa” or “māna”. So the period from sunrise to sunset is called “dinamana” or “day-measurement” and the period from sunset to sunrise is called “ratrimana” or “nocturnal measurement”. The Latin adjective for night is “nocturnal”. In Vedic, “naktram” is the equivalent term for “night.” “Madhu naktamutaśaso”: “Let night and day be as sweet as honey”.

The Western countries learnt the science of time measurement much later. The Saṁskṛta word, “pāścātya” means “accidental”. What is pāścātya? If you look towards the morning sun, your face will be towards the east, and your back towards the west. There are three Saṁskṛta equivalents for the word “back”: “prsthā”, “Pashcim” and “pashcat”. From the word “prsthā” the Magahii and Bengali word “pith” has come. The word “pashcim” has quite a few meanings. One meaning is “back”, another is “west”. There is a particular āsana called “paschimottānāsana” during which the back will be lifted off the ground. Some people are under the impression that pashcim means “behind”, but they are wrong; it means “back”. The Saṁskṛta word “pāścātya” is derived from paschat + tyain. Pāścātya should be spelt with two “ta’s”.



According to western calculation, ahoratra is the twenty-four hour period from one midnight to another midnight. This has one big disadvantage: if there is a mechanical disorder in the watch, there will be a desynchronisation in the twenty-four hour span. But there is no chance of an irregularity with the sunrise. So, according to the Indian system, the day begins at sunrise and according to the Western system, it begins at midnight.

It has been said, “Do virtuous deeds day and night.” What is “punya”? Punya means that action which leads to one's physical, psychic and spiritual well-being. That action which leads to one's physical, psychic and spiritual degeneration is called “pāpa”. Punya and papa are both of two types.

The two types of pāpa are pātaka and pratyavāya. If one does something which should not be done, such as stealing, telling lies, etc, it is called “pātaka”. It is an action which harms others. If one fails to do that which should be done, such as not feeding the poor

or not serving the sick, it is called “pratyavāya”. According to the logicians, pratyavāya is more reprimandable than pātaka.

Pātaka is again subdivided into three categories. Suppose your action has harmed others: it is undoubtedly pātaka. However, if you do something to atone for the damage done, it ceases to be pātaka. Suppose you have stolen something. If you return it to its owner along with a little interest – it is no longer called pātaka as you have paid due compensation.

There are some types of damage, however, which can never be compensated for. Suppose you cut off someone's fingers: they can never be replaced. Such an action is called “atipātaka”. And when you cause heavy damage which can never be compensated for and which has a recurring bad influence on others, it is called “mahapātaka”. Suppose an unscrupulous businessman adulterates black pepper with papaya seeds. Nobody will be able to tell the difference as both seeds look alike. Other businessmen may be tempted to follow his

example and thus a vicious cycle of adulteration will be set in motion. This is mahapátaka. By dedicating oneself to doing virtuous deeds one may atone for atipátaka; by offering compensation, one may atone for pátaka; but one can never atone for mahapátaka. It is the worst type of pátaka. For that one will have to dedicate one's life to a noble cause and refrain from any type of pleasure-seeking.

You all know the story of the Rámayana. When Ravana was about to be defeated in the war with Rama, he prayed to Shiva, his Lord and the source of his might, to save his life. But as he had abducted another man's wife, Shiva was immensely displeased and unwilling to help. There was no other person to save Ravana. Had Ravana been the disciple of any other guru, his life might have been saved, but as Shiva was his guru, there was none to save his life. In the scriptures it is said, "Shive ruṣṭe gurustratá guraoruṣṭe náakashcana." If Shiva is angry with a person, his guru can save him but if Shiva is also the guru, none can save him. Thus, as Shiva was Ravana's guru, there was none to save Ravana when Shiva was angry with him.

Parvati requested her husband, "Shiva, Ravana is your devotee so please save him." But how could Shiva save him? Ravana was a mahapátaki. Parvati suggested that Ravana was only an atipataki. "No," said Shiva, "If Ravana had abducted Sita as a thief, he could be called an atipataki, but he abducted her in the guise of a sadhu. This will have a recurring effect as in the future no married woman will ever trust a sadhu again. They will think that a sadhu may be another Ravana in disguise. Even scoundrels may commit crimes dressed as sadhus." As in fact they actually do today. "Such a crime as this which has a recurring bad effect is undoubtedly

mahapátaka." So Shiva refused to save Ravana's life. Parvati said, "Then I will save his life." "You may try," said Shiva, "but you won't succeed." Parvati did try to save Ravana but she ultimately failed.

We have seen that pápa is of two types: pátaka and pratyaváya. There are also two types of punya: pratyakṣa punya and apratyakṣa punya – direct and indirect virtue. Pratyakṣa punya, or direct virtue, is acquired when one performs an action such as feeding the hungry or serving the infirm. Indirect virtue is acquired when one's service has a recurring effect, such as service to the society, planting trees, etc. If banyan trees are planted beside a hot and dusty road they will continue to give shelter to weary travellers for one thousand to two thousand years. Virtue acquired in this way is indirect

virtue. The financially poor and the physically weak have trouble acquiring direct virtue due to their unfavourable social circumstances. It is a fact that comparatively few people actually acquire direct virtue. But everyone can attain indirect virtue. Of course, people can also attain direct virtue if they make the effort. The financially handicapped can render physical service; the physically handi-capped can render intellectual service. Everyone can render service in some way or other. This explains punya or virtue.

"Kuru punyaṃ ahorátram". So far we have discussed ahorátra and punya. Regarding pápa and punya, Vyasadeva said (Vyasa is not a first name, but a surname like Bannerjee or Tiwari. His first name was Kṛṣṇa Dvaipayana. He was born into a fisherman's family



Ravana praying to Lord Shiva painting courtesy Malini Ashok



on a small island situated at the confluence of the Ganga and Jamuna rivers whose soil is the colour of black cotton. As he was born on an island with black coloured soil, he was named Kṛṣṇa Dvaepāyana. He was the author of the eighteen Purāṇas:

Aśīdashapurāṇeśu Vyāsasya vacanadvayam

Paropakārah puṇyāya pāpāya parapiirāṇam

[The two most important words in all of Vyāsa's eighteen Purāṇas are paropakārah – doing good is virtue – and parapiirāṇam – doing bad is vice.]

Why did he write these eighteen Purāṇas? He wanted to demonstrate through stories that virtuous deeds lead to the acquisition of virtue. That is, one acquires virtue by doing good to others. Conversely, one accumulates sin by doing harm to others. He wrote these Purāṇas as a

medium of mass education. This is what prompted him to write these Purāṇas.

“Kuru puṇyam ahorātram”. Śhaṅkarācārya advises people to acquire virtue night and day. But how can people acquire virtue at night? What do people do twenty-four hours a day? They breathe. If you can attune the act of doing virtuous deeds to your inhalation and exhalation, then even during sleep your virtuous deeds will continue. Your respiration continues in both the wakeful state and the sleeping state. So when you attune any subtle activity to your respiration, it will continue twenty-four hours a day. Thus, during meditation, the process of incantation is attuned to the respiratory system. Once you have mastered this practice, your incantation will continue automatically while you sleep. You may ask whether the process of

incantation leads to the acquirement of virtue or not. It elevates your mind and equips you with more power to acquire more virtue. Being the subtlest of all acts, it is certainly a virtuous deed. When the process of incantation is perfectly attuned to the respiration, it will continue effortlessly in a wakeful, dream or sleep stage. A person in that situation is said to have attained “ajapā siddhi”.

The spontaneous repetition of one's ista mantra is called “ajapā gayātrii” or “ajapā japa.” This is said to be the final stage in the process of incantation. It can be continued even during sleep and thus Śhaṅkarācārya said, “Kuru puṇyam ahorātram.” Through this practice human beings will become elevated mentally and spiritually and will consequently be able to render greater service to their own community and to the society at large. Everyone should try to attain this stage. ●

Laugh and Laugh More and More

Norman Cousins became seriously ill with a collagen disease, a type of autoimmune disorder, in 1964 after returning from a trip to the Soviet Union. He first noticed stiffness in his limbs and nodules on his neck. This disease attacks the body's own connective tissue. His condition deteriorated rapidly: he could barely move, turn his head, or even open his jaw to eat. When Norman asked about his chances of recovery, the doctor told him something chilling: “Only one in five hundred patients survives this”.

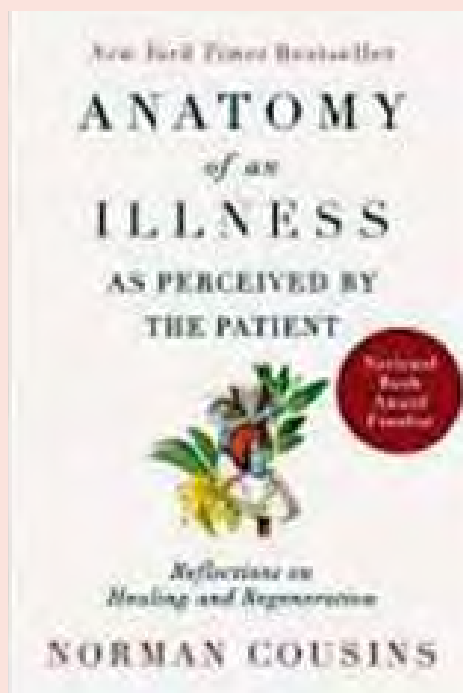
That night, Norman made a life-changing decision. If traditional medicine couldn't save him, he would fight for his life himself. He remembered reading that negative emotions like fear and despair weaken the endocrine system, while positive emotions can activate the body's healing mechanisms. And then it struck him: If negative emotions can make us sick, maybe positive emotions — especially laughter — can help us heal.

Norman moved out of the hospital into a hotel room. With the support of his doctor, he filled the room with a projector, comedy films, and humorous books. And then the experiment began. The first time he forced himself to laugh for ten minutes, something incredible happened — the pain vanished long enough for him to sleep peacefully for two hours without medication.

For the next days, weeks, and months, laughter became his daily therapy. He watched funny movies, listened to jokes, read comedies, and laughed for hours every day. Doctors monitored his blood before and after these “laughter sessions” — and the results were clear: inflammation levels dropped after every session. Gradually, Norman began to move his fingers again. Then his arms. Then he could sit up.

Step by step, he regained mobility and strength. Eventually, he returned to work — something the doctors thought would be impossible. Years later, Norman met one of the doctors who had told him he wouldn't survive. The doctor was stunned. Norman shook his hand with such strength that the man winced. That handshake said more than words ever could.

In 1976, he published *Anatomy of an Illness* — a groundbreaking book where he shared his journey and argued that positive emotions can be a powerful force in healing. He later became a lecturer at UCLA Medical School, inspiring future doctors to awaken the healing spirit inside every patient. His story reminds us: Laughter isn't just good for the soul — it can be good medicine, too. ●



Norman Cousins June 24, 1915 – November 30, 1990

INDIA'S INVISIBLE INDISPENSABLE WASTE PICKERS

India generates at least 62 million tons of waste annually as per central government records and some of its landfills are literal mountains of garbage, like the Ghaziabad landfill outside New Delhi. In the country people who make their living by recycling waste are known as rag pickers. In New Delhi alone, there are 300,000 rag pickers, with another 300,000 in Mumbai, of whom, controversially, 120,000 are under the age of 14. Waste picking is commonly viewed as the lowest in the hierarchy of informal jobs in urban areas, and a significant

Waste collectors sadly are an integral part of India's culture but remain invisible and marginalised

 Arun Prakash

proportion of the workforce are women and children. A high percentage of the waste pickers are also drawn from marginalised and minority communities.

The International Labour Organization (ILO) defines the informal waste management sector as “individuals or small and micro-enterprises that intervene in waste management without being registered and without being formally charged with providing waste management services”.

These rag pickers are informal waste collectors critical to the country's waste management, sorting and selling recyclable materials from landfills and bins. Despite handling 70-80% of recyclable waste, they face hazardous conditions, severe social exclusion, low incomes, and lack of formal recognition or health benefits. This vital but often invisible workforce, including many children, operates in unsanitary environments and



MICAH ALBERT



The Ghazipur landfill site in New Delhi, where a mountain of rubbish towers 65 metres high and temperatures inside the dump reach 70 degrees Celsius (158F) in summer

without adequate safety gear, facing health risks like infections and injuries.

The Solid Waste Management Rules, 2016, which superseded the Municipal Solid Wastes (Management and Handling) Rules, 2000, incorporated a number of measures aimed at integrating and formally organising the informal waste picking community (comprising rag pickers and 'kabadiwallahs', the latter of which collect recyclable solid waste from households, calling door-to-door), into India's wider waste collection system.

The waste collectors have become an integral and indispensable part of India's culture however; they remain invisible and are marginalised. They exist in India and cannot be wished away. The situation is similar to the rag and bone men of the United Kingdom until the latter half of the 20th Century. Rag and bone men also played an important role in recycling in the west - a microcosm of proto-circular economies.

A 2016 law made it mandatory to segregate waste so that

hazardous material doesn't make its way to landfills; the law has been poorly enforced, adding to the risk of waste pickers. Take for instance the landfill on the outskirts of Jammu; burning it creates a potentially toxic cloud fed by the plastics, industrial, medical and other waste generated in the northern Indian city in the Himalayan foothills of around 740,000 people. Yet a handful of waste pickers ignore both the fumes and suffocating heat to sort through the rubbish, seeking anything they can sell to earn at best the equivalent of Rs 300 - Rs 400 a day.

They are among an estimated 1.5 to 4 million people who eke out a living searching through India's waste and are the huge army of informal waste collectors who play a vital role in reducing the environmental impact of the country's vast waste mountain, but fears are growing that the expanding involvement of private firms in waste management threatens both the waste pickers' livelihoods and wider efforts to improve their working and living conditions.

To make matters worse

climate change and exceptionally hot summers with temperatures crossing 45° Celsius are making such hazardous jobs even more dangerous. In New Delhi, some people who work the capital city's estimated 4.2 million annual tons of garbage have cut back from two meals a day to just one, said Ruksana Begum, a 41-year-old waste picker at the Bhalswa landfill in the city. 55-year-old garbage picker Geeta Devi, also at the Bhalswa landfill in New Delhi, says when she feels dizzy in the heat she takes shelter and sometimes someone gives her water or food. But she has to work to earn the Rs 150- Rs 200 per day that puts food on the table for her children. "It is difficult to do my job because of the heat. But I have no other job," she said.

The landfills themselves seethe internally as garbage decomposes, and the rising heat of summer speeds and intensifies the process. That increases emissions of gases such as methane and carbon dioxide that are dangerous to breathe. And almost all landfill fires come in summer, experts say, and can burn for days.

"Since they mostly just use

their hands, they are already contaminated by touching everything from diapers to diabetes syringes,” said Bharati Chaturvedi, founder of the New Delhi-based Chintan Environmental Research and Action Group.

A fundamental aspect of effective management of solid waste is the segregation of waste at its source, which involves separating valuable recyclable materials from general refuse that has no potential for cost-effective recovery or re-use. Waste pickers are essential to this process, diligently searching through discarded materials to recover valuable items such as plastics, paper and metals for re-use, recycling and recovery of value through other means, such as electricity generation from waste. Many of these waste pickers have

developed the local intelligence and expertise essential for supporting a 'zero-waste cycle' – meaning they can identify valuable materials for collection and have developed relationships with scrap merchants who can ensure value is recovered from the collected waste.

The management of solid waste, generated from residential, industrial and commercial activities, involves a large number of stakeholders, including waste generators, municipal bodies (local authorities) that collect a proportion of the waste generated by businesses and households, and informal waste pickers. As a result, the SWM 2016 rules were intended to make solid waste management more inclusive, participatory and decentralised, and granted legal recognition to

informal waste pickers, to help prevent them being subject to harassment and marginalisation.

In Delhi, reports suggest that these individuals – who almost exclusively work in the informal sector – manage to recycle around 20–25 per cent of the 10,000 metric tonnes of waste produced each day. Their careful work not only reduces the amount of waste that ends up in landfill – with its resulting negative environmental impacts, such as contributing to climate change through methane emissions – but also contributes to resource conservation and energy and cost savings.

India's waste management sector is projected to reach around \$14 billion by this year, with an expected annual growth rate of seven per cent. However, as waste increasingly becomes a valuable resource within a growing commercial waste management market, traditional waste pickers – who pick and sell on recyclable materials from streets, bins and landfill sites – are being marginalised from this important work they have been quietly doing for many years.

In 2020, the Vidhi Centre for Legal Policy (Vidhi) an independent think-tank which conducts research into ways of improving legislation and governance for the public good – undertook a study to assess the extent of implementation of the SWM Rules 2016 in Delhi-NCT, India's capital city. The researchers found that the state government of Delhi-NCR has instead “prioritised the privatisation of the waste management process over the integration of the informal sector” into the overall waste management system. In short, instead of empowering informal workers to manage waste better, Delhi-NCR's municipalities have “given the task to private waste collection concessionaires”,



A female waste picker at home



'The garbage grows, and we keep working.' Shah Alam, a Delhi waste picker who also drives an electric rickshaw

pushing the informal rag pickers and kabadiwallahs further into the margins.

Experts say that although the 2016 SWM Rules seek to enhance the inclusivity, participation and decentralisation of solid waste management practices, they also allow the use of technologies such as incinerators, which compete with waste workers. This has displaced many of the waste workers. Also, the privatised door-to-door collection of household garbage has been outsourced to larger, more formal players. In Delhi, the waste-value chain consists of two parallel collection and management streams – the formal chain involving private concessionaires (private waste collection and management firms) and municipal bodies; and the informal chain involving the unorganised sector. As a result, the informal sector has been denied access to those areas. Many waste pickers said they are left to pick up waste on main roads, and don't enter most neighbourhoods due to fear of being thought of as thieves and harassed. This has largely affected the livelihood of this unorganised sector.

However, organisations that collaborate with and support the waste picking community report that a significant number of the workers are being displaced and marginalised as waste management systems become more formalised. These workers play a critical role in supporting overall waste management and resource

efficiency in India and other countries by collecting, sorting, trading and sometimes even reinserting discarded recyclable waste back into the economy.

Although these workers play a crucial role in environmental sustainability by acting as the main collectors of recyclable waste in India, they face systemic marginalisation due a lack of recognition, representation and exclusion from social security and legal protection systems. As a society, we have a responsibility to protect the waste pickers", says Abhiyant Tiwari, who leads the climate resilience team at the Natural Resources Defense Council's India program. Simple steps can help, such as offering them water if they're standing outside people's homes, rather than asking them to leave, he adds.

This poem written over 20 years ago just about sums up the plight of these hard working men women and children eking out a living being mercilessly exploited by these so called 'concessionaires' who actually are private crony capitalists. ●

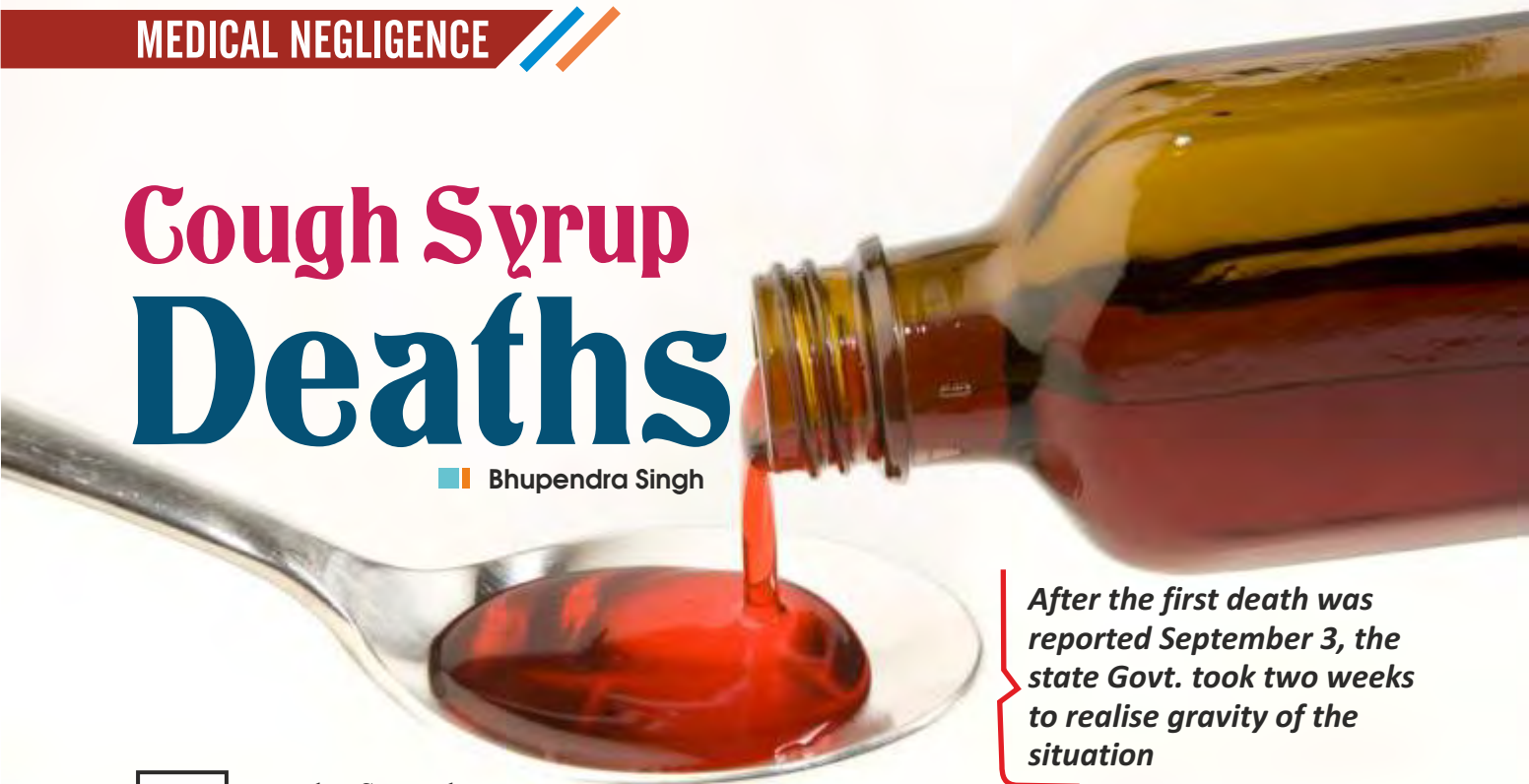


Oh how full of sorrow is this life
Yet smile on lips beneath the sky
Immersed in a sea of cast off pride
Back to the world and passers by.

Yet the dawn in air is same for You
While darkness bestirs the stars awake
The sun too sets as we all must do
Over a world of memories somewhat fake.

Cough Syrup Deaths

■ Bhupendra Singh



After the first death was reported September 3, the state Govt. took two weeks to realise gravity of the situation

In early September, a cluster of unexplained child deaths in Chhindwara a small town in Madhya Pradesh sent local health workers scrambling. Initially at least 11 victims - aged one to six - had died within days of taking a common cough syrup. Officials tested everything from drinking water to mosquitoes before the truth emerged: their kidneys had failed. At the time of writing this piece as per news reports cough syrup deaths went up to 23. Police arrested the owner of Tamil Nadu based Sresan Pharmaceuticals which manufactures Coldrif medicine that caused the deaths. In fact Tamil Nadu govt. has since closed down the unit making cough syrup.

After the first death was reported on September 3, the MP Govt. took two weeks to realise the gravity of the situation and begin a survey of the children most of whom died of kidney failure and act on the cough syrup fatalities. Syrup samples were collected only after the 26th when a biopsy report of a child who had died in a Nagpur hospital revealed acute tubular

injury. A state laboratory in Chennai, Tamil Nadu confirmed the worst. The syrup in question contained 48.6% diethylene glycol, a toxic industrial solvent that should never be found in medicine. Kidney failure is common after consuming this poisonous alcohol.

The Chief Minister admitted to lapses and later banned sale of the syrup throughout the state. The horror wasn't confined to Madhya Pradesh. In neighbouring Rajasthan state, the deaths of two young children, allegedly after consuming locally-made Dextromethorphan syrup - a cough suppressant unsafe for very young children - sparked outrage and a government investigation. For India, this brought a grim sense of déjà vu. Over the years, diethylene glycol in Indian-made cough syrups has claimed dozens of young lives. In 2023, Indian syrups tainted with diethylene glycol were linked to the deaths of 70 children in Gambia and 18 in Uzbekistan.

Between December 2019 and January 2020, at least 12 children

under five died in Jammu allegedly from cough syrup, with activists suggesting the number of casualties might have been higher. In the past, there's also been misuse of cough syrups containing codeine, a mild opioid that can produce euphoria in high doses and lead to dependence, and is not advised for young children.

Each time regulators promise reform, contaminated syrups reappear - reflecting a fragmented drug market and critics allege, a weak regulatory system struggling to oversee hundreds of low-cost, often unapproved syrups produced by smaller manufacturers and sold over the counter.

Days after the latest child deaths, India's health ministry urged rational use of such medicines - effectively warning doctors to exercise more caution when prescribing them to young children - seized samples of the syrup, suspended and banned sales, and ordered an investigation.

But the problem, critics say, runs deeper than over-prescription. Each new tragedy

exposes the rot in India's drug oversight system - a maze of weak enforcement and regulation. The Indian cough syrup market is set to soar from \$262.5m in 2024 to \$743m by 2035, growing at a compound annual rate of 9.9%, according to Market Research Future.

But none of this would happen if India, and Indians, could wean themselves off their obsession with cough syrups. For decades, doctors have prescribed them, and patients have taken them, even though most do little good and can potentially do serious harm.

Marketed as quick relief for sore throats and stubborn coughs, these sweet syrups mix sugar, colour and flavouring with a cocktail of antihistamines, decongestants, expectorants. In theory, each ingredient plays a role: one dries secretions, another loosens phlegm, third dulls the cough reflex. In practice, evidence of them doing much good is small - most coughs get better on their own in a few days. Regarding cough syrup deaths drugs made in

India are sparking safety concerns, but why?

A cough can result from either infection or an allergic reaction. Cough syrups broadly fall into two types - sedatives that help the child rest and bronchodilators that ease breathing - and doctors usually prescribe one or the other, not a mix. Most persistent coughs in children in increasingly polluted Indian cities are not caused by infection but by allergies and irritation of the lower airways, according to Dr Rajaram D Khare, a Mumbai-based pediatrician. Allergies occur when the immune system overreacts to triggers such as dust and pollution. These children often have a cold or runny nose and a cough that worsens at night or early morning, recurring every few weeks. In big cities, he says, such recurrent, wet coughs are commonly triggered by dust and smog, sometimes accompanied by mild bronchospasm.

Dr Khare said such coughs respond best to bronchodilators - medicines that open up the airways - preferably through inhalers or nebulisers, though many doctors

still rely on syrups that offer only limited relief.

Most childhood coughs are viral, self-limiting, and resolve on their own within a week. Physicians say no syrup shortens their course; at best, they offer fleeting comfort. At worst, they carry risks of addiction, toxicity and overdose. "I don't usually prescribe cough syrups for ordinary coughs and colds - except occasionally for comfort. If a child is coughing badly and can't sleep, I may give a dose of mild syrup just to ease the discomfort. The main goal is relief, not treatment, especially when the cough is dry and part of a viral infection," says Dr Khare.

The ministry said samples of Coldrif cough syrup, manufactured by Sresan Pharma in Tamil Nadu, were tested by state authorities and found to contain diethylene glycol (DEG) exceeding permissible limits. DEG is a toxic substance used in industrial solvents that can be fatal if ingested even in small amounts.

Mohan Yadav, chief minister of Madhya Pradesh, where most of



Cough syrups manufactured in India have come under global scrutiny in recent years

the deaths have been reported, said the sale of the syrup has been banned throughout the state. "The sale of other products from the company that manufactures the syrup is also being banned," he said.

Authorities in the states of Tamil Nadu and Kerala also banned the product, local media reports said, after Tamil Nadu's drug regulator confirmed DEG contamination in samples taken directly from Sresan Pharma's manufacturing site in Kanchipuram.

However, the Madhya Pradesh Food and Drug Administration (MPFDA) said three of the 13 samples it analysed were found free of contamination, according to the Health Ministry statement. Authorities have launched inspections of 19 drug manufacturers across six states to identify quality control lapses and recommend improvements to prevent future incidents, the ministry said.

So why are cough syrups so widely prescribed in India? One reason is the weakness of India's primary healthcare system, particularly in smaller towns and rural areas. As rising air pollution fuels persistent coughs, they are

increasingly misused for routine respiratory infections.

The problem runs deeper in the countryside. In rural India, up to 75% of primary care visits are handled by informal providers - often self-taught "RMPs" or rural medical practitioners without formal medical training.

In places where the local public health clinic is far away, under-staffed, or shut, they are the de facto doctors - and syrups are their most trusted tools. When posted in Gorakhpur, a town in Uttar Pradesh, Dr Kafeel Khan, a pediatrician, remembers "syrups being handed out everywhere - even by those with no degree". In many of these towns, patients rely on anyone who seems medically knowledgeable - from informal practitioners to shopkeepers - to manage even routine coughs.

"Many poor patients turn to local chemists for advice, assuming the person behind the counter is a pharmacist; in 10 out of 10 times in rural India, that is a wrong assumption," says Dinesh Thakur, a former Indian drug executive-turned-public health expert. "While anecdotally, it appears that this problem is largely confined to small towns and rural India, there is some data that it is

not. We see similar behaviour among people in big cities too. The only difference is the quality of drug supply in small towns and rural India is an order of magnitude worse compared to larger cities."

Another factor driving the trend is the combined pressure from anxious parents and gaps in medical knowledge. "Parents aren't always well-informed, and they can become impatient. If a child's cough or cold doesn't improve in a couple of days, they often consult another doctor who will give a cough syrup," says Dr Khan. Low knowledge among doctors adds to the problem. Dr Khan says he has "seen even MD pediatricians prescribe ambroxol cough syrup for children". "It's meant to break up sputum, but kids under two can't spit it out, so the mucus can be aspirated into the lungs, causing pneumonia - yet it is still prescribed."

India needs a clear policy on cough syrups and nationwide awareness among doctors and parents to curb reckless use. The stakes are real: the Madhya Pradesh doctor who prescribed the syrup linked to recent child deaths defended his practice saying, "I've been prescribing this cough syrup for 15 years." ●



Two bottles of Coldrif, linked to the deaths of several children and a Relife cough syrup, which is not linked to any deaths, but authorities have advised people to avoid it.

SYSTEM'S CHANGE IS Serious Business

 Ronald Logan

The word “polycrisis” is defined as a time of great suffering caused by many different problems happening at the same time so that they together have a very big effect. We are in a time of polycrisis, and the problems humanity is experiencing are taking place in economic, social, environmental, political, and mental realms. Here are a few facts that illustrate the main facets of the polycrisis.

Climate Change

The concentration of atmospheric carbon dioxide has reached 430 ppm and continues to soar. The 2024 average global temperature was 1.55 degrees above the 1850-1900 pre-industrial average, already exceeding the Paris Agreement goal of limiting temperature rise to 1.5 degrees.

Unsustainable Resource Use

Humanity is using the Earth's natural capital 75 percent faster than the Earth can renew it, which means we require 1.75 Earths to sustain its current rate of resource use. The rate of overuse of planetary resources is increasing without let up.

Ecological Deterioration

As a result of human activity six of the nine “planetary boundaries have now been transgressed — up from three crossed in 2009 — with a seventh (ocean acidification) now close to being breached. Staying with these boundaries is



Water colour on paper by Paroma Sarkar (class 9 student)

critical for maintaining the stability and resilience of planetary life.

Wealth Concentration

\$79 trillion — trillion — has flowed from the bottom 90 percent of Americans by income to the top 1 percent that would have remained with the bottom 90 percent if the income distribution among the American workers of 1975 had remained the same. With the One Big Beautiful Bill, the rate of concentration will accelerate.

Existing Political Ideologies Are the Cause

None of the above trends are reversing. They are all growing in magnitude, leading humanity

toward ruin. The major political ideologies — communism, fundamentalism, and capitalism — are the underlying source of this polycrisis. They are the root cause from which the various symptomatic crises arise.

So, the solution to the polycrisis is to adopt a new socioeconomic theory to guide the human society.

Humanity is limping along under worn out socioeconomic systems that generate crisis after crisis. Their flawed nature is apparent to those who would look. Yet, it will require humanity to make a great adjustment to abandon the present systems — defective as they are — and to



adopt a new system based on a new social theory.

In general, people adjust to what they know; they are resistant to change—at least at the scale of a change of political ideology. And for good reason. Revolutionary change is very disruptive. A lot can go wrong. The past 300 years of human history is littered with failed revolutions.

A revolutionary transition to a new society may be fraught with disruptions and risks. But the consequences of maintaining the current ideologies is a far worse choice as the underlying cause of the polycrisis lies in these ideologies themselves — especially capitalism.

Transition to a new society is our only hope. But for people to take up a change of social system, they will need firm faith that a new social theory can create a better society than can existing theories.

Reasons Social Theories Fail

Therefore, we must consider the reasons why social theories fail so as to avoid failure. Shrii Prabhat Ranjan Sarkar, in his social philosophy PROUT, identifies four reasons why theories fail.

1—Hypocrite's Psychology

First, theories fail which are based on *hypocrite's psychology*. These theories are not propounded with sincere intent but are concocted to help secure the interests of privileged groups. They do so by

contriving myths that prevent common people from gaining a clear view on social realities.

Consider racist ideologies. The belief in the West that one so-called race is superior, and others are inferior, did not exist prior to the rise of the slave trade. Racist ideology was manufactured to justify slavery.

Or consider the “trickle down” economic theory, prevalent in America, which claims that generous tax cuts for the wealthy and corporations stimulate economic growth by encouraging investment, which then benefits all income levels. For decades now, economic data has refuted the validity of trickle-down theory. Yet it lives on, leading economist Paul Krugman to call it a “zombie” doctrine — a dead doctrine that won't die.

And it doesn't die because tricklism was never meant to be valid. It is a self-serving doctrine created by hypocrite's psychology. The payoff of the trickle-down zombie doctrine has been enormous. Beyond enormous. As I report above, in America in the past 50 years, \$79 trillion has flowed from the bottom 90 percent of Americans by income to the top 1 percent that would have remained with the bottom 90 percent if the income distribution remained the same.

2—Theoretician's Psychology

A second category of failed theories are those created out of *theoretician's psychology*. These theories are not propounded out of reference to the real world. They are fabricated in the abstract, without attention to the way things actually work.

The social thinking in Medieval European society was abstractly derived from Biblical scripture, rather than a pragmatic study of human nature. This is the main reason Medieval Europe remained so stagnant.

In Indian society, Shankaracharya's Vedantic teaching that all existence is an illusion and unreal became an even more powerful cause of stagnancy.

Theoretician's psychology continues to be found in religious realms. Jihadist ideology, for example, is an Islamic movement that arose from the theoretician's psychology of Sunni Salafist mullahs.

3 — Impractical Application of Theory

A third source of failure comes when there is *inefficiency or impracticality in the application of theory*. A social theory may be sincerely motivated, and it may be derived through close observation of the world, yet there is a failure of materialization because its process of implementation is ineffective.

In the late 1950s Mao Zedong

launched the Great Leap Forward to bring prosperity to rural areas through village industrialization and collectivizing farm production. This was a laudable social goal, and decentralized development is an important objective. But this was attempted through forced collectivization, taking people from their family land and suddenly settling them on massive collective farms in which there were few incentives and little efficiency of production. Mao's massive social experiment was the most disastrous social experiment in human history, resulting in an estimated 15 to 55 million deaths in the 1959-1961 Chinese famine.

4—Environmental Limitations

A fourth reason a theory may fail is if it suffers from *environmental limitations*. Some theories may be effective for a particular time and place, but lose their efficacy when conditions change or when applied in a different setting. They fail because the scope of the observation or practice that gave rise to their formulation is too limited for them to be universally useful.

For example, the *satyagraha*, or nonviolent, method of social change developed by Mahatma Gandhi, had some limited success in India's independence movement. But when it was implemented by the anti-apartheid movement in South Africa, it had to be abandoned as it left the black liberation movement too vulnerable to brutal repression.

Or take democracy. It can be an effective form of government where there is a prevalence of economic security and equity. But under contemporary American capitalism, where greed runs rampant, democracy has become dysfunctional and is rapidly capitulating to oligarchy.

Avoiding Reasons for Failure

How would a PROUT social vision avoid the above four causes of theory failure? It is not sufficient for the PROUT social vision to be admired for its high ideals and deep insights. It must establish its place in the hard ground of reality. Let us consider one by one the four causes for failure, seeing what must be present for failure to be avoided.

First, there is the problem of hypocrite's psychology. To avoid hypocrite's psychology a social theory must be motivated by a sincere desire for the welfare for all. It must be firmly rooted in neohumanist values — as is the case with PROUT.

Second, what about failure due to theoretician's psychology? To avoid this difficulty, there must be a clear focus on the all-round development of human beings and meeting the basic needs of all people. People need holistic development and expression in the physical, mental and spiritual realms, and this expression needs to occur in a balanced way in both individual and collective expressions of life — as is the purpose of PROUT.

Third, there are the failures of social theories that arise from environmental limitations. To avoid such failures, the society must maintain dynamic balance in all spheres of life. For this, policies must be adjusted according to time, place and conditions. Also, importance should be given to nurturing the sentiment of universalism, so that the society knows to design its social policies and programs to equitably benefit all people. These, also, are characteristic features of PROUT.

Finally, there is the problem of failure of implementation. Two things will be especially helpful to avoid failure of implementation. First, every effort must be made to base a social theory in a clear analysis of social dynamics. Second, approaches and policies should be continuously evaluated and adjusted as the new social theory is brought into practice.

One other factor is crucial for proper implementation: the committed involvement of capable, loving human beings. Where love is the main motive, people will give their best to meet the needs of their fellow humans. ●



Humanity's origin, humanity's starting-point, is in Divine love and its culminating point...lies in Divine existence. It is the Supreme truth of this universe.

Shrii Prabhat Ranjan Sarkar's saying



This is our concluding article in a series of seven. We have questioned several representations within standard economic theory and concluded they contribute to masking the fact that our planet is both a closed biological and accounting system. We find those representations challenged and exposed by Shrii Sarkar's Progressive Utilization Theory and Neohumanism.

Last month we asked the reader to consider what has never happened in the economic history of the modern age. Everyone, everywhere, all at once attempts to spend a significant portion of their monetary holdings into the economy. It's almost unfathomable to consider. The second question to consider is, what would initiate such an event that comports with Shrii Sarkar's assertion that "... in the previous one [i.e. depression] there was little inflation, but the future depression will be associated with inflation" (Sarkar, 13 September 1987).

First, a brief digression on

THE CHOICES We Make

Michael Zimmerman

It is a warning to make better choices it could only be accomplished by a Proutistic government.

inflation. There are approximately six different types of inflation. Let us limit our discussion to the two most commonly discussed: cost-push and demand-pull inflation. At times they are difficult to distinguish from each other. Most normal inflationary periods are of the cost-push variety: an increase in labor or supply cost. However, pure demand-pull inflations can be uncommon, even exceptional hyper-inflations. They are supply shocks of the Weimar Republic and Zimbabwe variety.

In addition to Baran's (1957) "war and its associated scarcities"

addressed last month, what else could cause a global demand-pull inflation, a supply shock? What else could initiate the release, the spending, of the global monetary loading beyond the global economy's ability to supply goods and services to meet demand? As we have said earlier in this series of articles and our 2023 four-part series, a combination of the nine environmental planetary boundaries addressed by the Potsdam Institute for Climate Impact Research – seven of those nine have been breached. What else? A novel viral pandemic, a

coronal mass ejection, an atmospheric nuclear electromagnetic pulse, a pole shift (Sarkar, 1986)? There is an additional possibility: today, two-thirds of people live in a country with birth rates too low to sustain their populations. If current non-replacement birth-rates are sustained, in 300 years the global population could be less than 2 billion (Spears & Geruso, 2025). Any of these events would erode critical infrastructure, reduce the population, thereby eliminating or significantly reducing global monetary authorities ability to dampen the resultant inflation as their normal tools are no longer effective.

The possibilities in this thread of theorizing are almost endless. The consequences almost too formidable to consider. Survival would be paramount. The value of our money “things” rapidly diminish: inflation would be experienced broadly in the economy. Secondly, depending on the number of survivors, deflation would be experienced in certain

sectors of the economy as demand collapses. Think of the housing sector.

Money is not a real resource. Money is simply a mediating tool for marshalling and organizing resources. Money “things” are just the way economic score is kept. The ownership of the earth's resources belong to all – the belief in the commons. Today they belong to the nation with the strongest currency. Or the strongest military. In this modern era, they are the same. In today's world this drives regional and global conflicts as nations operate in a world defined, in large part, by currency relations.

The world appears to be an open system due to the confluence of certain normalized thoughts. The myth of how financial assets function in the modern era reinforced by imaginary lines on a map defining political units, the deeply embedded idea of equilibrium and the balance of nature. These ideas, amplified in the industrial age, were reinforce

by utility theory's maximization of self-interest. Shrii Sarkar asserts an ethics based on spirituality, neohumanism, Yama and Niyama, on sufficiency, as being superior to utilitarian ethics and utility theory based on maximization of consumption.

Shrii Sarkar in the discourse *Social Psychology* (1957) said:

Lack of unity among the members of society, because of too much self-interest in the individual members, formation of sects for economic or social advantages, lack of understanding of others, not only brings the downfall of society, but also will wipe it completely from the face of the earth. Instances of so many sects and empires disappearing altogether are not rare in the history of this world.

To achieve the state of equipoise suggested in this statement of Shrii Sarkar we must have a clear understanding that contemporary economics is not a reasonable representation of how the domestic or global economy functions. Over the past seven months we have discussed aspects of orthodox economics that help us understand why the global economy has not burst. There has not been a global depression since 1929. Why? As with the Simon–Ehrlich bet addressed in our August article, perhaps the time frame is just a bit longer. It has been reported (Ac. Shamitananda Avt., 2023, Story #8) that Shrii Sarkar said economic depression will not occur as soon as we thought. What economic mechanics would account for this?

The answers are found in how money actually works, not in the representations of orthodox economics. Why has the loading or intensification of negative dynamicity— suppression, repression and oppression – not burst? The mechanism was identified in last month's article: Shrii Sarkar asserted the attribute



of money we call the “store of value” as being problematic. Sovereign credit does not function as asserted in the IS/LM model – greater levels of government debt do not always cause immediate depression. Sometimes they can. But not always.

Last month, and in our 2023 series, we noted there are actually two distinct and separate transactions that occur when a nation creates money. First, money is spent into existence by a nation. Secondly there is a transaction to align sovereign money with the central bank's interest rate target. The uninformed see only spending, which leads them to declare the government is printing money. The second transaction is simply a monetary operation to align market interest rates with the central bank's target interest rate. The central bank only indirectly effects the money supply. Yet, this alignment can, paradoxically, also lead to the loading of greater volumes of synthetic claims on real assets when carried out on a global scale by practically all countries.

Why does monetary policy of most nations function as described

above? The Milton Friedman lead monetarist experiment of the 1970s failed. The central bank did not and does not directly control the money supply: it could, but our economy would look quite different. Commercial and investment banks and the shadow banking system generally control the money supply. Central banks are left with indirectly influencing the money supply by managing interest rates. These arrangements have had profound far reaching consequences. In this system everything is for sale. Everything must be for sale to absorb available global credit: including non-renewable climate changing carbon based fossil fuels. We must make better *choices*.

When Shrii Sarkar advocated for a traditionally understood bullion monetary system in his 13 September 1987 discourse, perhaps he was not speaking metaphorically as asserted by some. If we look closely to samaja shastra in the spirit of Mantra Múlam Guru Vákyam, it is not necessary to use such metaphorical devices to understand his original text. Perhaps he meant exactly what he said. In the May edition of

The Prout Journal, we suggest Shrii Sarkar's advocacy of traditional bullion makes sense within a specific set of circumstances: the collapse of our global civilization. It is a warning to make better *choices*. Indeed, he also said it could only be accomplished by a Proutistic government. Perhaps out of desperation, out of necessity, people may grasp and cling to a poor solution they remember from the past.

To be clear, we are not advocating for a bullion based money token or money “thing”. Rather we are suggesting a different *choice*: a monetary token that comports with Shrii Sarkar's second fundamental principle of Prout, that recognizes money as a subtle idea that works for all people and the planet that recognizes inflationary and environmental constraints. Money is a subtle idea, *a subtle resource*. This principle of Prout applies not only to physical resources but *subtle resources such as ideas*. Physical resources can be used for good or ill. Likewise, subtle resources like money “things” can be utilized for good or ill. What

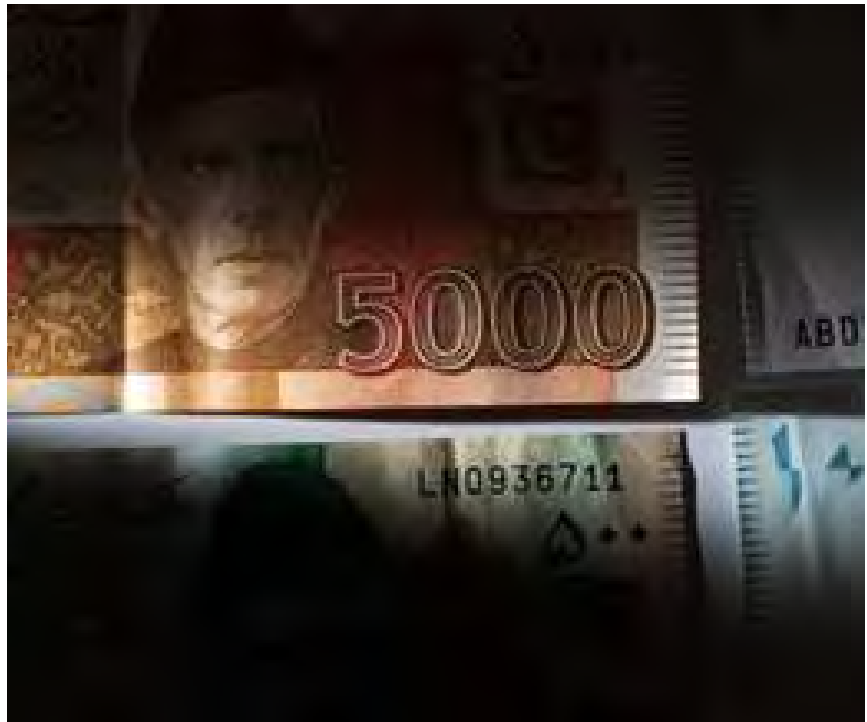


The 2025 Annual Meetings of the World Bank Group and the International Monetary Fund

people do with the social technology we call money is a *choice*. The attributes that people think bullion brings to the management of an economy are not inherent in an inorganic element. Those attributes are expressed in the *choices* made by people.

Again, the ownership of the earth's resources belongs to all. This concept is closely aligned with the clarification of Ānanda Sūtram 5-10 that appears in later editions. The definition of "Atiriktam". What kind of wealth is distributed to people? Surplus wealth. Unlike the contemporary norm of nations selling their natural endowments for private exploitation and privatization of the resultant profit, the endowments provided by Prakṛti remain with the society for the benefit of the public. Only the use value derived from *transforming* those endowments into surplus commodities is distributed.

Global monetary authorities know how to address crises: expanding global liquidity and lowering interest rates. Yet, those contractionary solutions come with consequences: increased global inequality and greater investments in commodities. Including green-house-gas-climate-changing-fossil-fuels as capital seeks investments with higher yields. However, those lower interest rates are also a component of government fiscal spending. If the spending (i.e. credit) supplied is not enough to satisfy the appetite of currency users, recession or depression occurs. As noted in our October article, it is the appetite for the sovereign's money "things" (i.e. currency and treasury "debt") that largely animates a nation's budget. The orthodox narrative of the national legislature governing a nation's fiscal budget is flawed. Inversely, to slow an overheated economy the classic response is to



constrict liquidity and raise interest rates. Yet, there is a stimulative effect via increased fiscal spending (i.e. consumption) from income generated by those increased interest rates by holders of capital. The effects noted above, are known to be different in low debt to GDP ratio countries than high debt to GDP ratio countries, which further complicates economic analysis. These facts have historically been addressed only by the heterodox economic community.

For the past seven months we have explored how certain ideas within standard economic theory contribute to a stilted view of the world in which there are no limits to consumption. Those ideas included how Adam Smith's original water diamond paradox was solved; how that led a small group of economists to dominate economic pedagogy; how the first and second laws of thermodynamics – physical waste and waste energy are ignored by standard economics; the associated linguistic normalization that masks the consequences of ignoring the flow-effect and sock-

effect of asset pricing in gross domestic product (GDP); utility theory and the idea of maximizing physical enjoyment; the flaws within the Investment Savings / Liquidity Preference of Money formulation; the fetishization of mathematical modeling; the use of rhetoric and metaphor; and the concepts of fractional reserve reporting, the money multiplier, the loanable funds theory, gross domestic product (GDP), and equilibrium.

The planet is both a closed biological system and a closed accounting system. The planet just appears to be an open system due to the confluence and persistence of bad normalized thoughts. There are alternatives. When people understand the deep flaws in the internal logic of capitalism, of orthodox economics, they can make better *choices*. When they make better *choices* they can realize the bright future Shrii Sarkar saw for humanity and the planet as expressed in Neohumanism and Prout. ●

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

Trump Tariff : Effects and PROUT'S SOLUTION

It is being projected as if India will be doomed by not being able to export to the USA. Aluminium, steel and copper remain at 25%, but job-heavy sectors such as textiles, jewellery, seafood, leather and engineering goods will be hit hardest, leading to job losses, estimated around 1-2 million in export-dependent industries.

GDP growth may be reduced by 0.5-1% if unmitigated. Rupee could weaken 5-10%, there could be higher inflation from import costs. Job displacements in rural export hubs could exacerbate inequality. It may be impossible for many exporters to bear the additional cost and as such recede

Depending exclusively on private sector won't help the society at large because of profiteering motive

Ganesh Bhat

market share to other countries. Even if tariffs are lowered later, competitors may have already locked in US market share leaving little chances for Indians to recapture the market.

The situation will not be that bad because the pharmaceuticals, electronics and petroleum products are exempt from the tariffs. The percentage of Export Value (to all the countries) to Indian GDP is approximately 21-23%, and the percentage of total Indian exports to the USA is approximately 18% for merch-andise exports, or 10-

11% when including services. The Indian internal market is certainly strong, as evidenced by the dominance of international companies in the market of consumer goods, ready food etc.

The Solution of Indian Government and possible effects:

Many of the solutions suggested by experts appear to be based on the belief that a Dollar linked economy is inevitable and the interests of the super rich class to be protected at any cost. They overlook the fact that the earnings of the exporters is mainly due to the devaluation of rupee against dollar. Some of the suggestions are: Negotiations and trade talks - Media reports reveal that the Indian Government is paying crores of rupees to mediators to soften the attitude of Trump.

Providing Targeted Financial Support and Incentives for affected Exporters –

At the outset, people feel that the exporters will be the sufferers; but it will be a temporary phenomenon. Because, the exporters will reduce their profit margin and start dumping their products in the local market which will easily be consumed by the quality/brand hungry higher middle class, whose number is constantly increasing. The real sufferers will be the MSMEs who are depending exclusively on the domestic market and cannot compete with big players.

Country	Tariff (%)
China	67%
European Union	39%
Vietnam	90%
Taiwan	64%
Japan	46%
India	52%
South Korea	28%

PROUT's Solution

The manufacturers and the people involved in the distribution and supply chains including retailers, should form cooperatives of their own on product wise basis and at appropriate levels such as district, state, country. This needs proper psychic preparation among the entrepreneurs which the government should take up with the involvement of NGOs. (Will the present regime do?) Financial Assistance: The past experiences of governmental assistance to the affected sectors never reached the real needy nor served the intended purpose.

For example - Major portion of the financial assistance given to the sugar industry to clear the pending payments of farmers was retained by sugar mills and the farmers got a petty sum. Similar things happened in Covid package, where the blue eyed boys of the regime benefited and the workers suffered. PROUT's Solution:

The government must ensure that the industries getting financial support (This could include tax rebates, duty drawbacks, subsidies, low-interest loans, export credit, moratorium on loan repayments, expanded guarantee cover, freight and power tariffs concessions etc.) should not lay off the labourers and protect their livelihood. Boost Domestic Self-Reliance and Manufacturing.

The government is thinking of inviting FDI and the private sector to invest in local production for import substitution in affected sectors, focusing on R&D, green tech, and renewables to reduce energy dependence, value-added production capabilities etc.

PROUT's Solution - Depending exclusively on the private sector will not help the society at large, because of the profiteering motive of the investors. The solution is to implement the 'Three tiered industrial policy' so that there is no overlapping of economic activities



taken up by private, cooperative and public sectors. The industries should be set up in every block based on the locally available resources.

The present policy of allowing the industries to be set up at the whims and fancies of investors and at the places of their choice must be reversed in favour of Block Level Planning. The issue of shortage of funds can be sorted out by encouraging people to invest as members of cooperatives and cooperative banking systems. The proposal of Indian officials and industry experts to build a more resilient and self-reliant economy will become meaningful only when it is taken up on the concept of Self-Sufficient Socio-Economic Zones and not on the theory of 'Special Economic Zones'.

Diversifying export markets and not to depend on a single country, should not be considered as a free licence to export raw materials, rather the government should stop exporting raw materials and plan to encourage exporting only finished goods. Skill upgrades - should be taken up on a war footing while inculcating the cooperative spirit.

Barter Trade is the most beneficial form of trade for every

country. Since it takes time, India should try to increase the trade settlement in national currencies and discourage Dollar linked trade. Approximately 2 lakh Indians renounce their citizenship annually in recent years, driven by factors such as better economic opportunities, education, quality of life, and global mobility (e.g., stronger passports for visa-free travel). Among them business persons are about 3500, and the rest are techies, professionals, IT specialists, doctors, nurses, IITians, IIM graduates, etc., for whose education the country spends lakhs of rupees collected from the common people.

The country is justified in collecting back a reasonable amount from such persons at that time. Experts observe that the world is moving towards an era of "economic selfishness" in which countries pursue their own interests first; what they have failed to understand is that it is the beginning of an era of movement towards 'Self -Sufficiency', that can be realised only by implementing the PROUT principles of forming Self-Sufficient Socio-Economic Zones. It is the duty of the Proutists to make use of this golden opportunity to propagate PROUT. ●

Why Indian Americans are Silent and Its Costs

In the pantheon of immigrant success stories, few shine as brightly as those of the Indian-American community.

With the highest median household income of any ethnic group in the United States, a constellation of CEOs helming Fortune 500 companies, six members of Congress, two former governors, and senior officials at the top of federal agencies, including the FBI and the Centers for Disease Control and Prevention, the community is often held up as a model of integration, achievement, and influence.

And yet, in recent months, as the Donald Trump administration has mounted a series of policy assaults on India — slapping 50

When the diaspora fails to defend India against negative policy assaults, it forfeits its moral voice

■ Dr. Shashi Tharoor

per cent tariffs on Indian goods, imposing a \$100,000 fee on H-1B visa applications (of which Indians receive 70 per cent), imposing sanctions on India's strategic infrastructure work at the Iranian port of Chabahar, restricting student visas, and tightening immigration pathways, all accompanied by insults — the response from this celebrated diaspora has been, at best, muted. At worst, it has been absent.

This silence is puzzling. It is not as though the community lacks access to power or platforms. Indian-Americans populate editorial boards, think tanks, and

university faculties. They fund political campaigns, advise senators, and shape public discourse. They are not voiceless. Yet, at a recent interaction with a visiting US Congressional delegation, a US Representative informed Indian MPs, in response to a query from me, that her office had not received a single call protesting against the administration's assault on India, whereas any issue involving Israel had her staff flooded with dozens of calls.

So why, when India is targeted by punitive measures that undermine its economic and





strategic interests, does the diaspora not speak up? One answer may lie in the delicate dance of dual belonging. Indian-Americans, particularly those in positions of influence, often walk a tightrope between cultural pride and civic assimilation. Their success has been predicated on a careful calibration — celebrating Diwali without alienating Thanksgiving, invoking Gandhi without challenging Jefferson.

To speak out forcefully in defense of India, especially when the critique is directed at the US government, risks unsettling that balance. It invites scrutiny, suspicion, and the age-old question: Where do your loyalties lie? This anxiety is not unfounded. The rise of anti-immigrant sentiment in the United States has cast a long shadow over minority communities. From the “Muslim ban” in the first Trump administration to the rhetoric of “invasion” at the southern border, the political climate has grown increasingly hostile to those perceived as foreign. Indian-Americans, despite their economic

success, are not immune, especially since they constitute a visible minority.

Hate crimes against South Asians have risen, and the conflation of brown skin with foreignness persists. In such a climate, silence may feel like self-preservation. There's also a more practical consideration. Indian-American friends tell me that many Indians who settled down in the US a generation ago feel that H-1B visas are now hurting their own children's opportunities. There is unemployment among recent STEM graduates, even those with a computer science degree, and many of these are Indian-Americans. Tech companies prefer to replace more expensive American employees with cheaper H-1B visa holders.

So, for such families, silence is tacit support for Trump's policy. There is also a generational dimension to this silence. Many second-generation Indian-Americans, born and raised in the US, feel a looser connection to India. Their identity is hyphenated, their loyalties plural. For them,

India is often a place of ancestral memory rather than lived reality. While they may celebrate Holi and follow cricket scores, their political engagement tends to be domestic. The injustices they rally against are those within America — police brutality, gun violence, climate change — not the geopolitics of South Asia.

This is not a failing, but a shift. Diasporic identity is not static; it evolves. But it does mean that when India is targeted, the instinct to respond may be weaker. The emotional tether is thinner, the sense of obligation diluted. While Elon Musk declared he would “go to war” to defend the H-1B system, Indian-American CEOs shied away from confrontation. But silence has costs. When the diaspora fails to defend India against negative policy assaults, it forfeits its moral voice.

It allows caricatures to flourish — of India as a trade cheat, a strategic irritant, a country undeserving of partnership. It also undermines the very narrative of diasporic pride that has been so carefully cultivated, with PM

Narendra Modi hailing them as rashtradoots (ambassadors of our nation). What is the value of representation if it does not translate into advocacy? And yet, the silence is not universal. There are voices — activists, academics, community leaders and some politicians, like Nikki Haley and Ro Khanna — who have spoken out. Some have challenged the visa restrictions, and others have criticised the tariffs.

But these interventions are often isolated, lacking the coordinated force that other diasporas have marshalled. The Jewish-American community, for instance, routinely mobilises effectively in defence of Israel. The Cuban-American lobby has shaped US policy toward Havana for decades. The Indian-American community, by contrast, remains fragmented — divided by region, religion, and political orientation. There is also a reluctance to confront the Trump administration directly. Many Indian-Americans supported Trump, drawn by his pro-business stance, his tough posture on China, and his courtship of Hindu nationalist

sentiment.

The “Howdy Modi” rally in Houston, where Trump and Modi shared a stage, was emblematic of this alignment. A large segment of the diaspora sees Trump as a friend. But friendship must be tested. If tariffs hurt Indian exporters, if visa fees punish Indian professionals, if sanctions impede India’s strategic autonomy, then silence is complicity. The diaspora must learn to distinguish between symbolic gestures and substantive policy. A handshake in Houston does not erase a sanction on New Delhi.

There is also a deeper question at play: What does it mean to be diasporic? Is it merely a matter of cultural nostalgia — Bollywood films, biryani, and Bharatanatyam? Or does it entail a political responsibility — to defend the homeland when it is wronged, to speak truth to power, to act as a bridge rather than a bystander? The Indian-American community has the resources, the reach, and the respect to shape narratives. It can lobby Congress, influence the media, and mobilise public opinion. But it must first

find its voice. Not a voice of blind nationalism, but of principled solidarity. Not a voice that echoes Delhi, but one that resonates in Washington.

India, for its part, must also engage more deeply with its diaspora — not merely as a source of remittances or “soft power”, but as a strategic constituency. It must listen to their concerns, understand their constraints, and empower their advocacy. The relationship must be reciprocal, not rhetorical. We spend millions on Washington lobbyists who have failed to impact Trump, but have done too little to galvanise our Indian-origin constituency to support our interests. The silence of the diaspora is about the tension between success and solidarity, between assimilation and allegiance.

For us in India, it is also about remembering that the voice of a community is not measured by its wealth or its titles, but by its willingness to stand up for the motherland when it matters most. ●

The author chairs the Parliamentary Standing Committee on External Affairs



CLIMBING MOUNTAINS :

Rethinking Leadership for Changing World

Dr. Kiran Bedi



Climbing to the top—it is about helping others rise with you. In a changing world, leaders must manage energy, spark curiosity, and build cultures of authenticity.

Leadership in today's workplace is no longer about designations or hierarchies. It is about vision, energy, and authenticity. More than ever before, organisations need leaders who can prepare people for change, align them around purpose, and help them thrive in uncertain times. Over the years, I have found that effective leadership rests on five principles: cultivating constructive discontent, managing energy rather than just time, changing culture through questions, treating positivity as a currency, and leading with authenticity. Together, these principles can transform not only organisations but also the people within them.

Constructive Discontent

Leaders must celebrate achievements, but they must not stop there. Constructive discontent means being satisfied yet restless—always curious about how to do better. This mindset prevents organisations from stagnating and ensures a culture of continuous improvement. The best leaders treat deficiencies not as failures but as opportunities. They encourage teams to experiment, learn, and grow—knowing that what seems like a shortfall today could be the starting point of tomorrow's breakthrough.

Energy, Not Just Time

While time management has long been emphasised, the real resource of leadership is energy. Exhausted teams cannot deliver excellence, no matter how well their hours are scheduled. Leaders must therefore invest in energy—encouraging people to focus on work that excites them, protecting them from burnout, and helping them find purpose. When energy thrives, performance follows. A culture that prizes energy management over long hours creates resilience, creativity, and sustainable success.

Culture Begins with Questions

Great leaders do not impose change; they spark it. By asking the right questions, they invite teams to think, innovate, and collaborate. A

thoughtful question can break silos, ignite curiosity, and transform passive employees into active contributors. Over time, a questioning culture shifts an organisation from compliance to learning. It builds adaptability and ensures that people are not just executing tasks but shaping the future.

Positivity as Currency

Positivity is not soft—it is strategic. Organisations that capture and celebrate small wins build momentum for bigger ones. Leaders who encourage optimism and risk-taking without selfish motives create a bull market of opportunity. When positivity circulates freely, people feel safe to take risks, share ideas, and expand their horizons. This culture of optimism fuels innovation and strengthens trust.

Authenticity and Vision

Authenticity is the foundation of trust. Leaders must show up as themselves—transparent, intuitive, and inclusive. When leaders are genuine, they create safe spaces for others to do the same. At the same time, authenticity must be paired with vision. A clear and compelling vision aligns energy and gives



direction. Leadership is ultimately about balancing authenticity with alignment: being true to oneself while inspiring collective purpose.

The Mountain Metaphor

I often compare leadership to climbing mountains. The summit is not personal success—it is the collective elevation of a team or organisation. And once the summit is reached, the leader's role is to look toward the next peak, preparing others for the climb ahead, chance that they are not alone in this journey.

Call to Action

The world of work is changing

fast. As leaders, the real question we must ask ourselves is this: Are we climbing alone, or are we helping others ascend with us? Leadership is not about how high we go—it is about how many people rise alongside us. The leaders who will succeed in the years ahead will not just manage tasks; they will cultivate energy, curiosity, and purpose. And in doing so, they will not just climb mountains—they will move them. ●

*The author India's first lady
IPS officer is former Lieutenant
Governor of Puducherry*



SURROGATE MOTHERHOOD PROBLEMS

 Karunakshim Vatsalam



Surrogacy is one of the new techniques of assisted reproduction technology in which a woman carries and bears a child for another woman. In addition to the risk of physical complications for complete surrogate mothers, the possibility of psychological complications resulted from emotional attachment to a living creature in the surrogate mother as another injury requires counseling and assessment prior to acceptance by infertile couples and complete surrogate mothers.

Surrogacy is one of the new techniques of assisted reproduction technology in which a woman bears a child for another woman. The first successful pregnancy with uterine rent was reported in 1985. Surrogacy has been a controversial technique among assisted reproductive technology (ART) in recent years. It is illegal in countries such as Germany and Sweden also there are specific laws in countries such

This process may have emotional effect on host woman or ovule-donor mother

as France, the Netherlands, Denmark, Australia and some states of USA. In India 'The Surrogacy Regulation Act' sets age limits for intending parents, and that the surrogate mother must be married and have a biological child. Also only altruistic surrogacy is considered legal, where the surrogate receives no financial compensation beyond necessary medical expenses and insurance coverage.

There are two types of surrogacy: complete (gestational) and partial (genetic or traditional). Gestational surrogacy necessarily involves IVF because the ovule does not belong to surrogate mother. The embryo is a combination of the intending parent/s gametes and/or donated gametes/embryos which are then transferred to the surrogate mother's uterus. Therefore, there

are variable possibilities for genetic relationships between the baby and the intending parents in a surrogacy arrangement. Gestational surrogacy is preferable and more common arrangement now.

The use of ART may have emotional effect on host woman or ovule-donor mother for example it can be guessed that giving back the child to the intending couple after birth may be a cause of emotional distress in rented mother. Important biological bonds are established between mother and her fetus during pregnancy. One of the most concrete examples of the importance of this bond comes from knowledge of fetal-maternal physiology. Oxytocin hormone plays a crucial role in priming the pregnant mother to respond in accordance with her natural maternal instincts.

Therefore, there is a concern that the rented mother establishes such a firm emotional bonding to the fetus that separation of the newborn after giving to commissioning couple may be very difficult because she believes that the baby belongs to her and not to the commissioning couple. There is a risk of postpartum depression and psychologically harmful feeling of guilt or anger in these women. Some women undergo surrogacy because of economic problems without full awareness of the potential risks. It is also possible for the rented mother to be rejected by neighbors and friends that have deleterious effects on her psychological health as well her families. Though there are very few studies on social and psychological aspects of surrogacy, it is real in many cases.

Therefore, these aspects of surrogacy are controversial and challenging issues in reproductive processes in most countries. Although, this method has many advantages it has raised a lot of social-ethical questions and issues that requires comprehensive assessment in all its positive and negative aspects. Review of literature shows that researchers have not paid serious attention to emotional experiences in surrogate mothers in limited researches conducted in this field. Phenomenology is an efficient approach for profound research on personal meanings, live experiences and a deep understanding of a phenomenon including communications, expectations, attitudes and beliefs.

Diversity, similarities and differences in surrogacy can be explained by a phenomenological approach based upon the surrogate's perception. There is a comprehensive study on different aspects of surrogacy, gamete/fetus donation (legal, ethical, juridical). Emotional experiences of complete surrogate mothers can be

significantly influenced by ethnical, cultural and national factors. Furthermore, knowledge and recognition about these emotional experiences can help to find suitable solutions for its problems.

The purpose of this article is to discuss access to the emotional experiences of surrogate mothers. Most surrogate mothers try to have no motherhood feeling to the child inside their womb. One such feeling is: *"That baby would never belong to me. I only provided an appropriate environment for the baby in my womb to be born and delivered to his/her parents. That was the easiest type of a child nursing"*. Fear and concern about the baby's abnormality was one of the unpleasant and annoying emotional experiences of uterus donors: *"I was always worried that this child would be retarded. My sister said that 'don't worry because your child is healthy' but actually that was not my own child. That was child of someone else. I thought if the baby was abnormal, maybe his/her commissioning couple didn't want him/her. Thereafter what could I do with such a baby."*

The fear of husband's reactions in marital relationship is one of the emotional experiences among uterus donors and about her marital relationship: *"Between my husband and I there was a problem. He didn't tell me anything, but I could feel he thought that somebody else's baby was in my belly. I got very upset but kept my peace with him."* Some have doubts about how to inform their own children: *"I have a little girl who is very smart and understands many things so I did not know how to tell her. She frequently asked: 'Mom, do you want to bring me a brother or a sister?' I did not know what to say"*.

There are also worries and concerns about informing the

relatives and friends: *"None of my family members and relatives knew that I had rented my uterus except my mother and sister. I was very worried. I did not know if my mother-in-law found out, how she would react. I took this step because my husband was in a bad financial situation but I did not know what I should say to others?"* Then there is also this feeling: *"My husband and I did not want another child because we had financial problems. I did not know how to tell the others I was pregnant while we had money issues. My husband said: 'tell them it was an accident'. I was always worried that if other people found out I got pregnant this way, what would they think about us?"*

There are also religious and financial problems of surrogacy and social acceptability: *"At first my husband and I did not want anyone to know I was pregnant because we were not sure if it was sanctioned by religion. Even though the couple said that the baby was theirs and did not belong to me and I was just going to keep it, still I had to do that because my husband was without a job for quite some time."*

Another problem was that the money given in advance was not enough for medical and other expenses during pregnancy: *"It was very difficult to ask somebody else for money. My husband did not give me any money during the nine months of pregnancy because he believed that the baby was not his but belonged to somebody else so the main father had to pay for everything but it was really hard for me to frequently ask for money."*

There is always pressure to have no feeling for baby and it would seem that the separation from the newborn and handing the child over to the commissioning couple will be a distressing and painful experience for a surrogate mother. This is true in some cases

except for some where mothers actually put a heavy stone on their hearts and try not to have any feelings of attachment for the baby which she is acting as a host mother for another who cannot have her child. This they try to do mainly to save themselves from pangs of emotional separation from the baby after birth.

There is some research evidence to show that baby transfer may lead to considerable distress and emotional problems in uterus of donor mothers. On the other hand, there is a concern that lack of maternal attachment to the baby during the surrogacy process may be challenging for the health of both the mother and the baby. The important bond between mother and child, which derives from both biological and cognitive/psychological aspects of human nature, begins during pregnancy and continues after birth. Surrogacy breaks this significant bond.

A recent study in the UK showed that all of the surrogate mothers in postpartum period, with no doubt, delivered the babies according to previous agreement. The follow up of those women showed that 32% of women had emotional and psychological

problems for several weeks after losing the babies. After a few months, this rate decreased to 15% and continued until 1 year only in 6% of cases. However; the rate of postpartum depression in surrogate women is not higher than the general population. Also most researches don't report serious psychological problems for embryo host mothers. In contrast, some studies indicate negative effects and psychological problems following surrogacy. In general, the results of the studies show that despite some worries about host mother's emotional problems, these problems do not threaten their mental health in the long term.

However surrogate mothers may encounter annoying reactions of people especially their families. It is believed that there is a risk that surrogate mothers are to be humiliated by their families or friends that affect their psychological health. Another study in Greece showed negative attitude of most people towards this method. Shenfield believes that people attitude is mainly resulted from unawareness about various aspects of the subject that can be solved somewhat by giving appropriate information and

awareness. They found that sometimes some of families, family members and friends initially had a negative attitude to surrogacy but later accepted it and took pride in the host-mothers. The most of host-mothers reported their husband's support and their children's positive reaction. None of them had faced a serious trouble.

But despite positive attitude of surrogate mothers, they believe that there are no appropriate cultural circumstances in the community. This caused them to resolve the problem with their own solutions like attribution the pregnancies to their husband, announcement of neonate death to others, declaring that the pregnancy is unwanted; stopping relationships with relatives and friends until delivering the baby to the commissioning couple.

Some of them, according to their cultural circumstances made others aware of their decision. Husbands' awareness and consent, agreement of religious scholars with this method of pregnancy, religious legitimacy of embryos growing in their wombs and the altruistic aspect of surrogacy that helps to solve the problem of infertile couples were important factors that influence significantly on making decision of surrogate mothers and their husbands to inform others about the real cause of pregnancy.

Generally said it is crucial for both commissioning couples and the surrogates to have a legal contract to define obviously the responsibilities and rights of both sides and guarantee the issues under the contract such as the payment of money so that the surrogate mothers could spend their pregnancy peacefully. This is one aspect that is necessary to fine tune in a world where surrogacy is becoming more and more common for mothers unable to have children of their own for a variety of reasons. ●



Lessons of the Nepali Gen-Z Movement for GLOBAL LEADERSHIP

Prof RP Singh

A society needs to be free from the shackles of narrow-mindedness to function smoothly.



Is the so-called Gen-Z movement in Nepal a call for revolutionary change or a maneuver by social media companies or a foreign plot of directionless chaos? Is this really a revolution by youth or just a maneuver at the hands of any foreign power. Any revolution can change power through armed violent reactions and vandalism, but to ensure improvement in the system, a socioeconomic change plan with balanced guidelines must be readily available. This change plan is referred to as ideology. It is necessary so that the revolution does not veer off in the wrong direction or fall into the

wrong hands. In the absence of this, revolution eventually proves to be a recurrence of chaos and exploitation.

There was indeed a lot of vandalism and violence in the Gen-Z movement. It is impacting the youth of a number of other countries like France, Philippines, USA, Peru, etc. But the absence of a balanced ideology and clear consensus leadership is concerning. Issues like corruption, poverty, unemployment, socioeconomic inequality, political instability that have persisted for the last 17 years, the excessive fragmentation of political parties, aimless democracy and leadership,

the luxury and reckless extravagance with money of the masses by nepotists, and nepotism surpassing even monarchy were all issues that warranted such a destructive response. It happened unexpectedly in such a short time of just three-four days. What happened can be considered to have pushed Nepal back 20 years. The tourism industry is bound to suffer a severe blow. With a contribution of 6.7% to the gross domestic product, tourism is a crucial pillar of the Nepali economy, serving as the primary source of foreign currency, the driver of GDP growth, and acting as a major employer in various

sectors like hospitality and transportation.

Now let's take a look at the recent situation. It is not easy to differentiate between the Gen-Z activists, escaped prisoners, and criminals. There is a group of anarchic elements consisting of three clear factions: one supporting Sushila Karki, the second being the so-called anti-India faction, and the third being the NGO Hami Nepal activists. Many believe that there are disputes among more than 10 groups involved. In reality, if we look at Nepal today, it is reminiscent of earlier happenings in Bangladesh, Sri Lanka, Pakistan, Afghanistan, Balochistan, and even within our own country, whether it be Kashmir, Manipur, or sometimes some other region, flaring up due to various affiliations and narrow-mindedness, and this smoldering spark can explode given the right opportunity. Poverty, unemployment, economic disparity, discrimination against and neglect of downtrodden by the dominant classes, fissiparous tendencies created mainly by politicizations as well as dogmatists and regional imbalances provide good grounds for encashing of popular anguish.

In Nepal politicizations are badly divided and have created deep divisions between Pahadi and Madheshi population since at least the last 20 years whereas strong efforts should have been made to finish all types of narrowisms. Those in power there wasted a great opportunity. There is a lack of balanced thinking. The whole world, including Nepal, swings between communism and capitalism, sometimes influenced by Russia, China, and North Korea, and other times by the USA, European Union, or NATO. Our country India is not untouched by this.

A Balanced Approach for Transformation Needed -- PROUT

A society needs to be free from the shackles of narrow-mindedness to function smoothly. The youth aged 18 to 30 are the most capable of breaking these shackles. This group has the potential to lift itself and the entire society out of caste, race, religious sectarianism, nepotism, linguistic and regional dominance, and nationalist narrow-mindedness. The Progressive Utilization Theory (PROUT) proposed by Shri Prabhat Ranjan Sarkar is the only balanced ideology in the world that is self-sufficient and paves the way for liberation to advance the system. The policies of PROUT emphasize the following points:

- 1) Ensuring the availability of five minimum necessities—food, clothing, housing, education, and healthcare—at an appropriate level for every individual in society.
- 2) Ensure continuous incremental distribution of remaining available resources in proportion to quality and capability.
- 3) Ensure balanced development of each area and primarily ensure the export of available resources in that area as prepared goods to other areas, mainly through cooperative societies.
- 4) Adequate development of physical and mental (including language and culture) resources available in the area with a focus on employment for all. A broad concept of development as socio-economic zones/society to ensure progress with diversity. Emphasizing development in 44 Samajas in India such as Bhojpuri Samaj, Braj Samaj, Magahi Samaj, etc., and in 256 Samajas worldwide so that no area is left behind.
- 5) A progressive community perspective that includes all views differing from extreme perspectives of capitalism, socialism, and communism.
- 6) A centrally disciplined governance system under leadership of active moralists (*Sadvipras*), along with a decentralized socio-economic policy. These active moralists will not govern directly but will act as pressure groups for each area of the governance system.
- 7) Emphasis on global brotherhood, co-existence, world government, and Bhagwat/Manav Dharma.



If the system operates with these seven elements, it will be able to rise above disparity, exploitation, and discontent to achieve true progress. These points are a clear vision and strategic guidance not just for Nepal, but for the entire world. Without a balanced policy as

indicated above a society cannot work and advance smoothly despite all affluence of a few or all or apparently submissive masses. Without economic democracy, political democracy is counter-productive promoting narrowisms and discrepancies in the system. ●

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

■ Sohail Inayatullah, Eva Oloumi and Shadi Rouhshahbaz

Introduction

As bombs rained down on Iran from Israel and the USA (and Iranian missiles onto Israel and American bases in Qatar) in late June, with an overall intent not just to arrest Iran's nuclear energy (possibly weapons program) but to create regime change (Guzman, C., 2025)- to "Make Iran Great Again" (Graham, 2025) –we asked: what are the possible futures of Iran? While conventional analysis focuses on political transitions and geopolitical realignments, we argue that understanding Iran's potential futures requires examining the cultural and mythic structures that have shaped its modern trajectory. Using Causal Layered Analysis (CLA) (Inayatullah, 1998), integrated with macro historical perspectives from Pitirim Sorokin and P.R. Sarkar (Galtung and Inayatullah, 1997), we create depth-based alternative futures, scenarios, beyond the current stalemate.

The central thesis is that Iran's modern political culture has been structured around a foundational metaphor of the "Besieged Guardian State"—a narrative that emerged from the trauma of the 1953 CIA coup and has persisted through both the Shah's sensate modernization and the Islamic Republic's ideational religiousism. This metaphor has maintained authoritarian structures regardless of dramatic shifts in worldview and ideology. The metaphor is also linked to the narrative of victimhood, of the heroic story of martyrdom.

Iran's political system concentrates ultimate authority in the Supreme Leader while maintaining a parallel power structure — an elected government, Revolutionary Guard, clerical establishment, and security apparatus

■ Ronald Logan



Midjourney (2025). Prompts by Rouhshahbaz.

The martyrdom is both mythic, but it also emerges historically as Iran has been unique in its attempt to decouple from the US and UK led world capitalist military-industrial system. This resistance is rare and the costs for this post-colonial decoupling are high.

Deconstructing the Present : CLA Layer one : Litany - The Surface Reality (2024 -2025)

The litany layer focuses on Iran's current crisis through observable events and quantitative indicators including inflation exceeding 40% to 60% (Iran International, 2023), widespread social unrest and

escalating military confrontation with Israel and the US. Demographic data reveals a young population increasingly disillusioned and alienated from the regime: 50% of males aged 25-40 are unemployed, 57% of Iranians experience malnutrition, and between 27-50% live below the poverty line (Khani, 2024). These statistics reflect not merely economic mismanagement but a systemic breakdown across multiple domains.

Widespread social unrest is not just economic but focused on women's rights such as the Women, Life, and Freedom movement. American and Israeli direct strikes on Iranian nuclear facilities in June 2025 marked a shift from proxy warfare to direct confrontation. Critical uncertainties are numerous including if the USA in the short and medium term will continue bombing (and then bring in boots on the ground), in what ways will other superpowers such

as Russia and China join, and how will the current Iranian regime respond to these dramatic changes.

Layer Two : Systemic Causes - Structural Foundations

The systemic layer reveals how Iran's current crisis emerges from institutional structures established over decades. The Islamic Republic's political system concentrates ultimate authority in the Supreme Leader while maintaining a parallel power structure—an elected government, Revolutionary Guard, clerical establishment, and security apparatus—that compete and constrain each other. This creates systemic inefficiency and prevents coherent policy implementation.

Economically, Iran remains dependent on oil exports while facing comprehensive international sanctions. The Revolutionary Guard's control of approximately 40% of the economy through front companies creates a

parallel economic structure that benefits from sanctions evasion while ordinary citizens suffer. This system generates “sanctions rent” profits derived from scarcity and underground-economy activities rather than productive investment.

Socially, the mandatory hijab laws, restrictions on assembly, and surveillance apparatus maintain social control through coercion rather than consent. The execution of over four hundred people in the first half of 2024 alone demonstrates the regime's reliance on violence to maintain authority (Human Rights Watch, 2025). Many argue that Iran has engaged in extreme direct and structural violence against females. However, this cannot be a pretext within today's unregulated international system for external invasion. A functioning world government would not allow assassinations and imprisonments of females who speak out, but we are far from that future. The current “world government” – the UN Security Council is unable to arrest Iran's proxy wars nor stop Israeli and American attacks and assassinations of its leadership.

Layer Three: Worldview/Discourse - The Sorokin Pendulum

At the worldview layer, Iran's modern history exemplifies Pitirim Sorokin's theory of cultural dynamics—the oscillation between sensate and ideational cultural orientations. Sorokin identified three fundamental cultural types: sensate (reality is material and empirically knowable), ideational (reality is spiritual and transcendent), and integrated (harmonious synthesis of both) (Sorokin, 1957).

The Shah's Iran (1953-1979) embodied sensate culture: reality was defined through material progress, technological advancement, and Western-style modernization. Truth was derived from scientific rationalism and empirical



Midjourney (2025). Prompts by Rouhshahbaz.



1979 Iran Revolution with portrait of Ayatollah Khomeini

observation. The White Revolution claimed to prioritize industrialization, education, and consumer culture as pathways to national development. The regime's legitimacy rested on delivering material prosperity and positioning Iran as a modern, Western-aligned power. However, underneath these claims critical system factors include:

1. Authoritarian Rule

The Shah ran a brutal security state with SAVAK in charge of daily fear mongering, torture, disappearance, and the killing of dissidents. Fear was a daily reality for many. Political opposition was crushed. Parties were banned or absorbed into a single state party. Intellectuals, students, and clerics were censored or imprisoned.

2. Foreign Puppetry (Especially the U.S. and U.K.)

Despite oil being Iran's greatest resource, much of the profit went to foreign companies for decades.

3. Westernization without Consent

The Shah's aggressive modernization ignored traditional Iranian values, especially in rural and religious areas. Many religious



File photo Shah of Iran in military uniform

leaders saw his secular policies—like land reform, women's suffrage, and Western dress codes—as a direct assault on Islam and Iranian identity.

4. Economic Inequality and Corruption

While cities modernized rapidly, rural areas remained poor and neglected. This widened inequality.

Wealth was concentrated among a small elite tied to the royal

court. The Shah's family and close allies were visibly rich while many struggled.

5. Legitimacy Crisis

Power was inherited, causing many to see the monarchy as outdated.

6. Suppressed Nationalism

National Pride vs. Imperial Nostalgia: While Iranians were proud of their heritage, they resented the Shah's obsession with pre-Islamic imperial grandeur, often at the expense of Islamic and modern national identity. He was unable to retain legitimacy.

7. Arms Spending Over Welfare

The Shah spent billions on military tech and weapons (often from the U.S.) instead of investing in social infrastructure. The military was used as a tool of repression, not protection, furthering public resentment. The Shah thus ruled by force, enriched the few, ignored the many, and sold the nation's dignity to foreign powers. That mix was combustible—and it exploded in 1979.

The possible evolutionary development into a more social democratic future - using oil

wealth for the wellbeing of all citizens – thus disappeared and with the Islamic Revolution of 1979 there was a swing of the pendulum to ideational culture: truth derived from religious revelation and clerical interpretation, with human goals redefined in otherworldly terms. The Islamic Republic's worldview explicitly rejected Western materialism and embraced religious authenticity and martyrdom as a form of glory.

However, this dramatic worldview shift failed to alter the underlying authoritarian structure. Both regimes maintained concentrated power, extensive security apparatus, suppression of dissent, and cult of personality around the ultimate leader.

Layer four: Myth/Metaphor - The Besieged Guardian State

The deepest layer of analysis reveals the foundational metaphor that has structured Iranian political culture since 1953: the "Besieged Guardian State." This metaphor

emerged from the trauma of the CIA coup that overthrew democratically elected Prime Minister Mohammad Mosaddegh, creating a narrative of Iran as perpetually threatened by external manipulation and therefore requiring a protective strong central authority.

The 1953 coup established several enduring mythic elements:

- ✓ Iran as the "Eternal Misunderstood Victim" of foreign interference requiring constant resistance to maintain national sovereignty.
- ✓ The West as fundamentally untrustworthy, selfish, and manipulative.
- ✓ Strong central authority as the only protection against internal and external threats.
- ✓ Democracy as a luxury that Iran cannot afford given a hostile environment.

This metaphor has proven remarkably durable, adapting to both sensate and ideational

worldviews. Under the Shah, Iran was the guardian of modernization against communist threats. Under the Islamic Republic, Iran became the guardian of religious authenticity against Western cultural imperialism. The metaphor's power lies in its ability to justify authoritarianism as necessary protection while positioning any opposition as serving foreign enemies.

The metaphor also explains Iran's regional behavior—the development of proxy networks, nuclear program, and resistance axis all serve the narrative of a besieged nation requiring multiple layers of defense. Even Iran's current economic crisis is interpreted through this lens as the price of maintaining independence against foreign pressure. Of course, Israel has a similar metaphor, as besieged and under threat (a beacon of Western democracy in a barbaric authoritarian region, “the vigilant citadel”). ●

To be concluded



1979 revolution students and intellectuals take to the streets

REFUGE FOR ALL

- Shrii Shrii Anandamurti



*Api cet sudurácáro bhajate mánanyabhák;
So'pi pápavinirmuktah mucyate bhavabandhanát.*

If even the most wicked people worship Me with a concentrated mind, I will liberate them from the three bondages (physical, psychic and spiritual).

A durácarii is one whose action tells upon society, one whose conduct is harmful to others. One who is called durácarii by another durácarii is a sudurácarii.

It is said in the scriptures, and logic also says, that as is the action, so is the reaction. But if time, space and person change, the reaction can be either more or less.

Then is there no future for a sudurácarii? No, it cannot be so. They also have a future. To err is human; the error may be big or small. Those who commit mistakes are also members of our family; they are also persons in society. Where will they go?

“If, leaving every thing, a sudurácarii takes refuge in Me [the Lord] and meditates only on Me without any second thought, his samskáras [mental reactive momenta] shall also be finished and he shall be freed from all sins. One who sings My name and takes shelter in Me single-mindedly gets liberated”.

Parama Purusa is your closest friend. You are never alone. He cannot be indifferent to your sufferings. He feels your pain. Act as per His biddings and get free from your sufferings. ●

'PROUT Village in the Town' Initiative Fosters Grassroots Economic Democracy

A transformative socio-economic model is taking root in rural and semi-urban India, as the "PROUT Village in the Town" initiative reports significant progress in its mission to empower communities through cooperative micro-lending and local enterprise.

Inspired by the Progressive Utilization Theory (PROUT) philosophy of Shrii P.R. Sarkar, the project aims to create self-sufficient socio-economic units by addressing local needs with local solutions. The recent inauguration of the PROUT Micro Lending Co-operative marks a major stride in this vision, providing vital financial support to grassroots projects in West Bengal, Maharashtra, Bihar, and Uttar Pradesh.

Following are some of the success stories of the initiative:

Women Stitch a New Future in West Bengal

In the Purulia district of West Bengal, the Ananda Nagar Sewing Project has become a beacon of women's empowerment. Launched with an initial investment of ₹50,000, the project has enabled local women to achieve financial independence. The initiative saw a remarkable return of ₹30,000 in sales within just two weeks of operation.

Capitalizing on this success and with an additional ₹1,00,000 from well-wishers, the team has scaled up production to meet the festive demand for Dussehra and Diwali, purchasing new fabric and expanding their sales network to seven villages.

From Bamboo Huts to a Brick School in Bihar

In Khunt village, Bihar, the project is addressing educational needs. What began as a school in a fragile bamboo structure is now being transformed into a permanent building meant to serve as both a school and a community center. With a fundraising goal of ₹10,00,000, the community has begun mobilizing resources.

The micro-lending arm has also changed lives in Khunt. Rajendra, with initial support, now runs a successful sweet shop, bringing daily income and stability to his family. In a more recent case, Suman, a skilled electrician forced to work as an unskilled labourer, has received support to open his own electrical shop, which is expected to be operational by November.





Digital Access and Cottage Industries Thrive in Uttar Pradesh

In Kanpur, micro-lending is bridging the digital divide. Sachin and Pragati's "Grahak Seva Kendra," a consumer service centre providing essential digital services like banking and bill payments to rural communities, was struggling with outdated equipment. A timely loan of ₹30,500 allowed them to upgrade their printers, leading to increased income and busier operations, especially during the festival season.

Meanwhile, the "AVADHA PROUT Griha Udyog" cottage industry in Bithoor is producing and selling preservative-free homemade products through local markets.

Organic Products Drive Change in Maharashtra

In Akola, Maharashtra, the "Vidarbha PROUT Mahila Griha Udyog" is producing a wide range of organic household products, from cleaners to shampoos and traditional kitchen items. Managed by dedicated teams, these products are gaining popularity for being chemical-free. A campaign is underway to acquire an e-rickshaw by December to boost distribution and outreach.

The "PROUT Village in the Town" model demonstrates a potent blend of spiritual idealism and pragmatic economic action. By focusing on cooperative ownership, local resource utilization, and micro-enterprise, it is providing a replicable blueprint for sustainable rural and semi-urban development.

For more information or to support these initiatives, contact:

Babita & Avdhesh, Ac. Artapremananda Avt. (Coordinator)

WhatsApp: +91-9810273977 | Email: proutvillageintown@gmail.com

AMURT Provides Critical Aid to Flood-Affected Villages in Firozpur

In a significant relief effort, Anand Marga Universal Relief Team (AMURT) from its Punjab-Chandigarh unit provided essential supplies to residents of flood-affected villages near the Hussainiwala border in Firozpur.

The relief mission, carried out in the villages of Chandiwal, Hazara, and Kaluwala, saw the distribution of blankets, ration kits, and medicine to families grappling with the aftermath of recent floods.

AMURT team was led by Prem Rana and included prominent members namely Ravindra Thakur, Acharya Rudrashishanand Avadhuta, Jasbir Singh, Chanchal Bhatia, Rajesh Batra, Siddharth Chawla, Kulwinder Nanda, Mamta, Rimple, Nandita, Shreya, and Abhijeet.

Addressing the villagers, Prem Rana assured the community of AMURT's continued support. "Our team stands with you in this time of need," he stated, promising that the organization would return in the future to provide further assistance.



AMURT Aids Flood Victims in North Bengal



Ananda Marga Universal Relief Team (AMURT/AMURTEL) provided essential aid to flood victims in North Bengal. In Khayerbari, Alipurduar, the team distributed water, soap, shampoo, clothes, rice, biscuits, and other necessities to 200 affected individuals. The relief materials were sponsored by the AMURT Jalpaiguri Diocese branch.

Simultaneously, in the Siliguri and Kolkata regions, AMURT/AMURTEL has extended its support by distributing cooked and uncooked food, clothes, and tarpaulin sheets to approximately 3,000 flood victims. The efforts are part of the organization's ongoing initiative to assist communities impacted by recent flooding.

The relief team was led by Acharya Sarvajayanand Avadhuta, Acharya Bhaktinishthananda Avadhuta, DSL Jalpaiguri, Abhijeet and other Volunteers.





PBI Announces the Candidates for Bihar 2025 Elections



Proutist Bloc, India (PBI) has announced a list of nine candidates for the upcoming Bihar Vidhan Sabha Elections scheduled for 2025. The announcement was made by PBI president, Dr. AK Bhaskar.

"The people of Bihar are tired of the same old promises and the politics of caste and dynasty. The Proutist Bloc, India offers a new vision, one rooted in economic democracy, social justice, and sustainable use of our resources," stated Dr. Bhaskar. "Our candidates are a mix of experienced grassroots workers and fresh faces, united by a common goal to serve the people, not a political family" he stated.

The candidate list features a diverse group of individuals, with notable entries in several key constituencies. The party is fielding Arvind Yadav from the high-profile Begusarai seat, a region traditionally known for its assertive electorate. In a significant move, it has also fielded Kanhaiya Kumar Manjhi from the Garkha seat, positioning him against seasoned politicians from larger parties.

The full list of candidates announced is as follows:

- | | | |
|----------------------------------|---------------------------------|--------------------------------|
| ● Parsa : Madan Mohan Prasad | ● Begusarai: Arvind Kumar Yadav | ● Kumhrar: Dr. AK Bhaskar |
| ● Bathnaha: Sunil Kumar | ● Sitamarhi: Krishna Kumar Jha | ● Chhatapur: Vipin Kumar Yadav |
| ● Garkha : Kanhaiya Kumar Manjhi | ● Nirmali: Gunsagar Sah | ● Supaul: Gunja Kumari |

The selection of Gunja Kumari from Supaul underscores the party's stated focus on empowering women in politics.

Proutist Bloc, India (PBI) which advocates for the Progressive Utilization Theory (PROUT), a socio-economic philosophy, has been actively building its base in rural and semi-urban areas of Bihar over the past few years. With this candidate announcement, the party has officially thrown its hat into the ring, setting the stage for a more multi-cornered contest in the 2025 elections.





Surenra Yadav after submitting nomination papers to the Returning Officer of 73 Madhepura constituency having been garlanded by his admirers

Proutists Appeal to PM Modi; Pitch PROUT for "Atmanirbhar Bharat"

In a bold move, a delegation of activists from Odisha, operating under the banner "PROUT for INDIA Movement," has formally requested an appointment with Prime Minister Narendra Modi to present "PROUT: only comprehensive alternative" to the current economic framework for achieving a self-reliant India.

The core team, seeking the audience with the Prime Minister, is led by convenor Kanhu Charan Behura from Bhubaneswar.

The appeal, articulated in a detailed letter to the PM, argues that while the vision of 'Atmanirbhar Bharat' is noble, it is unattainable under a capitalist system, which they describe as centralizing wealth and crushing local enterprises.

Positioning PROUT as the Sole Alternative

The letter dismisses capitalism, communism, and religious fanaticism as failed or exploitative models. It positions PROUT as a "God-centered, people-centered, and justice-centered" ideology that can provide the "socio-economic backbone" India urgently needs.

Key pillars of the PROUT model highlighted in the communication include:

- ❖ Guarantee of Minimum Necessities: Ensuring food, clothing, shelter, education, and healthcare for all.
- ❖ Decentralized Economy: Advocating for local management of resources to create self-reliant regions.
- ❖ Co-operative Enterprise: Running agriculture, industry, and services through cooperatives owned by the people.
- ❖ Circulation of Wealth: Preventing hoarding and economic exploitation.

The activists assured the Prime Minister that their ideology is not a threat to the current leadership, but rather a means to strengthen it by providing a practical blueprint that aligns with the goals of 'Vocal for Local' and 'One Nation — One Market'.

As of now, there has been no public response from the Prime Minister's Office regarding the request for a meeting. The move, however, signals a growing effort by alternative economic thinkers to influence national policy at the highest level.

A Parallel Call to Odisha's Youth

This national-level appeal is complemented by a vigorous grassroots campaign in Odisha. Pamphlets and appeals circulating in the state call upon the youth, students, and activists to "Rise, Unite, and Lead" a "PROUTistic Odisha."

The literature paints a grim picture of the state, citing "poverty, unemployment, and exploitation," and accusing governments of handing over Odisha's minerals, forests, and land to corporate interests at the cost of "Odia Asmita" (Odia identity) and cultural heritage.

Shrii Prabhat Ranjan Sarkar



How often have I come

TOMÁR NAYAN TALE SAB KICHU NECE CALE
TOMÁR CARAN TALE AVANII BAHÍYÁ JÁY

*Beneath thy eyes
Everything dances away,
Beneath thy feet
The earth drifts by.*

PHELE ÁSÁ DIN GULI, GEYE ÁSÁ GÁN GULI,
KAHE ÁSÁ KATHÁGULI, TOMÁTE MISHIÁ JÁY

*Days left behind
Songs that were sung,
Words that were spoken
All merge unto thee.*

KATA BÁR ESECHI, NECECHI, GEYECHI
KATA BHÁLOBESECHI, KATA MÁYÁ CHINRECHI

*How often have I come
Danced and sung,
How much have I loved
How many illusions were
shattered.*

KATA KHELÁ KHELECHI, TOMÁ PÁNE CALECHI
CALITE CALITE, DHARÁ DHULÁY MISHIÁ? JÁY

*How many games I've played,
And moved towards thee,
In this journey
The universe turns to dust.*

TABE, DHULÁR E DHARANII TOMÁ CHÁRÁ HOYENI
TOMÁR CHANDE SE JE AMRTE BHÁSIÁ JÁY

*This dustbowl of earth
Wasn't fashioned without You,
In thy rhythm alone
It drifts into eternity.*



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