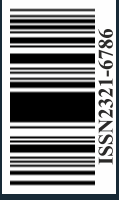




Vol No. 46 | Issue No. 10 | October 2025 | Price 30/-



PROUT

A Journal of Proutistic Views and Neo-Humanistic Analysis



NEPAL REVOLUTION



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When hopes and aspirations of people are not fulfilled in a democratic framework, a non-democratic or sanguinary revolution is sure to take place. Such a revolution, although undesirable, is inevitable and irresistible.

– Shrii Prabhat Ranjan Sarkar

Fundamental Principles of PROUT

1

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

2

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

3

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

4

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

5

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

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Ācārya Santosānanda Avadhūta

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Rate (INDIA)

Newstand Price	-	₹ 30/-
Annual Subscription	-	₹ 325/-
Two Years Subscription	-	₹ 612/-
Three Years Subscription	-	₹ 864/-
Five Years Subscription	-	₹ 1350/-
Ten Years Subscription	-	₹ 2520/-

Overseas (BY AIRMAIL)

Annual	-	US\$ 45
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Overseas (By Paypal)

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

Payments in India may be made by cheque favouring **Neo-Humanist Education Foundation** mailed to **Acarya Santosananda Avadhuta**, Prout Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi -17
For outstation remittance from non computerized banks/branches add Rs 30.00 for bank clearance charges.
Or amounts may be deposited directly to any branch of the State Bank of India as per details below:

Neo-Humanist Education Foundation, State Bank of India, Malviya Nagar Branch, C-30 Malviya Nagar, New Delhi 110017
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Overseas remittances may be made by Paypal using id **prout.am@gmail.com**
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Printed & Published by A'ca'rya Santosananda Avadhuta on behalf of Neo Humanist Education Foundation and printed at Royal Press B-82, Okhla Industrial Area Phase-1, New Delhi-110020 and published from PROUT Bhawan, JC-48, Khirki Extension, Main Road, Malviya Nagar, New Delhi - 110017
Editor : A'ca'rya Santosananda Avadhuta

Contents

VOLUME 46 | ISSUE 10 | OCTOBER 2025

NEPAL Revolution

12



Feature

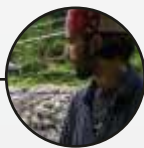
09 SOCIAL CHANGE

Requirements of a Nuclear Revolution



15 ENVIRONMENT

People in the Mountains Need Disaster Justice



19 STATE APATHY

India's Casual Government Employees



22 PROUT ANALYSIS

The Breakup of Yugoslavia



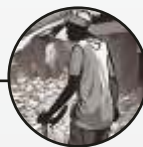
24 EVOLVED LIVING

For a Civilized World Yogapathy



28 LABOUR ISSUES

Labour and the Metrics of Citizenship



31 PERSPECTIVES

Macro Historians In Conversation
Shrii P.R. Sarkar, SSU-MA Chien,
and Ibn Khaldun



REGULARS

06 Editorial
07 Letters

08 Inspirational
43 Activities
50 Prabhat Samgiita

32 TECHNO SOCIAL REVOLUTION

The Choices We Make



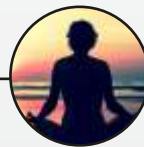
37 SPACE POLLUTION

Satellites and Space Junk



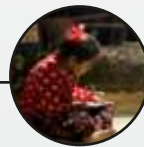
40 PROUT SPHERES

Restoring Balance



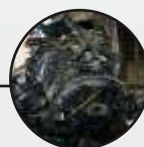
42 WELLSPRING OF FUTURE

Developed India



44 HIDDEN AGENDA

Whose Fault Really





Online Money Gaming

The Lok Sabha recently passed the bill to ban online money gaming in India which as per reports says that people lose Rs 20,000 crores every year. The bill was tabled in parliament much against the arguments put forth by gaming companies. Every parliamentarian had raised concerns about the ill effects of online gaming involving money. UN's WHO describes online money gaming as 'Gaming Disorder'. It actually is a deceitful act to make money this way, just like swindling, fraud and gambling.

A contrarian background shows that the online gaming industry grew 28%, reaching Rs 16,428 crore in FY 23. The online gaming segment in India had seen remarkable growth with immense economic potential. India boasts a substantial gaming community, comprising 45 crore gamers, the second largest globally after China. The sector apparently holds the potential to boost Foreign Direct Investment (FDI) inflows, employment, and investments in various sectors. Industry estimates suggest it will reach INR 33,243 crore in FY 28, showing a 15% CAGR. It attracted consistent investments totaling Rs 22,931 crore between FY 2020 and FY 2024 from both domestic and foreign sources. Furthermore, it directly and indirectly employs around one lakh individuals, with the prospect of expanding to 250,000 job opportunities by 2025?

The real money gaming (RMG) sub-segment constitutes a substantial part of the online gaming ecosystem, comprising 82.8% of the market share in FY23, with more than 400 RMG start-ups. Industry estimates this sub-segment to contribute around Rs 6,500 crore - 6,800 crore as direct tax revenues (comprising TDS and corporate tax), and Rs 75,000-76,000 crore as indirect tax revenue (GST) to the exchequer during FY 24-28.

The silver lining in the bill is that it has provisions to provide budget and promote sports and online social gaming while banning money gaming in any form. These comprise two-thirds of the industry and would create job opportunities for the online gaming industry. Unfortunately several gaming platforms camouflage it as games of skills trying to differentiate them from gambling or betting. After receiving complaints from affected people this camouflage was one of the reasons that prompted government to step in and enact a law banning such activities that people fall prey to and get addicted.

Many powerful people are behind online money gaming and may move courts to challenge the law and fuel mainstream media and social media campaigns. Such people are not interested in the youth and middle class. Such games like Chit Funds which were making people lose their hard earned money. Suggestions were made to raise awareness, setting limits based on various factors, implementing age restrictions, and other strategies to help alleviate the problem. Such methods which were tried over more than three years did not succeed. It's good that the government passed such a law with stringent punishment. But then can laws alone remove social ills?

As Prout's founder Shrii Prabhat Ranjan Sarkar said "The habit of making wagers is extremely undesirable. You must avoid lotteries and gambling. One may earn money by gambling but it is not a proper occupation". It's good that the government has taken this step. People's awareness and participation is more important to save society from harmful effects of online money games, as innocent people who are tempted to make a quick buck lose their hard earned savings and get addicted only to meet their downfall. ●



Evolution of Indian Languages

Prout's founder has given an excellent historical account of the origins of Indian languages. Many of the details are not known to most people including historians of repute. Thank you Prout for opening our eyes to this gem of an article.

- *Swati Kalki, Shimla*

Trade Tariff's Capitalism's Cold War

It's incredible the way the US tried to bully India and the rest of the world by Tariff wars. This was opposed by people in the US itself and to the misfortune of Americans India stood firm and did not get browbeaten. Now they are trying to restart trade talks with India.

- *Joginder Singh, Ludhiana*

World Water Scarcity

It has been repeatedly said that the next big war would be fought for water. It is a scarce planetary resource and needs to be conserved and managed better for future generations. As the world population is increasing this assumes more importance.

- *Harish Rawat, Lucknow*

World Government

With all the turmoil going on in the world today this major reform is

long overdue. Prout's founder gave this vision we are a long way off still. The present UN is virtually toothless and needs to be reformed accordingly to have a strong and stable world government.

- *Rajinder Shukla, Delhi*

German Reunification

A very well written article on this piece of modern history. This political reunification was good but its economic fallout wasn't. Economic integration should have come side by side. Still this should be a lesson for other regions of the world artificially divided due to wars and other reasons. For instance North and South Korea, East and West Bengal among others. All these would make for good socio economic regions that would benefit the people as a whole.

- *Surojit Sengupta, Kolkata*

Life out of Balance

Balance is very important in both individual and collective life. To do that it is important for man to be in sync with nature. Without that it's not possible and then there would be only turmoil more and more of it. As the author says Prout is a good way to restore balance.

- *Tracy Whitehall, London*

Social Media Influencers

The article is a real eye opener about the type of world we live in today where money controls every aspect of human life and nothing else seems to matter. In the name of humanity Prout should be ushered in at the earliest.

- *Bhagat Ram Bakshi, Goa*

Choices we Make

The fifth article is very good explaining about various economic theories and comparing

them to Prout. Universalism is need of the hour for all aspects of human life including economic ones.

- *Ram Swaroop, Bhopal*

ChatGPT Social Fallout

Gone seems to be the days of Grandma's tales which we all enjoyed. Now children have smart phones and have no time for anything else. This has terrible fallout. Recently there was a press report that a 7 year old boy suddenly stopped speaking. It turned out that the child was very disturbed after visiting a pornographic sight. It took months of treatment to cure him. All must beware about unrestricted use of smart phones by children.

- *Aruna Sinha, Patna*

AM Flag Hoisting Day

Very good to know that this is being celebrated on August 8 every year regularly. In the future this would indeed be a very important day for people all over India and the world.

- *Kalimohan Iyer, Chennai*

Nepal Political History

India and Nepal have centuries-old historical, cultural, religious and economic ties with open borders and free movement. Landlocked Nepal is dependent on India for its access to ports and is a large trading partner. With two large Asian powers China and India as neighbours it has seen thirteen governments during the last seventeen years! A stable Nepal is of great importance but with inimical China on the other side India must remain vigilant at the border to keep its sanctity. ●

- *Tarun Singh, Gorakhpur*

Breaking Dogma Barriers

“Can anybody drape a burka over a tigress? Is there anyone with enough courage to do it? Can anyone dictate to a tigress; you cannot cross this boundary, or you cannot take part in games and sports, for this is prohibited to women? When women will develop a sense of self-respect and be like other spirited creatures, they will cast aside the burkas and veils of servitude. They will then be enabled to expand their role in serving society in a balanced and consolidated way”. So said Shrii Prabhat Ranjan Sarkar

In Hyderabad's old city this is just what has happened. The Balsetty Khet Ground open for all children had an unsaid neighbourhood rule — girls stay out. Young Muslim girls kicked down barriers with football and dribbled their way in. What started small in 2022 as part of 'Girls on Ground' initiative, now 60 girls aged between 7 and 17, challenging societal norms have asserted their right to play the beautiful game of football at a once male only playground building confidence and transforming community attitudes.

Every evening at least half of this squad many of them with hijabs pinned around their head gather to warm up and play football in the same ground with proper sports gear with coaches. It is heartening to watch these young adolescent girls wearing Ronaldo and Messi jerseys shoot for goals. Also it is very encouraging to see boys leaning on the railings watching the girls play, patiently wait for them to finish before taking the field, which earlier on was their sole right.

Rubina Nafees Fatima president of Hyderabad based NGO SAFA Micro Advance Impact which focuses on empowering under privileged communities especially women and children, said the project to begin with met with stiff resistance, “Nobody had ever seen a girl set foot on the ground before and this change wasn't welcome. Onlookers gathered around impatiently waiting for the girls to leave. It took weeks of consistently showing up to change the tide in our favour.

Today the neighbourhood has not just warmed to the sight of girls taking over the ground every afternoon between 4 and 6, but has also made this a daily ritual part”. The girls are overjoyed, “I love that I can play here with my cousins and friends” says 14 year old Marzia a local champ for her many achievements at state and national levels. She admits however, that playing with boys is competitive but not comfortable. When all the girls play together everybody gets a chance and there's no insecurity. Football teaches the girls the power of unity and to be in control of their lives. Team huddles is a string point. “I don't miss a single day” says Masooma of class 4.

Access to the playground is much more than a social statement. It has helped the girls to overcome health problems like anemia, asthma, diabetes and arthritis which have been kept in check through consistent practice. These were caused mostly due to poor nutrition at home. One of the girls had blood sugar levels of 350 when she joined the squad. Some of them when they started couldn't even complete one round of the field now they do many rounds comfortably.

The mother of one of the girls who has arthritis said, “When we were growing up I couldn't imagine a playground just for girls. Our playtime ended at school”. This wonderful and inspiring initiative is indeed wonderful. The young girls have literally kicked aside the walls of dogma to better their lives and also their mental outlook for the future. ●



A FIELD OF THEIR OWN



Requirements of a Nuclear Revolution

Shrii Prabhat Ranjan Sarkar

There are several requirements for the success of nuclear revolution – the presence of exploitation in any form, revolutionary organization, positive philosophy, revolutionary cadres, infallible leadership and revolutionary strategy. All these requirements are necessary.

The presence of exploitation. There are various types of exploitation in society. The form and character of exploitation changes as per changes in time, place and person. In every era of the social cycle, there are various kinds of exploitation. For example, in the economic sphere there is feudal exploitation, colonial exploitation, capitalist exploitation, imperialist exploitation and fascist exploitation. Exploitation may also manifest in such spheres as the physical, psychic, economic, political and cultural spheres. In the past the slave system was prevalent in the Greek and Roman Empires. The rulers sucked the blood of the vanquished to bolster their own interests. In psychic exploitation, the masses are misled with the help of pseudo-philosophies which encourage dogma and narrow mindedness. Democratic socialism and the theory of peaceful coexistence are examples of the hypocrite's psychology. In economic

In many countries a well-knit and prosperous society could not be built in the post-revolutionary phase due to defective leadership.



exploitation, vested interests deprive people of their minimum requirements. Money lending, charging exorbitant interest rates, compelling poor farmers to sell their produce through distress sales, etc., are examples of economic exploitation. Regardless of the type of exploitation used by the exploiters, when society is moving towards revolution, the role of the exploiters is exposed. The exploiters are unable to disguise their exploitation any longer.

The existence of exploitation in society can be ascertained through the prevalence of such factors as extreme poverty; social

insecurity; injustices against the common people; lack of purchasing capacity to acquire the minimum requirements of life; huge economic and social differences between various classes; the irrational distribution of wealth; etc. The present social, economic and political conditions in India exemplify all these ailments. India is on the verge of revolution.

Revolutionary organization. Revolution and war are almost the same. Revolution is a type of war. The difference between the two is that in war force is applied on behalf of a person or state, but in revolution, force is applied by a

group of people to establish a society free from exploitation. A revolutionary organization is essential for revolutionary war. During the psychic preparation for revolution, the disgruntled sections of society will have to build a revolutionary organization which will create a congenial environment for revolution.

A diverse, multifarious organization is required to conduct revolution. The responsibility of the organization is like that of a government. The revolutionary organization must be operational from the highest level of the state down to the village level. Local activists or coordinators are connected to every level of the structure. All the activities of the revolution are directed by the highest body.

If a revolution is started without building a proper structure, or if loopholes are left in the formation of the structure, the results will be disastrous. In the struggle for Indian independence, for example, the revolutionary leaders failed to build a structure down to village level, and the British seized upon this organizational weakness. Such loopholes cause unpardonable losses. This occurred in recent Indian history.

Positive philosophy. The revolutionary organization must follow a positive philosophy. A progressive, comprehensive ideology is the invincible weapon of the revolutionary organization. It counteracts negative ideas in society and generates a powerful, positive psychic flow in the collective psychology. People become revolutionary-minded, yet vested interests determinedly try to resist positive change, hence polarization occurs in the collective psychology. The duty of the revolutionary leaders is to create polarization through the propagation of a positive philosophy.

The philosophy of the revolutionary organization should be free from all kinds of narrow defects and dogma. If there are any defects in the philosophy or if it is not comprehensive, there is the danger that the leadership of society will go out of the control of the revolutionaries. This will be extremely harmful for the progressive development of the society.

In addition, the philosophy must be based on practice, not on theory. If there are any defects in the practical implementation of the philosophy then can be rectified, but if there are fundamental

defects in the philosophy itself, the philosophy can never be implemented, nor can it be rectified.

The theories of Marx and Gandhi are examples of defective philosophies. The fundamental principles of Marxism are unpsychological, irrational and anti-human. Marxists say that revolution is the only solution to capitalist exploitation. This is a positive idea. But the concepts of dialectical materialism, the materialist conception of history, the withering away of the state, proletariat dictatorship, classless society, etc., are defective ideas which can never be implemented. That is why the post-revolutionary stage in every communist country has suffered from turmoil and oppression. There is not a single country in the world which is established according to Marxist ideals.

Gandhism is also defective. Instead of guaranteeing liberation from exploitation, it favours the interests of the exploiters, hence it is a negative philosophy. Liberation from exploitation is impossible when the exploiters themselves find shelter in the philosophy. The co-existence of the exploiters and the exploited can never lead to a society free from exploitation. No revolutionary organization can accept Gandhism as an ideal philosophy. If any organization does, then it will no longer be a revolutionary organization, and it will break apart within a short time. This is an historical inevitability. Thus, the revolutionary organization must adopt a positive philosophy which is without defects.

Revolutionary cadres. Before the revolutionary organization gives the clarion call for revolution, there must be intensive preparation. In spite of the presence of all the conditions for revolution, revolution may not



take place unless the exploited masses are psychologically prepared for revolution. If the people do not support revolution, the clarion call for revolution will not be heeded. Ideologically educated revolutionary workers will have to channelize the psychology of the common mass towards revolution and inspire them to undertake revolutionary struggle! Such workers must adopt a rational approach inspired by the positive philosophy, have a well-developed socio-economic-political consciousness, and be dedicated to uplifting the standard of the common people. The duty of these workers is to inspire the frustrated masses along the path of revolution. Through their dedication and dynamism, they will be able to bring the collective psychology in their favour. The first and foremost duty of the revolutionary organization is to create dedicated workers.

Infalible leadership. The success of the revolution depends on the leadership. Loss of life and property will be minimized to the extent to which the leadership is free from defects. Ideal leadership is the wealth of the society as well as of the revolution. It will not only lead to a successful revolution, but will also fulfill the hopes and aspirations of the people in the post-revolutionary phase of society.

In many countries a well-knit and prosperous society could not be built in the post-revolutionary phase due to the defective leadership. Concepts such as Plato's philosopher king, Confucius' sage, Nietzsche's superman, Marx's proletariat dictatorship, etc., were propounded to develop ideal leadership, but all these concepts have failed. There is a vast difference between a theory of leadership and the practical, human qualities of a leader. Due to intelligence, acumen, social awareness, oratory skill and some



other qualities, a few leaders were successful in the instigating revolution, but later on they became the objects of slander because they were unable to guide society along the path of real progress. They were unable to solve the pressing problems confronting the people or eradicate exploitation.

Sadvipra leadership is the ideal form of leadership. Such leaders will be physically fit, mentally developed and spiritually elevated. With their help and guidance, revolution will be materialized.

Revolutionary strategy. The forces opposed revolution possess immense military power. In spite of it, the revolutionaries achieve victory. This victory is due not only to a well-knit organization, progressive ideology and exemplary leadership, but also to revolutionary strategy.

Leadership is not imposed from above, rather it establishes itself through dedication, sincerity, ideological zeal, fighting spirit and all-round capacity. Leaders gradually acquire such capabilities – step by step.

A common base of integrity and unity amongst the exploited members of society will have to be established. This is essential because at the time of revolution there will be an all-out fight against antisocial activities and corruption. 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, because physical weapons are not the only source of power. Moral and spiritual power is infinitely stronger than physical force.

Although the primary duty of the revolutionaries is to drive out the exploiters, they also have to ensure that these exploiters do not get new opportunities to capture power or undermine society in the future. The greatest achievement of a revolution is to eradicate exploitation and bring about a progressive change in the collective psychology through the minimum loss of life and property. ●

NEPAL

Revolution

*Nepal government has fallen
The youth have won the protest*

Srikant Sharma



A protester falls down during clashes with riot police outside the Parliament building in Kathmandu, Nepal, September 8, 2025

Nepali Prime Minister KP Sharma Oli was forced to step down after a wave of anti corruption protests left 30 people dead and more than 1000 injured, over two days of violent protests, tens of thousands of protesters remained on the streets, blocking roads and setting fires to parliament and other government buildings. “In view of the adverse situation in the country, I have resigned effective today to facilitate the solution to the problem and to help resolve it politically in accordance with the

constitution,” Oli wrote in his letter to President Ram Chandra Poudel on Tuesday after his administration was blamed for the bloodiest outbreaks of unrest in a decade.

Amnesty International released a statement on the 8th saying that an independent probe is needed after the crackdown on protesters. “Amnesty International strongly condemns the unlawful use of lethal and less-lethal force by law enforcement in Nepal, resulting in deaths and serious injuries of several protesters. We

urge the authorities to exercise maximum restraint”. Meanwhile the President of Nepal appealed to the protesters to engage in discussions to find a peaceful resolution and stop further escalation. In a video message, Nepalese army chief Ashok Raj Sigdel urged protesters to stop the demonstrations to prevent further loss of lives and property and to come forward for dialogue.

“The Nepal government has fallen, the youth have won the protest,” said key protest figure Sudan Gurung. “The future is ours”.

Nepal's army deployed patrols on the streets of the capital Kathmandu, as the Himalayan nation reels from its worst unrest in decades. Protests against corruption spiraled into arson and violence on September 9, politicians' homes were vandalised, and government buildings and parliament torched. "Gen Z" groups spearheading the protests distanced themselves from the destruction, saying they had been "hijacked" by "opportunists". The military to control a spiraling situation, invited the Gen Z protesters to engage in peace talks.

Nationwide curfews were in place until the 11th (the time of writing this piece) and the army warned violence and vandalism would be punished. Twenty-seven people have been arrested over violence and lootings and 31 firearms found. Still, some young people were out, carrying bin liners and wearing masks, cleaning up the damage caused by the protests. This movement against corruption has been going on in Nepal since very long, and the youth felt that it is high time that the nation needs to change and they hope that it would bring something positive to their country.

Defying an indefinite curfew, thousands of young Nepalis returned to the streets of Kathmandu on September 9

demanding change and clashing with riot police. Some protesters set fire to government buildings. The demonstrations – called the protest of Gen Z – erupted after the government blocked platforms, including Facebook, X and YouTube, saying the companies had failed to register and submit to government oversight. However this ban affected many Nepalis; as of 2021 about 7.5 percent of Nepal's population was living abroad, reliant on platforms such as Meta's Messenger to communicate with families back home.

Many Nepalis have switched to Viber to communicate with their families and friends who are working abroad as migrant workers. This was abrupt and frustrating.

But the protests spiraled to reflect broader discontent. In particular, many young people are angry that the children of political leaders – so-called "nepo kids" – seem to enjoy luxury lifestyles and numerous advantages while most youth struggle to find work. On 9th despite the government rolling

back its order and the apps returning online, protests reignited, spreading from the capital to multiple cities nationwide.

The demonstrations were ostensibly triggered by the government's decision last week to ban 26 social media platforms, including WhatsApp, Instagram and Facebook – but they have since grown to embody much deeper discontent with Nepal's political elite.

In the weeks before the ban, a "nepo kid" campaign, spotlighting the lavish lifestyles of politicians' children and allegations of corruption, had taken off on social media. And while the social media ban was hastily lifted on 8th night, the protests had by then gained unstoppable momentum. Nineteen protesters were killed in clashes with police on Monday and around 300 injured.

Those deaths fuelled the anger and unrest on 9th when three more deaths were reported. Two police personnel also lost their lives, authorities say. Protests continued unabated, with a crowd in Kathmandu torching the headquarters of the Nepali Congress Party, which is part of the governing coalition, and the house of its leader, Sher Bahadur Deuba, a former PM.

Hundreds of protesters also



Demonstrators shout slogans as they stand on a barricade during the protest

broke into and torched the parliament building, smashing windows and spray-painting anti-corruption graffiti on the walls. The Singha Durbar, a large complex that houses government offices, was also stormed, and the Supreme Court on Wednesday announced that it had postponed all hearings of pending cases indefinitely because of severe damage.

Among those injured in the unrest was the wife of former PM Jhala Nath Khanal who suffered serious burns when protesters set fire to their house in Kathmandu on Tuesday. Some news outlets reported that Ravilaxmi Chitrakar had died, but her husband confirmed she remained alive in a critical condition in intensive care at Kirtipur Burns Hospital in the capital. She was in the upper floor of the house when it was set on fire and was unconscious when emergency services rescued her. During the chaos on the 9th thousands of inmates escaped from prisons around the country. Five young inmates were killed late on Tuesday when security forces opened fire at escapees from a juvenile correctional facility in Banke, in western Nepal. According to a director at the prison, they were all under the age of 18.



Fire and smoke rise from the Singha Durbar palace, which houses government and parliament buildings, after protesters stormed the premises during violent demonstrations in Kathmandu

People are hopeful now for better governance after this revolution and feel it was a lesson for leaders to improve themselves so the country can have a bright future. Even as they welcomed the prospect of change, some felt that the violence and vandalism that marked the protests had taken them by surprise. This shouldn't have happened; some were shocked by the burning of government buildings such as the Supreme Court which is their own national wealth. But many protesters are worried the movement has been co-opted by "infiltrators" - a claim echoed by the army, who as per their spokesman was mainly trying to control the elements who are taking advantage of the situation to loot, set fires and cause various incidents.

A statement issued by protesters said the movement "was and remains non-violent and rooted in the principles of peaceful civic engagement". They added that they were volunteering on the ground to "responsibly manage" the situation, safeguard citizens and protect public property. They also said no further protests were scheduled from 10th onwards and agreed to cooperate with the army and police to implement curfews as necessary.

The PM's resignation has left a leadership vacuum but it is not clear who will replace him, or what happens next, with seemingly no-one in charge. Gen Z protesters believe Nepal's future leadership must be free from entrenched political party affiliations, fully independent, and selected on the basis of competence, integrity, and qualifications. They demanded a transparent and stable government that works in the interest of the people and not for the benefit of corrupt individuals or political elites. There is deep anxiety and innocent young people have died, what the country now needs is peace and the end of corruption that brought so many people on to the streets in frustration.

In the backdrop of the above incidents in Nepal it is worthwhile to recall the words of Prout's founder Shrii Prabhat Ranjan Sarkar : "In the wake of every revolution, radical changes occur in individual and social life, and far-reaching changes take place in the collective psychology. The main factor in revolution is the application of tremendous force to move society forward. Replacing one age by another by crushing exploitation and bringing about a change in the collective psychology within a short period of time through the application of tremendous force is called 'revolution'".

What we are witnessing now in Nepal and what we witnessed in Bangladesh last year, and Sri Lanka in 2022 caused only change of governments but not eradication of the exploitation. For that 'Nuclear Revolution' is clarion call of the day and for its success, revolutionary organization, positive philosophy, revolutionary cadres, infallible leadership and revolutionary strategy are required. Then and only then can a new social order so established, would be able to usher an era of human prosperity. ●

PEOPLE IN THE MOUNTAINS NEED DISASTER JUSTICE

Himalayas are not just scenic backdrop or strategic frontier, they are home to millions who live with the consequences of policies made in the corridors of power.

■ ■ Manshi Asher



With disasters and lopsided development, unemployment hits a high in Himachal and the youth stare at an uncertain future. All photos courtesy Sumit Mahar

Such has been the unrelenting and widespread nature of Himalayan disasters in this monsoon of 2025 that scientists, politicians and even the Supreme Court have suddenly held up the red flags that environmentalist and activists had long been waving – that climate risks had been overlooked in the development trajectories driven by mindless economic growth. The Supreme Court even said that “revenue cannot be earned at the cost of ecology”.

The court’s July 28, 2025 order, for all its righteous text, ends

with no substantive directive that interrupts or even interrogates the ongoing infrastructural assault on the region. It doesn’t halt any projects. It doesn’t question the environmental clearances routinely issued by the Ministry of Environment, Forest and Climate Change (MoEFCC). It doesn’t demand accountability from the National Highways Authority of India (NHAI), the numerous private hydropower corporations who have violated dam safety laws, or the central and state agencies complicit in ignoring geological warnings. Instead, it

offers a candid acknowledgment of the disaster but refuses to name the beneficiaries, the defaulters or the (lack of) regulatory processes by which it was produced, particularly the precedents set in the judicial realm.

What remains conspicuously absent is any attempt to hold accountable authorities who promoted the fragmentation of Himalayan ecosystems through categorisation of roads, railways and transmission lines as linear and thus exempt from certain environmental norms. By allowing piecemeal assessments and



Salvaging orchards buried in sand in the aftermath of the 2024 floods.

unnecessary widening for projects like the Char Dham, that are inherently interconnected, the environment ministry enabled compounding disasters.

But it's not too late. There are many court decisions pending, many suo-moto interventions to prevent disasters still in the making as far as the Himalaya are concerned. Consider, for instance, the proposed 11000 MW Siang Multipurpose Project which threatens to displace indigenous communities and alter the ecology, geology and hydrology of a still-living river system in Arunachal Pradesh in the North-Eastern Himalaya.

The destruction has not yet begun here, but local resistance on the ground is facing repression. The projects that the court order decries are the same ones that may be 'strategic projects' within 100 km of international borders, thus exempt from seeking forest clearance under the new Forest Conservation Act Amendment 2023 which also stands challenged in the court. This is a moment for the court to act – not after the blasting starts, not once the river is dammed, the valleys are flooded and laws that protect indigenous

rights flouted, but now.

The Supreme Court has called upon the State of Himachal Pradesh to file an "action plan" urgently, but singling out Himachal Pradesh makes little sense when the extreme monsoon's adverse impact is widespread. Those at the helm of power must have not missed the bone-chilling and viral visuals of flash floods wiping out Uttarkashi's Dharali or Jammu's Chisotii. While preparedness and long-term thinking is imperative,

this will have to be done region wide, addressing the specificities of each mountain state. Not just across the Himalayan terrain but the plains, urban centres and 'smart cities' too are begging for similar attention to disaster planning and governance.

Three consecutive years of calamities have left little recovery time. Reconstruction needs for basic infrastructure like bridges, schools, water supply schemes, livelihoods are unmet as the National Disaster Response Fund (NDRF) remains modest in size with allocations delayed. The amendments introduced by the Union government in the National Disaster Management Act 2005 last year have diluted loan relief measures – potentially breaking the back of horticulturists and commercial vegetable farmers whose produce, if not washed out, cannot even make it to the market on time.

A woman MLA from the tribal constituency of Lahaul-Spiti, Anuradha Rana, voiced this in the assembly as she drew attention to adverse impacts of climate disasters: "Jangal hamara, zameen hamari, par kanoon humara nahi" — our forests are ours, our land is ours, but the law is



Saving the slate tiles of a roof destroyed by flashfloods in Thunag market, Mandi 2025. Photo the author

not for us. She pointed not only to compensation delays but violations of environmental norms and governance structures that disenfranchise mountain communities. The question of lack of availability of land for rehabilitation of disaster displaced people – given that 70% of the state’s geographic area is under centralised forest conservation laws – was the key issue she raised. The transcript of the assembly debate indicates that local political actors are forced to grapple with the issues thrown up by the disasters, fiscal squeeze, environmental policy and governance lapses. This does not absolve the state government of its failures or ignore the role of the local political elite and petty contractors in selling out for revenue and profit, but it underscores that on the ground these disasters are political issues.

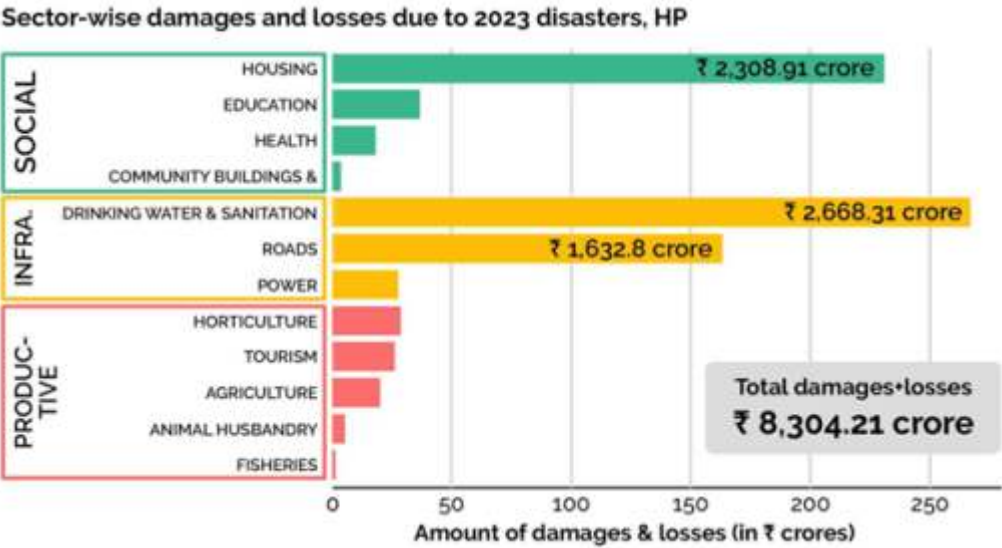
The current Congress-led Himachal Pradesh government has repeatedly highlighted the partisan treatment by the BJP-led Union government as far as fiscal support goes. While this may be accurate, there is also a need to engage with the resource politics of the classical core-periphery dynamic of India’s federalism which marginalises Adivasi territories, mountain and coastal regions in



Orchards filled with debris during the 2024 monsoon floods, village Chowki, Malana river Kullu district.

the name of national interest. The Himalaya are expected to supply “green” energy, maintain a third of their geographical area under forest cover for carbon sinks and aesthetic value, and provide strategic services to the nation, but when disaster strikes, support is fragmented and delayed. The media’s overwhelming, albeit ephemeral, focus on the landscape of environmental degradation and climate risks leaves out of vision the grief of those living with the aftermath of each disaster.

Historically, the absence of long-term planning, regulatory accountability and judicial foresight has allowed short-term, plains-centric models to dominate the region. The response to this crisis will have to go beyond techno-managerial, knee-jerk solutions and address development policies, complex topographical conditions, and above all the current socioeconomic vulnerabilities. Recent data shows that Himachal had the highest youth unemployment rate in India —



Loss and damages incurred sector wise. Source: PDNA 2023, chart courtesy Prateek Draik

29% for those aged 15 to 29 in mid-2025, in the first quarter of the year. To single out tourism, which provides the youth work, as the villain, without acknowledging the larger neoliberal political economy that forces mountain states (the country and the entire Global South in fact) into extractive dependence, is to miss the point entirely.

There is another danger in the way these disasters are framed: communities risk being cast only as vulnerable victims in an ecosystem hit by global climate change which can only be addressed by scientists and experts. Yet year after year, the first responders in Himachal's landslides and floods are local people themselves — villagers jumping to the rescue, building bridges, sharing food, transporting women and children on their backs, removing muck from community buildings, schools, colleges and shelters. Recovery is driven not only by government relief but also by collective community action. To recognise this resilience, however, is not to leave citizens to fend for themselves. Romanticising resilience while denying resources or maintaining non-transparency around their disbursement is its own form of injustice.



Kullu-Manali four-lane National Highway damaged in the 2024 floods. This year the highway was completely destroyed.

India's first geographic site-based climate action mission, the National Mission for Sustaining the Himalayan Ecosystem (NMSHE) which is in its second phase now, flush with task forces and data, is shrouded in opacity. Progress reports, state allocations, and even an RTI request filed about funds spent are denied due to confidentiality. Despite a surge in scientific studies, much of this research is centred on hazard prediction and biophysical models, with little application for those living amid landslides and floods. What is the meaning of

knowledge production and data generation if it is not shared with the actors on the ground, and if it does not feed into policy change? In a region where risks are micro and unpredictable, the way forward is not just robust data collection, but co-produced knowledge, democratic monitoring and community-led decision-making. If environmental and climate justice is to have meaning in the Himalaya, we must demand accountability and transparency from institutions that are the nodal agencies in national climate missions and disaster management.

The Himalayas are not just a scenic backdrop or a strategic frontier. They are home to millions of people who live with the consequences of policies made in the corridors of power. To preach environmentalism to the dispossessed and distressed, while sparing those who profited from destructive development or those who remain apathetic to the crisis, is what makes these disasters bigger and worse. ●

Abridged article is courtesy thewire.in. The author is a researcher-activist with Himdhara Collective, Himachal Pradesh.



Kinnairt tribals have long rallied to protect their region against destructive dams. Photo:

India's

The pervasive misuse of temporary employment contracts reflects a broader systemic issue that adversely affects workers' rights and job security

— Bhupendra Singh

Casual Government Employees

As of Financial Year 2024-25 in India as an estimate there are around 35 lakh central government employees and based on 2011 Census there are around 1.85 crore state government employees all over India. Central and State governments and Ministries employ many casual workers also.

They are engaged for tasks that are seasonal, intermittent, or of a casual nature. Casual workers are often paid daily rates linked to minimum pay scales for corresponding regular posts in the similar group. There are also Daily Wage Employees: i.e. workers paid on a daily basis, often for specific periods of work. These are

based on the availability of work and the needs of the department.

The government does not maintain a centralized database for casual workers so exact numbers are not known but it could safely be assumed to be running into lakhs. Some of them 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.

Casual workers are supposedly hired to meet the needs of Ministries and Departments for

tasks that are not of a regular, permanent, or full-time nature. Yet they are made to continue doing the same sort of work over long periods of time as permanent employees without getting any benefits of the latter.

In fact they are typically paid wages on a daily basis, with payment only for the days they actually work and what is worse there is no single law exclusively for casual workers in India — only guidelines have been issued. Even though they work for the Government it is as if they do not seem to exist in their eyes, which prompted the Supreme Court to say that Government is not a mere marketplace but a constitutional



employer and that financial stringency can't override fairness.

The pervasive misuse of temporary employment contracts reflects a broader systemic issue that adversely affects workers' rights and job security. In the private sector, the rise of the gig economy has led to an increase in precarious employment arrangements, often characterized by lack of benefits, job security, and fair treatment.

Such practices have been criticized for exploiting workers and undermining labour standards. Government institutions, entrusted with upholding the principles of fairness and justice, bear an even greater responsibility to avoid such exploitative employment practices. When public sector entities engage in misuse of temporary contracts, it not only mirrors the detrimental trends observed in the gig economy but also sets a concerning precedent that can erode public trust in governmental operations.

It is a disconcerting reality that temporary employees, particularly in government institutions, often face

multifaceted forms of exploitation. While the foundational purpose of temporary contracts may have been to address short-term or seasonal needs, they have increasingly become an instrument to evade long-term obligations owed to employees. These practices manifest in many ways:

Misuse of "Temporary" Labels

Employees engaged for work that is essential, recurring, and integral to the functioning of an institution are often labeled as "temporary" or "contractual," even when their roles are exactly like those of regular employees. This unfairness deprives workers of the dignity, security, and benefits that regular employees are entitled to, despite performing identical tasks.

Arbitrary Termination

Temporary employees are frequently dismissed without cause or notice. This practice undermines the principles of natural justice and subjects workers to a state of constant insecurity, regardless of the quality or duration of their service.

No Career Progression: Temporary employees often find themselves excluded from

opportunities for skill development, promotions, or incremental pay raises. They remain stagnant in their roles, creating a systemic disparity between them and their regular counterparts, despite their contributions being equally significant.

Using Outsourcing as a Shield

Institutions increasingly resort to outsourcing roles performed by temporary employees, effectively replacing one set of exploited workers with another. This practice not only perpetuates exploitation but also demonstrates a deliberate effort to bypass the obligation to offer regular employment.

Denial of Basic Rights and Benefits

Temporary employees are often denied fundamental benefits such as pension, provident fund, health insurance, and paid leave, even when their tenure spans decades. This lack of social security subjects them and their families to undue hardship, especially in cases of illness, retirement, or unforeseen circumstances.

As mentioned before: "The State, referring to both the Union





and the State governments is not a mere market participant but a constitutional employer. It cannot balance budgets on the backs of those who perform the most basic and recurring public functions. Where work recurs day after day and year after year, the establishment must reflect that reality in its sanctioned strength and engagement practices.

The long-term extraction of regular labour under temporary labels corrodes confidence in public administration and offends the promise of equal protection. Financial stringency certainly has a place in public policy, but it is not a talisman that overrides fairness, reason and the duty to organise work on lawful lines” exact words from the recent Supreme Court judgement in *Jaggo v. Union of India*.

Moreover, it is necessary to note that “ad-hocism” thrives where administration is opaque. The State Departments must explain why they prefer precarious engagement over sanctioned posts where the work is perennial. If there are constraints records should show what alternatives

were considered, why similarly placed workers were treated differently, and how the chosen course aligns with Articles 14, 16 and 21 of the Constitution of India. “Sensitivity to the human consequences of prolonged insecurity is not sentimentality. It is a constitutional discipline that should inform every decision affecting those who keep public offices running”.

Supreme Court framed these directions comprehensively because, case after case, orders of this Court in such matters have been met with fresh technicalities, rolling reconsiderations, and administrative drift which further prolongs the insecurity for those who have already laboured for years on daily wages. “Therefore, justice in such cases cannot rest on simpliciter directions, but it demands imposition of clear duties, fixed timelines, and verifiable compliance. As a constitutional employer, the State is held to a higher standard and therefore it must organise its perennial workers on a sanctioned footing, create a budget for lawful

engagement, and implement judicial directions in letter and spirit. Delay to follow these obligations is not mere negligence but rather it is a conscious method of denial that erodes livelihoods and dignity for these workers. The operative scheme we have set here comprising of creation of supernumerary posts, full regularization, subsequent financial benefits, and a sworn affidavit of compliance, is therefore a pathway designed to convert rights into outcomes and to reaffirm that fairness in engagement and transparency in administration are not matters of grace, but obligations under Articles 14, 16 and 21 of the Constitution of India”.

Hopefully besides the instant litigation this landmark Supreme Court Judgement would pave the others for crores of temporary government employees so affected all across India who are facing years and years of denial of their legitimate dues for the exact same work they have been doing as their more fortunate brethren — the permanent employees. ●

This is an objective PROUT Analysis of Betrayal, Aggression, and Global Manipulation.

The peoples of the former Yugoslavia still live with wounds that remain unhealed three decades after the wars. The region continues to suffer from division, trauma, and manipulated historical narratives. This is not accidental, it is the consequence of a deliberate project in which local leaders betrayed their people and global elites dismantled a sovereign socio-economic model that could have become an example of independence.

From a PROUT perspective, Yugoslavia represented a unique experiment that, despite its flaws, embodied key elements of decentralized self-sufficiency and non-alignment. It was multi-ethnic, militarily capable of defending itself, economically semi-independent, and geopolitically outside the direct control of either NATO or the Warsaw Pact. For the capitalist-imperialist order, this was intolerable. A strong, self-reliant federation of diverse peoples could have evolved, under progressive leadership, into a zone of cooperative economy and regional self-sufficiency. Instead, it was deliberately fragmented and converted into a cluster of dependent satellites.

Divide and Rule : The Old Imperial Formula

The end of the Cold War marked the beginning of the West's global consolidation. NATO and the European Union needed to expand eastward, both militarily and economically. Yugoslavia stood in the way: too large, too independent, too resource-rich, and too ideologically resistant to neoliberal penetration.

THE BREAKUP OF Yugoslavia

■ Ganga Grace

**People Pay the Price Elites Take the Profit.
A PROUT Analysis of Betrayal, Aggression, and Global Manipulation**



The strategy applied was the same used by empires for centuries: divide and rule. By inflaming internal contradictions, cultivating corrupt elites, and manipulating nationalist sentiments, global powers prepared the ground for disintegration. Internal leaders, Milošević with his Great Serbian chauvinism, and Tuđman with his nationalist ambitions, played directly into this strategy.

Secret Operations and Foreign Manipulation

The disintegration was not spontaneous but carefully engineered. Germany's BND armed and trained Slovenian forces even before independence,

ensuring that the first break would succeed.

CIA networks worked to destabilize Serbia internally, already preparing Kosovo as a future pawn for US military expansion.

MI6 controlled the media narrative, ensuring that Western intervention could be justified while inconvenient truths, like the Milošević–Tuđman deal at Karadordevo, were buried.

The Vatican and Western diplomacy pushed for rapid recognition of breakaway republics, accelerating conflict rather than seeking mediation.

Thus, what could have been a negotiated transformation became a bloody implosion.

Karađorđevo and the Collapse of Moral Capital

When Milošević and Tuđman met in Karađorđevo in 1991 to discuss partitioning Bosnia, the betrayal was complete. While Milošević waged open aggression, Tuđman undermined Croatia's moral legitimacy by engaging in territorial bargaining. This played directly into the hands of foreign elites, who could now point to "equal guilt" and justify external control. The Bosniaks were left exposed, and Bosnia itself became the perfect arena for Western-managed chaos.

NATO as Executor of Empire

After years of covert involvement, NATO emerged as the overt executor. In 1995, airstrikes against Bosnian Serb positions paved the way for Dayton, which locked Bosnia into a permanent state of international oversight. In 1999, NATO bombed Serbia for 78 days, crippling its infrastructure and securing Kosovo as a massive US base in the heart of the Balkans. Camp Bondsteel stands today as the visible symbol of this takeover.

The Final Goal: Six Weak Colonies

From a PROUT viewpoint, the goal was clear: dismantle a potentially strong, semi-self-sufficient federation and replace it with small, divided units dependent on global capital.

Croatia and Slovenia were pushed quickly into the EU and NATO, surrendering economic sovereignty.

Bosnia was reduced to a protectorate under Western supervision.

Serbia was economically strangled and politically isolated.

Kosovo became an American military colony.

Montenegro and Macedonia lost genuine independence, reduced to minor NATO satellites.

Instead of one independent economic bloc, six fragile states emerged, easy to dominate, easy to

exploit. Multinational corporations rushed in to seize natural resources, banks, and strategic industries. What had once been a federation with the capacity for economic autonomy became a fragmented market for Western capital.

The People Pay the Price, the Elites Take the Profit

The cost of this operation was enormous: over a hundred thousand dead, millions displaced, cities reduced to rubble, and a generation traumatized. Yet while ordinary people paid in blood, the elites, both local and global, harvested the benefits. Western powers secured geopolitical control and economic access, while local oligarchs enriched themselves through privatization and corruption.

Lessons for the Future

From the PROUT perspective, the breakup of Yugoslavia is a textbook case of what happens

when people fail to safeguard collective economic sovereignty and allow leadership to be captured by narrow nationalism. The real enemy was not ethnicity but imperialism and greed. The tragedy is that the peoples of the Balkans, who could have been partners in building a decentralized, cooperative, self-reliant federation, were turned against one another and left with weak, dependent states.

The truth is that Yugoslavia's disintegration was not a historical accident but a planned operation: to destroy a strong, independent entity and replace it with fragmented colonies. The blood of the peoples became the price of geopolitics and profit. Until this is understood, the Balkans will remain vulnerable to manipulation. Only a return to principles of collective self-reliance, economic democracy, and moral leadership, as envisioned in PROUT, offers a path toward real freedom. ●





Widespread turmoil in the world today has resulted in poor living conditions of the people due to poverty, food insecurity, lack of healthcare, forced displacement, and destabilized societies. Hence, there is a big need for a more sustainable and civilized world. A sustainable world is one where the living needs of the people are met. It involves balancing economic development, social progress, and environmental protection. This means using resources responsibly, minimizing pollution, and ensuring a healthier planet for all.

Resource management involves careful, efficient, and responsible use of natural resources to meet present needs, avoiding over-exploitation and depletion. Managing pollution by minimizing harmful emissions and waste generation to protect air, water, and land. Biodiversity conservation means protecting variety of life on Earth and the ecosystems that support it. Climate change mitigation by reducing greenhouse gas emissions to limit

FOR A CIVILIZED WORLD Yogapathy

Acarya Dhanjoo Ghista

There's need for a more civilized and evolved world
due to global challenges

global warming and its consequences.

Social Sustainability viz. equity and inclusion by ensuring everyone has access to basic needs like food, water, home, and healthcare, regardless of background or social status. Protecting fundamental human rights, including college education for all, healthcare for all, and freedom from discrimination. Community Well-being Fostering healthy, safe, and vibrant communities with opportunities for participation and social interaction.

Sustainable Economic Growth by promoting economic development that is inclusive, resilient, and environmentally responsible. Using resources efficiently and minimizing waste to reduce costs and environmental impact. It is also important to provide decent work environment by ensuring fair wages, safe working conditions, and opportunities for economic advancement.

There is a need for a more civilized and evolved world due to global challenges, namely (i) need of higher vision for education,

involving a comprehensive strategy for preparing students for a rapidly changing world. (ii) comprehension of what constitutes political governance, promoting fulfilling living for the people based on a strong foundation of democracy, (iii) materialization of social equity, and (iv) the need for cosmic thinking beyond this world by going from a purely Earth-centric view to a universal one, fostering a sense of shared responsibility and purpose.

A "civilized world" can be defined not just by technological advancement but by the refinement of human values and ethics, and people-centered socioeconomic & political systems. A civilized society is fundamentally characterized by realization of how human beings should live and think. While advanced technology and infrastructure are hallmarks of a developed society, a genuinely civilized society is measured by its commitment to human dignity equality, and compassion having

social cohesion; fair and just governance with a commitment to justice and human rights, and high quality of life, based on well being and good health, and purposeful living. This can be achieved by:

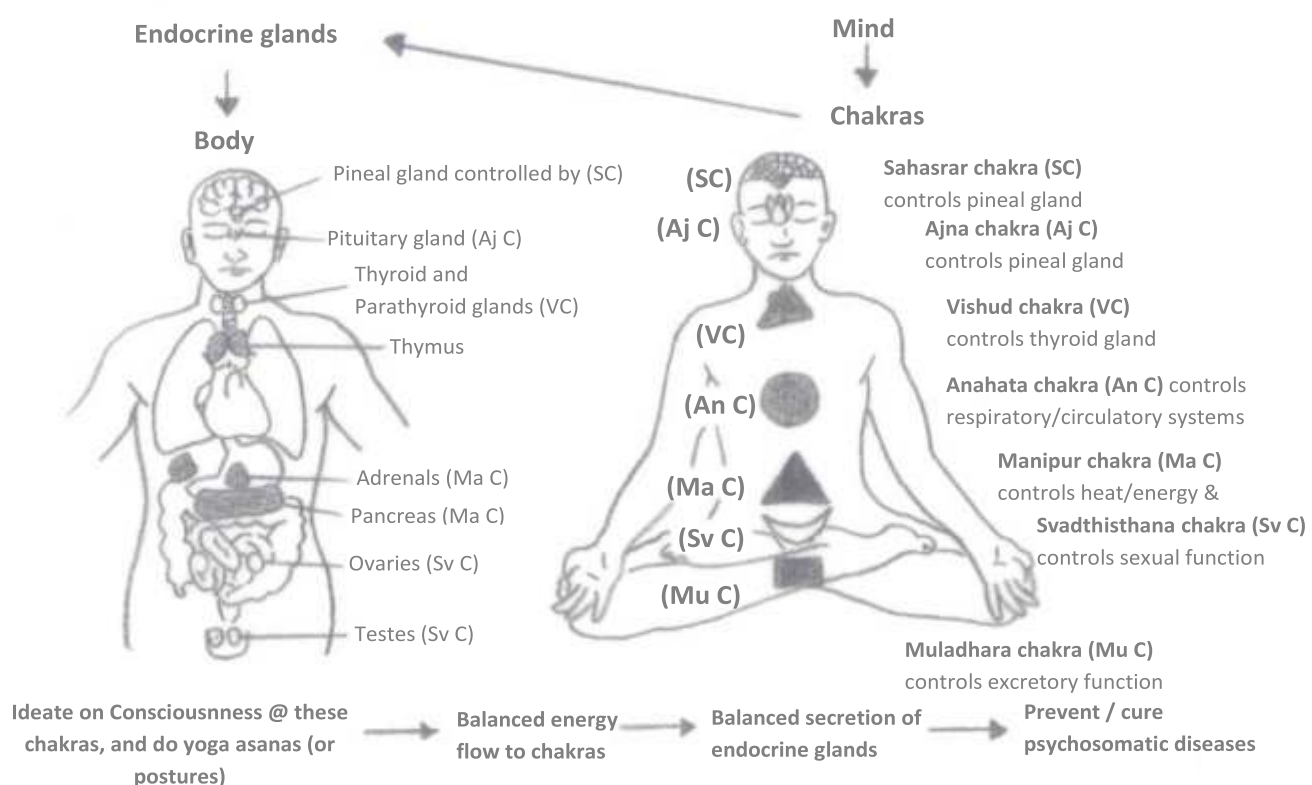
- **Social and economic equality:** Closing the gaps in wealth and opportunity to ensure every individual can reach their potential.
- **Effective and transparent governance:** Establishing accountable institutions and participatory decision-making governance that serve the general public and not just the elite.
- **Social cohesion:** Prioritizing pro social and cooperative values and behaviors.
- **Global cooperation:** Moving beyond nationalistic and "country-first" politics to address shared planetary challenges by which we could promote all "third world countries" to become second to first world countries.
- **Environmental stewardship:**

Protecting the planet's finite resources and mitigating the damage caused by pollution and overuse.

Achieving the above requires

- **Promoting universal education :** Ensuring college education is accessible and focuses on developing problem-solving and critical-thinking skills.
- **Rethinking economic theories:** Promoting economic democracy for universal prosperity and well-being,
- **Using innovation for collective good :** Focusing on technological advancement for solving critical challenges, like clean energy, resource management, and healthcare.
- **Advancing global connectivity :** Utilizing technology to foster cross-cultural understanding and global collaborations.
- **Instilling pro social values:** Encouraging empathy, compassion, and cooperation

Mind – body interaction mechanism, key to preventive and curative medicine



through family and community structures.

- **Upholding democratic values :** Reinvigorating democratic principles and institutions, to be above narrow concepts of capitalism and communism.
- **Cultivating an inclusive culture :** Rejecting discrimination and prejudice to foster a more cohesive society.
- Practicing Astaunga Yoga, the pathway of internal purification for revealing one's universal self. It consists of Yama (moral codes to control actions related to the external world) and Niyama (self-regulation for self-purification).
- Challenges to overcome are, avoiding weaponised conflicts, and Global inequalities.
- This can be done by promoting equal access to resources and capital, for economic and social stability.

It is also essential to evolve and develop higher-order thinking by Meditation into Cosmic Consciousness. Here underlying the importance of Ananda Marga Meditation system ideating on cosmic consciousness, whereas others for example Mindfulness meditation system which directs attention to the present moment,

observing thoughts, feelings, and sensations without judgment. Cosmic consciousness meditation, by contrast, is a broader, mystical concept of oneness with the universe that meditators can experience.

This : (i) promotes mystical state of awareness and enlightenment, (ii) enables perceiving a profound connection and oneness with all of existence, transcending the individual self, (iii) promotes realization of a unified, infinite awareness that underlies all phenomena, (iv) provides transcendental spiritual experience.

This Yoga meditation science and practice (as developed by Baba Shrii Shriii Anandamurti) is verily like Allopathy medical science, and even superior to it in some ways I would like to term as Yogapathy — being connected with the Divine Entity. It does not involve medications and can be employed for both preventive and curative care, especially for neurological disorders of depression and dementia.

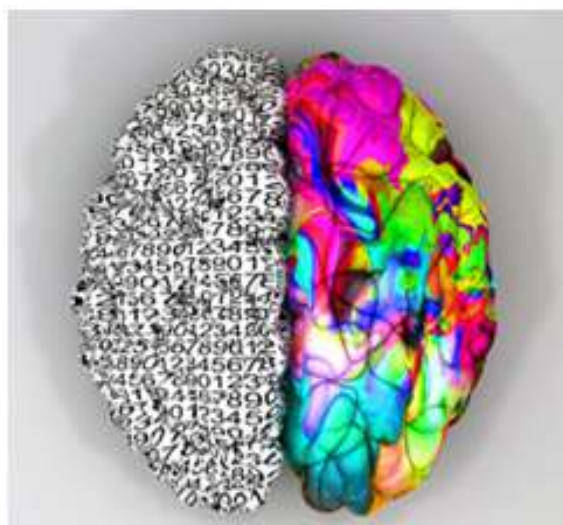
The mind and the physical body are linked by subtle energy centers called cakras (see figure below).

They regulate organ function through these glands, by stimulation of their hormonal secretions; this is how the cakras

influence the body. In the human mind, various thoughts are constantly emerging and dissolving. Behind these psychic phenomena are the underlying propensities (formed according to past psychic impressions on the mind).

In meditation, we can energize the cakras by ideating on Cosmic Consciousness at these cakras, using an appropriate (two-syllable) mantra (which synchronizes with breathing). The general meaning of all mantras is “You are my Guide, and with your guidance, I can become divine”. This in turn energizes the associated endocrine glands to secrete hormones into the organs. In this way, the organ systems get affected and cured of their ailments. For example, energizing the Anahata cakra can help to promote the healthy functioning of the heart, and energizing the Manipur cakra can prevent diabetes.

Emotional stresses (such as anxiety and insecurity) are known to be responsible for diseases, such as coronary heart disease and even schizophrenia. When subject to stress, the endocrine glands release hormones into the bloodstream, which affect blood vessel caliber, digestion, metabolism, etc. For instance, when a person becomes extremely

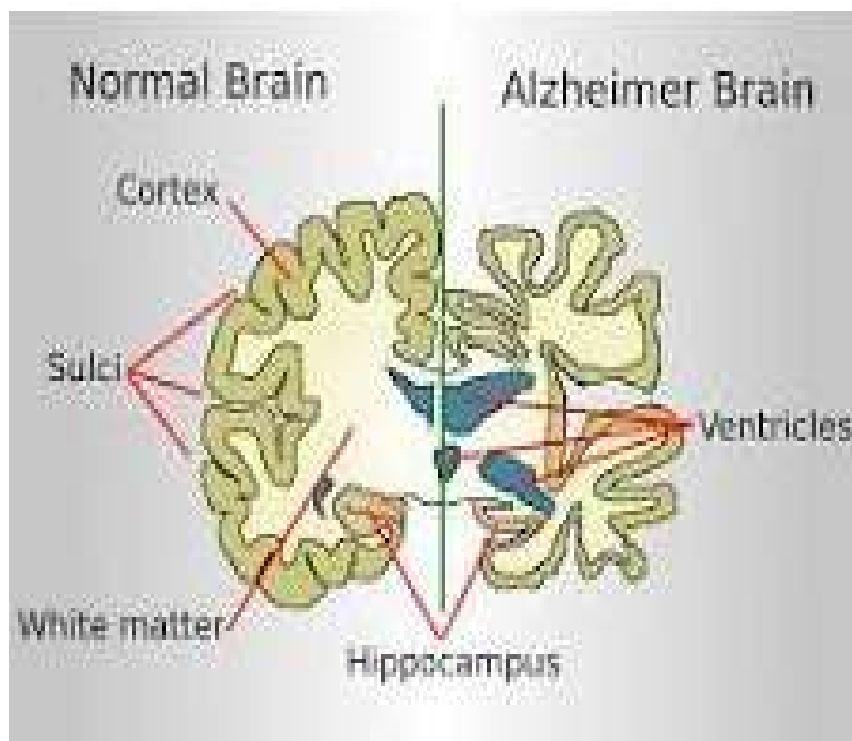


afraid, it can result in palpitations, inability to act decisively, and even a heart attack. Both mental and physical health and the behavioral response of the individual depend on the proper energy balance between the chakras and between the endocrine glands to which they are related. Disease is caused by an imbalance in the energy flow to and from one or more chakras.

Meditation makes you super learners. The process boosts Alpha brainwaves, the predominant state for learning, studying, memorizing, and recollecting large amounts of information. It stimulates learning associated brain regions. You can summon this highly creative and super-enhanced learning state, with meditation.

Meditation makes your left and right brain hemispheres work together. The left side of your brain is more mathematical and scientific, while the right is more creative and intuitive (right)? Most people use one half of their brains more than the other, creating an imbalance. Scientists have found that highly successful people use both brain hemispheres in harmony. By meditation, you too can achieve “whole brain synchronization”, and enhance your learning ability. The two parts of the brain that are highly active during memory storage and recall, the Hippocampus and frontal lobe, are specially stimulated during meditation.

Yogapathy has two big benefits: Iishvara Pranidhana expands our mind and makes us feel enlightened, by being connected with the Divine Entity. During this process of being connected with the Divine Entity, we can even connect with beings in higher Lokas (worlds) to become more evolved. It also promotes preventive health care to improve people's well-being. The figure below illustrates the loss of neurons and their connections



causing Alzheimer's the dreaded disease afflicting modern society.

By monitoring EEG during meditation, we have shown that meditation can positively impact brain function in ways that may benefit individuals with dementia and Alzheimer's disease. This evidence points to meditation as a promising non-pharmacological intervention.

Meditation Also Helps in Various Other Ways :

- It reduces stress hormones like cortisol. Chronic stress is linked to increased risk for Alzheimer's and can worsen its symptoms.
- Lessened impact on the hippocampus: By reducing stress, meditation can help protect the hippocampus, a brain region crucial for memory that is often damaged in Alzheimer's.
- Improves cognitive function viz. better memory and attention: Studies on older adults with early memory loss show that meditation practices can improve memory, attention, and

executive function.

- Enhanced gray matter and neuro plasticity: Long-term meditation is associated with increased gray matter volume in areas of the brain involved in memory and decision-making. This suggests meditation can help preserve brain structure and function against age-related decline.
- Enhances brain health of patients suffering from dementia:

In order to promote these benefits of enhanced living and higher-order thinking for the people, we need to set up Yogapathy schools (and colleges) at universities worldwide. Now based on the above-described benefitting effects of Yogapathy, it also needs to be part of the medical system. We are hence proposing Allopathy (MD)-Yogapathy (PhD) Integrated medical degree programs at universities.

We may conclude by reaffirming that these Yogapathy based programs would help towards making for a more sustainable and civilized, spiritual and evolved world. ●

Labour and the Metrics of CITIZENSHIP

Akash Bhattacharya and Sagarika Rajora

Continued from August issue

Without recognized citizenship, workers risk losing access to welfare schemes, legal protections, reservations, union rights, and even the ability to move freely for work. The NRC framework threatens to create a massive class of stateless labourers, disenfranchised and hyper-exploitable. While the CAA-NRC sparked widespread mobilizations and protests with the labour movement playing a crucial role the specific and devastating implication for workers often remain obscured. Migrant workers, informal sector

labourers, Adivasis, OBCs, Muslims, women, and nomadic community groups already precariously placed now face the additional burden of proving citizenship through documents they often do not possess.

Authoritarian Gaze

The growing normalisation of surveillance both by the State and employers represents not just a technological shift, but a deepening constitutional crisis that threatens the core of citizenship and workers' rights in India. The use of GPS devices on sanitation workers by municipal corporations, as well as high-

surveillance performance tracking systems like Amazon's ADAPT, illustrate a troubling convergence where the logic of capital is deployed through coercive logic of the surveillance state.

This systemically dehumanises workers, reduces them to data points, and erases their autonomy and dignity, directly violating the constitutional right under Article 21 to a life of dignity and privacy, as upheld in *K.S. Puttaswamy v. Union of India* (2017). The lack of legal protections around NPR data unlike the Census Act of 1948 raises serious concerns about its potential misuse, especially when deployed in combination with



opaque biometric and demographic databases.

What ties these seemingly disparate threads to corporate labour regimes and state surveillance of identity is a shared disregard for individual liberty, particularly of the most marginalized. For instance, the imposition of GPS tracking on sanitation workers in Ranchi, Ghaziabad, Nagpur, and Chandigarh displays how state authorities systematically strip already oppressed workers of privacy under the pretext of efficiency. The resulting workplace regime not only violates constitutional rights but also mirrors caste hierarchies.

Surveillance today is not an exception or an emergency measure: it has become the default mode of governance over the working poor, naturalizing insecurity as the new condition of life. In this new regime, to work, to eat, to live itself demands constant proof of identity and loyalty, a bureaucratic performance that the most precarious are systematically set up to fail.

Suppression and Criminalisation of Dissent

The circumstances described above make it imperative for the working classes to organise and assert their power. Yet the circumstances have been created to stop precisely that. There can hardly be a greater denial of equal citizenship than the repression of one's political voice that protests such denial. Unfortunately, that is exactly what we witness at the current juncture.

Since the Honda agitation in 2006, the Gurgaon-Manesar-Dharuhera belt witnessed large-scale workers' agitations which impacted the entirety of the Delhi-Mumbai Industrial Corridor ('DMIC'). The State would not watch silently and came down heavily on the Maruti Suzuki



workers as they fought to register their union and demand their workplace rights. The State used the factory violence of 2012 to imprison scores of workers under criminal charges and dismiss them from their jobs. The dismissed workers, finally out on bail, continue to organise to get their jobs back and help other workers along the DMIC in organising themselves.

With Covid, India witnessed the macabre sight of millions of migrant workers being kicked out of urban centres overnight. The workers who kept the essential services running during the dark days of the pandemic were shown the door as soon as they tried to unionise themselves. On 1 December 2021, 80 workers of India's first Public Sector Undertaking ('PSU'), M/s Indian Telephone Industries (ITI) Limited, based in Bengaluru, were terminated with little justification. Despite having worked for between 3 to 35 years, workers are guised as "contract workers." Sanitation workers at the Kalawati Saran Hospital in Delhi were shown the door for unionizing around the same time as the ITI

workers.

Any opposition to the demolition of workers' informal settlements over the last few years have been met with brutal repression as well. On May 1, 2023, bulldozers demolished over 2000 homes in Tughlakabad in Delhi. On May 8, the bulldozers arrived again to clear the area of these debris. The women protested this fresh act of aggression. In response, the police arrested around 20-25 women, thrust them into a police bus, and took them to the police station. As per eyewitness accounts, male policemen used their sticks to push women into the bus. Many women were beaten in the bus and at the police station before they were released in the afternoon.

Suppression of dissent can take the form of procedural violence as well, as the All-India Central Council of Trade Unions (AICCTU) found out during the 2022 elections to the Municipal Corporation of Delhi (MCD). A union leader – a contractual worker – contesting the election was threatened with retrenchment ostensibly because his job contract forbade political participation. It

took an intervention from the Election Commission to impress upon his employer that a job contract could not trample over his statutory right to contest an election.

Whither Citizenship

With the aggravating effects of neoliberalism, constitutional protections have become increasingly stratified. The working class experiences citizenship not as a guarantee of rights but as a terrain of struggle where even basic legal entitlements (food, shelter, wage, bodily safety) must be fought for as workers operate outside formal citizenship channels, negotiating rights not as a given but as a conditional favour. Labour rights are being steadily dismantled through the dilution of protective legislation, the criminalisation of protests and strikes, the informalisation of work, and attacks on unionisation – notably through the new labour codes. The historic struggle for the 8-hour workday is being hollowed out by a fascist regime built on the fragmentation of the working-class movement and the

aggravation of its exploitation.

As economic liberalisation and precarious employment regimes increasingly destabilise the workplace, the status of the worker is itself under threat. Market dynamics have stripped labour of stability, and in doing so, have begun to erode the very foundation of substantive citizenship for vast sections of the population. Workers are often the first to be displaced, not just from employment but also from social protections, public services, and constitutional guarantees.

The state also de-prioritizes the vital constitutional mandate of bringing about substantive equality through education. The privatisation of public education, facilitated by the National Education Policy ('NEP') 2020 and long-standing structural adjustment policies, not only erodes constitutional guarantees like the Right to Education but also fosters a deeply unequal citizenry. Education, far from being a public good, is increasingly treated as a commodity, its accessibility determined by market logic rather than social justice.

The overall situation leaves

the working classes with little option other than to (re)organize – not just as workers but also as citizens. May Day, once a resounding call for the global working class to unite against all forms of exploitation and domination, rings today with renewed urgency in India. In the articulate words of Vladimir Lenin, May Day is a day “when the workers of all lands celebrate their awakening to a class-conscious life.” 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. Every contemporary contest over rights is also a contest over memories of successes of the past, a struggle to reassert the working class as central to the project of democratic constitutionalism, challenging a system that increasingly treats their lives, labour, and citizenship as expendable. ●

Concluded

Dr. Akash Bhattacharya is a historian and trade union activist. Sagrika Rajora is a lawyer, researcher, and trade union activist organising predominantly with women workers.



MACRO HISTORIANS IN CONVERSATION

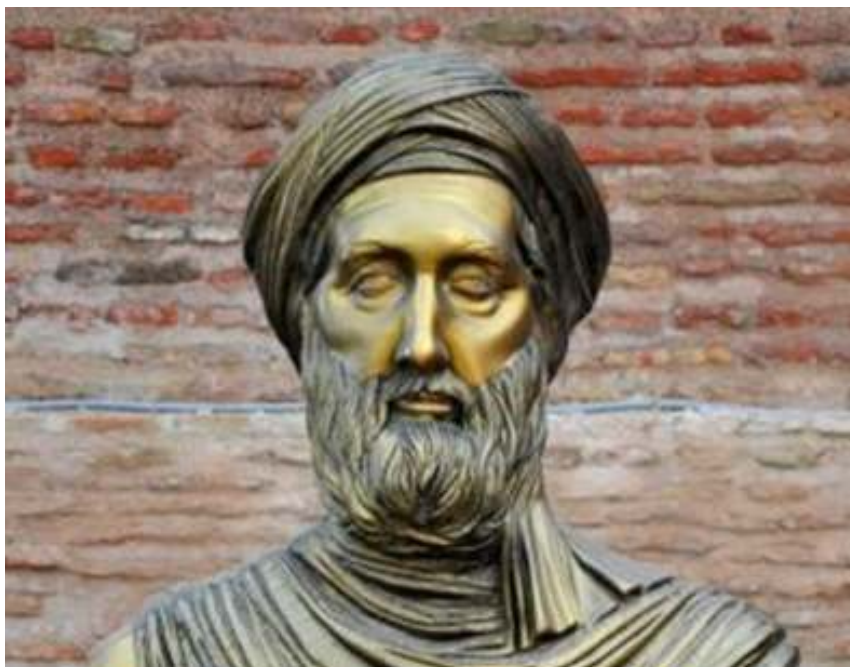
SHRII P.R. SARKAR, SSU-MA CHIEN, AND IBN KHALDUN

■ Sohail Inayatullah

Macro history is the endeavor to find meaning in the grand sweep of time. We look to the past not merely for a record of events, but for the patterns, the rhythms, and the underlying principles that guide the future. Macro historians, then, are more than time chroniclers; they are pattern-finders, theorists of civilizational rise and fall, and often, a moral philosopher. In this exploration, we bring three such monumental thinkers into dialogue: the ancient Chinese grand historian Ssu-Ma Chien, the great Islamic historian Ibn Khaldun, and the 20th-century world philosopher Shrii P.R. Sarkar.

Though separated by centuries and distinct cultural streams, these thinkers all sought to understand the deep structures of history. They saw history as more than a chaotic sequence of events, believing instead that it was shaped by discernible forces and moral or social imperatives. Ssu-Ma Chien was preoccupied with the cycle of dynasties and the nature of virtuous leadership. Ibn Khaldun focused on the power of social cohesion as the engine of state formation and decay. P.R. Sarkar proposed a universal theory of social evolution driven by collective psychology and the quest for spiritual liberation. By comparing their frameworks, we explore fundamental questions that every society must face: What is the engine of historical change? Who are the agents of

Shrii P.R. Sarkar proposed a universal theory of social evolution driven by collective psychology and the quest for spiritual liberation.



Ibn Khaldun

transformation? And what might be next?

The Tao and the Mandate of Heaven : Ssu-Ma Chien's Vision of Order

To understand Ssu-Ma Chien, one must first understand the philosophical currents of ancient China, particularly the concept of the Tao. The Tao is not a deity that intervenes in human affairs, but rather the inherent potential within human nature for an ordered, civilized existence. The sage, by observing the ebb and flow of life, perceives the workings of the Tao and can create institutions in harmony with these natural laws.

Ssu-Ma Chien built his historical framework, the *Shih Chi*,

upon this foundation. His aim, as analyzed by Burton Watson (1958), was explicit: to "examine the deeds and events of the past and investigate the principles behind their success and failure, their rise and decay." Central to his analysis is the cycle of dynasties.

For Chien, each dynasty begins with a sage-king of extraordinary virtue who establishes *te*, a mystical reservoir of power and merit. This *te* flows down through the founder's heirs, granting them legitimacy and fortune. However, this ancestral store of merit is finite. As generations pass, the power thins, and if no worthy ruler emerges to perform an act of "revival or restoration," the reservoir runs dry,

the dynasty collapses, and a new family with the "Mandate of Heaven" rises to establish a new order.

Asabiyya and the Desert's Edge: Ibn Khaldun's Sociological Cycle

Ibn Khaldun, writing in the 14th century, offered a strikingly different, materialist explanation for the rise and fall of dynasties. For him, the key variable was not mystical virtue but a tangible social force: *asabiyya*. As he outlines in *The Muqaddimah*, *asabiyya* can be understood as group solidarity, social cohesion, or a shared sense of purpose (Khaldun, 2015). This force, he argued, is strongest among groups living in harsh conditions, such as desert Bedouins, who rely on intense cooperation for survival. Outside of power, they strive and work ferociously to gain power, to enter the city gates and conquer.

This potent *asabiyya* gives a group the power to topple more sedentary, civilized populations whose own social cohesion has weakened. The victorious group establishes a new dynasty and enjoys the fruits of urban life—luxury, security, and culture.

However, this very success becomes the seed of its downfall. Over several generations, urban life erodes the harsh conditions that created *asabiyya*. The ruling class becomes soft, individualistic, and dependent on mercenaries for protection. Their group solidarity dissolves, leaving them vulnerable. At this point, a new group from the periphery, possessing a fresh and powerful *asabiyya*, emerges to overthrow the decadent dynasty, and the cycle begins again (Khaldun, 2015).

The Social Cycle and the Spiral : Shrii P.R. Sarkar's Theory of Transformation

P.R. Sarkar offers a third model, rooted in collective psychology. His theory of the Social Cycle posits that every society moves through four eras, each dominated by a class with a specific mental makeup, or *varna*: the laborer (*Shudra*), the warrior (*Kshatriya*), the intellectual (*Vipra*), and the capitalist (*Vaishya*) (Sarkar, 1967; Inayatullah, 2002). Each class rises to power, dominates, and then enters a phase of exploitation, creating the conditions for the next

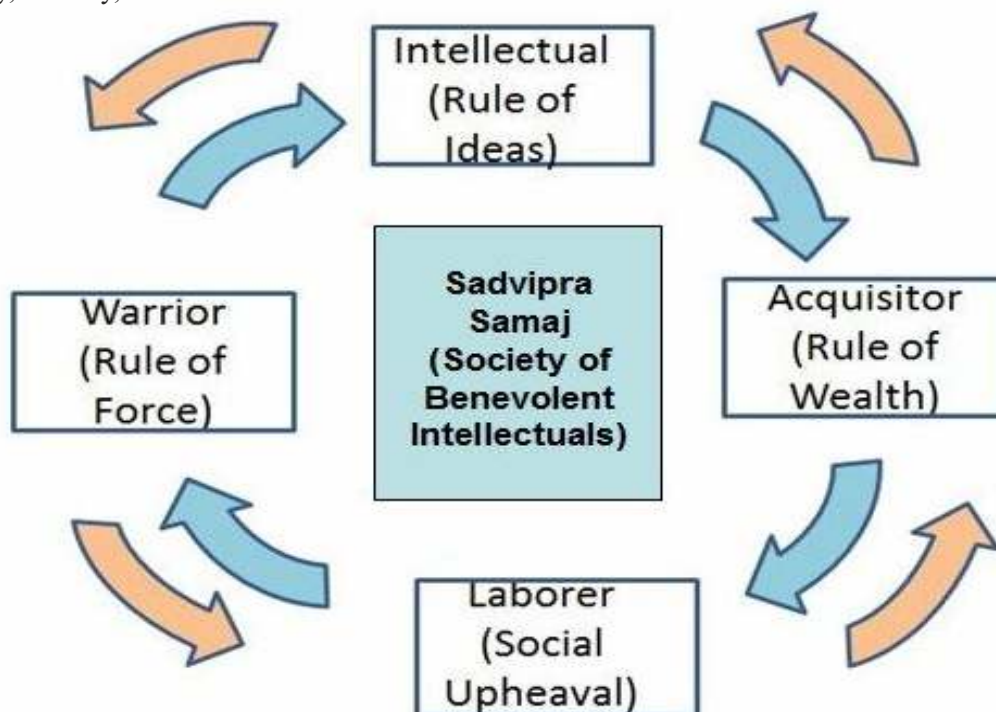
class to lead a revolution.

For Sarkar, this cycle is not meaningless. The true driving force is the evolution of consciousness, a struggle between the materialist force of exploitation (*Avidya*) and the spiritual force of liberation (*Vidya*). The agent of true progress in this model is the *Sadvipra*—a spiritually realized and courageously active individual who fights the exploitation in each age. Their role is to ensure the cycle "spirals" upward, creating a society with greater well-being and deeper spiritual awareness (Inayatullah, 2002). Sarkar's project is not to preserve an old order but to provide a roadmap for conscious evolution, to transcend boundaries, and create a new planetary future.

A Dialogue Across the Ages

Placing these three frameworks side-by-side reveals a fascinating dialogue about the nature of change.

First, all three thinkers see history as cyclical, a departure from linear models. Yet their engines of change are distinct:



for Ssu-Ma Chien, it is the accumulation and decay of *te* (virtue-power), which is granted to those who follow the cosmic principle of the Tao; for Ibn Khaldun, it is the sociological force of *asabiyya*; and for Sarkar, it is the psycho-spiritual evolution of the collective mind.

Second, their agents of change are equally diverse. For Chien, it is the sage-king, an insider who restores order. For Khaldun, it is the cohesive collective, the tribe from the periphery whose strength is social and martial, not necessarily moral. For Sarkar, it is the *Sadvipra*, the spiritual revolutionary who is often an outsider challenging the system. This gives us three distinct pathways to power: through virtue, through solidarity, and through consciousness.

Using Macro History to Shape the Future

What, then, can this ancient and modern perspective offer us today? We are witnessing the decay of old systems, the rise of new technologies, and a palpable sense of being at the end of one era and on the cusp of another.

Ssu-Ma Chien's framework reminds us of the importance of virtue in leadership. Ibn Khaldun's analysis provides a sobering, sociological perspective, reminding us that social cohesion—*asabiyya*—is the bedrock of political power and that luxury and complacency are the surest paths to decay. And Shrii Sarkar's framework gives us a dynamic and empowering lens, suggesting our current challenges are characteristic of a late-stage capitalist era and that transformation is possible through conscious action.

This diagnosis of decay finds a sharp focus in the pervasive lack



Ssu Ma Chien

of honesty and integrity in contemporary politics. From Ssu-Ma Chien's perspective, this would be an unmistakable sign that the *te* of the current order is exhausted.

Leaders who act with blatant selfinterest have moved far from the Tao; they are the "evil and degenerate" monarchs who signal the end of a dynastic cycle (Watson, 1958). Ibn Khaldun would see this not just as moral failure but as a symptom of dissolved *asabiyya*; when leaders no longer feel a deep bond with the people, they rule for personal gain, signaling the dynasty's final, vulnerable stage. They lie, create categories such as "fake news" to stay in power. They deny that genocides and wars are occurring, claiming that that they future is bright while decay grows around us. Sarkar (1967; Inayatullah, 2002) would frame this same crisis as a systemic abandonment of *yama* and *niyama*, the foundational ethics that must underpin any healthy society. He would see this

corruption as a predictable feature of the late *Vaishyan* era. For all three, a crisis of integrity in leadership is a definitive symptom of a dying age, and the path forward requires a new vanguard—be it a sage-king, a group with renewed *asabiyya*, or the revolutionary *sadvipra*.

Ultimately, this comparison illuminates different uses of the future. One is to learn from the past to restore order. Another is to understand the sociological forces that bind and break societies. A third is to consciously create a transformed future.

In our current "galloping time," to use Sarkar's language, we need all three. 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 Sarkar to help us break free from the used futures of a dying era. The task is not merely to be scribes of a declining age, but to become the architects of the next. ●

THE CHOICES We Make

Michael Zimmerman

This is the sixth article in a series of seven. This month and in the next, we start tying together the threads of thought we have examined over the past five months. We contrast those threads with observations and assertions made by Shrii Sarkar. In that process we perceive the profound imbalances in the global systems which underpin our planetary civilization and the bright future awaiting us when, collectively, we shed those old ways of thinking and make different choices based on Neohumanism and Prout.

The “father” of ecological sustainability or ecological economics, Herman E. Daly, never defined what money is (Daly 1992, 1996, 2007, 2014; Daly & Cobb 1996; Daly & Farley 2004). Daly writes eloquently as he excoriates those that foster the illusion that money *is* real assets. It most assuredly is not. Yet, Daly never defined money or a nation's sovereign debt simply as a *two-sided asset*. Nor did he in a similar way identify private household or corporate debt as *two-sided assets*. Two-sided assets *are financial assets*.

Financial assets are recorded on the books of the issuer as a liability a credit, and also on the books of a firm, a household or an individual, as an asset, a debit. The reason he did not use this term is possibly due to it not being used in standard economic theory.

In the modern era, money and



Herman Daly

wealth are bookkeeping entries on digital accounting ledgers. Money “things” are a form of synthetic wealth. They are not real assets: a house, a car, factory. Money is simply a legal claim, an assertion of property rights. Nevertheless, Daly did address the IS/LM (Investment Savings / Liquidity Preference for Money) model. This begins to tell us something. Daily was responding to standard economic theory. Yet, as we addressed in the July edition of *The Prout Journal*, the IS/LM model of standard economic theory, is at best a limited macroeconomic representation and at worse an inaccurate representation.

Daly ignored the heterodox theories of Basil Moore – a post-

Keynesian, Micheal Kelesky – a Marxist, and Wynne Godley – a contemporary monetary theorists. The stock flow and sectorial balances models advocated by these economists point to the centrality of ‘money’ in the economy: *money is not neutral*. This is something generally ignored by standard economic theory. Daly ignored it too.

This concept is captured by the “classical dichotomy”: the idea that money facilitates exchange and is otherwise neutral, that real and nominal variables can be analyzed separately. This “... ‘classical dichotomy’ divides the world into real and monetary spheres; money is a signifier, a numeraire, an emphatically empty register of value..” (Desan, 2015).

As observed by Ballinger (29 October 2019&13 July 2020) the classical economists, Smith, Say, Ricardo, Mill, left money out of their theorizing as a response to mercantilism. They hated mercantilism: the quintessential zero-sum game in which national economic and trade policy is designed to maximize exports and minimize imports. In that system there can be only one winner and many losers. One-hundred years later, the neoclassical economists – the marginalists – also left money out of their theorizing; their static equilibrium models excluded money so they could be mathematically manageable. Both groups left money out. For different reasons. What do we have today? Money that is far removed from what it was over 8,000 – 9,000 years ago predating the Sumerians.

The original story of money: it took thousands of years for the separate notions of credit, tax, and a common commodity exchange unit – a measure of a common grain – to come together into what

we would recognize as money. Yet, at that time there was an awareness, a closeness, between real resources and money. Something that we have lost today. Shrii Sarkar did not leave us an obvious origin story for money. Yet, we perceive his guidance when we look to Ananda Sutram, the fundamental principles of Prout, and Samaja Shastra.

Today, money “things” are *two-sides asses*. A nation's *official* money “thing” has an issuer (the central government) and users of that money “thing”. Users are citizens – individuals, households, firms (the private sector), and importers and exporters (balance of payments – trade sector).

These groupings form a simple mathematical identity. Government Sector - Private Sector + current account balances = zero. Technically, rather than using the current account, one can also use a country's capital account which is the negative of the current account. You just subtract the capital account in the above equation as it is the opposite of the current account.

The above description is not the end of a money narrative. It's just the beginning. Working with these models it is surprisingly easy to identify the effect international trade has on *masking* global environmental erosion. Embedded within the above identity, is another identity. There are approximately 195 countries in the world. If each nation's current account balance – its trade balance – is arrayed vertically, on a purchasing power parity (PPP) basis, the sum for all nations will be zero. It must be zero. One nation running a current account surplus with the others, means the others have, in total, the same size deficit. Our planet is a closed ecological system. It is also a closed accounting system. It just appears to be an open system due to imaginary lines on a map defining



separate political units with their own national currencies.

A quick comment regarding purchasing power parity. The difference between what each nation's money “thing” can purchase can be compared to all other nations through a little bit of math called *purchasing power parity* (PPP): for example, a gallon of milk in the United States, India, Australia, England are equated to each other, although dollars, rupees, Australian dollars, and pounds are used to purchase those gallons of milk.

We are not suggesting trade is a zero sum game. It is not. However, what is added via trade, particularly trade in non-renewable resources, and the *transformation* of those resource, through the application of human knowledge – human capital (i.e. tools, machinery, plant) is *use value*. What is used up by utilizing those transformed resourced (i.e. consumption) is also *use value* and is also a form of transformation.

A staggering observation that flows out of the above narrative: to a large extent the desires of the users of a nation's money “thing” is what animates or propels a nation's budget. Again, “users” are domestic households and firms

and a nation's trading partners. The orthodox narrative of our national budgeting process is somewhat backwards: it is not entirely the national legislature that annually governs a nation's fiscal budget. If not enough money “things” are supplied to satisfy the appetite of users, recession or depression will result. This has profound implications as those money “things” are synthetic wealth. They are mere claims on real resources.

Paul Baran in his 1957 classic *The Political Economy of Growth*, acknowledges money is not real resources, “under the impact of unforeseen circumstances (in particular threats of war and concomitant scarcities) the accumulated balances of cash and near-cash may *suddenly* [emphasis added] start seeking transformation into tangible goods...” (p. 124). What are “cash and near-cash” before they are used to purchase tangible real assets/goods? They are a potentiality. Shrii Sarkar stated, “capital is consumable commodities in their potentiality. Intelligent people collect more capital than others in the form of consumable goods, but since this capital cannot be stored for a long

time, they began to keep it in the form of money. Such people are called capitalists” (Sarkar, *Talks on Prout*, July 1961). He also asserts production of consumable goods, commodities, should be for consumption (Sarkar, 6 November 1988). The implication is money and production should not be utilized for storing nor creating superfluous excess production and the resultant private profit.

Students are introduced to the three attributes of money in their introductory economics classes at university: the medium of exchange, unit of account, and a store of value. The store of value is represented as a virtue. However, it can also be interpreted as a potentiality – a store of energy. Including energy stored as climate changing fossil fuels.

This store of value allows for what we refer to as “loading”. This introduces a second avenue for financial crisis briefly addressed in last month's article. This avenue is potentially more fearsome than the job losses, business failures, and financial hardships of the 1929 great depression or the great financial crisis of 2008 - 2010. Why is that? Global monetary authorities will be powerless to attenuate its effects.

There are a lot of dollars in circulation, and in checking and savings accounts, in money market funds, and held as government securities. The same argument applies for euros, pounds, rupees, pesos, yen, yuan, and all other

nation's currencies. This represents hundreds of trillions of monetary value. It is difficult to fathom such a number. Why isn't all that monetary value inflationary due to its mere existence? The answer is extraordinarily simple. It would need to be spent into the global economy to be inflationary. Traditional standard economic theory failed to recognize this in the IS/LM model. When the government's monetary authorities create money there are two distinct and autonomous transactions that occur, (author, *The Prout Journal*, July 2023). The IS/LM model only recognizes one net event: money has been created and, ipso facto, it has an immediate effect on the economy.

Why has there not been another great depression since the 1920s? The IS/ML model implies there should be given debt to GDP ratios. Yet, the debt to GDP ratio of the United States is over 120 percent and Japan is over 250 percent. This reveals the deficiencies of those assertions. In the great financial crisis of 2008 - 2010, the global economy came close to depression. It pulled back from that calamity due to operations by global monetary authorities. Yet, as we have asserted elsewhere in this series, those operations are not without consequences. The massive levels of global liquidity has led to loading of synthetic money claims of real resources and greater levels of inequality.



The important point to understand is that money did not, and does not, function the way represented within the IS/LM model, and generally within traditional standard economic theory. Indeed, the originator of IS/LM, Sir John Hicks, eventually dismissed his creation decades later as a “classroom gadget” (Hicks, 1980). That was 45 years ago. Normalized thoughts, or imposed *samskaras*, can be difficult to overcome.

Consider: what one thing 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 is almost unfathomable to consider. The second question to consider is, what would induce such 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” (Sarkar, 13 September 1987)?

In our final article next month we will address the questions posed above regarding the loading of claims on real assets by our contemporary synthetic wealth, as well as an observation regarding a sutra from *Ānanda Sūtram* chapter five. We will conclude tying together the threads of thought examined over the prior six months. When we follow these threads there is no alternative but to reject the theories of orthodox economics and make informed choices based on Neohumanism and the principles of Prout. In this process we perceive the bright future awaiting us when, collectively, we shed those old ways of thinking. ●

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

SATELLITES AND SPACE JUNK

Ever since Sputnik 1 was launched into space on October 4, 1957, and was considered the beginning of the space age and became the catalyst for space race between the United States and the Soviet Union, satellites and junk are littering space and ruining our night skies. Small, un-trackable pieces of space junk are cluttering low Earth orbit (LEO). With many countries sending satellites, we now have mega constellations of satellites, and with more stuff into space, it risks causing light pollution on Earth and disastrous debris in orbit - but it's not too late to save our skies.

On July 11, 1979, shards of a space station fell on Earth. Skylab, the first US outpost in space, was supposed to plunge into the ocean 1300 kilometres off South Africa, but it took longer to disintegrate than predicted. The 77 tonne behemoth overshot its target and exploded 16 kilometres above the Indian Ocean, sending debris into the water and across a 150 km stretch of Western Australia. Thankfully, nobody was injured. The incident served as a stark reminder that what we launch into space doesn't simply disappear.

Today, there are thousands of satellites in orbit, and the number is growing fast. The concern isn't only that one of these will land on someone's head. Certainly, our rush to fill space above Earth has significantly upped the odds of cataclysmic collisions in orbit that might rain stuff down on us. But space debris – defunct satellites, bits of rockets and fragments scattered by crashes – is only half of the problem. Satellites are unintentional mirrors, reflecting sunlight and obscuring our view of the stars. They are even making it harder to see threats coming our planet's way from outer space.

Dead satellites pose a threat to future space missions and the problem is only getting worse.

■ Arun Prakash



Many insist that when it comes to such problems, we are approaching a tipping point. Aparna Venkatesan a cosmologist at the University of San Francisco, California says “If something doesn't happen, we stand to lose the skies in three years, the skies will change forever”.

What is Orbital Debris? Although we don't see space junk in the sky, beyond the clouds and further than the eye can see, it enters low Earth orbit. It now is an orbital space junk yard. There are millions of pieces of space junk flying in LEO. Most orbital debris comprises human-generated objects, such as pieces of space craft, tiny flecks of paint from a spacecraft, parts of rockets, satellites that are no longer working, or explosions of objects in

orbit flying around in space at high speeds.

It's no question that we have begun polluting the space around Earth. While governments around the world have participated in cataloging and tracking the largest orbiting hazards, astronomers have recently pointed out that the greatest threat to future missions comes from the smallest bits of debris — bits that currently go untracked.

There are currently tens of thousands of known pieces of space junk orbiting Earth. While there are some larger pieces, like entire dead satellites, most of this junk consists of smaller pieces of debris, which include pieces of disintegrated rockets, bolts, and other parts that have fallen off of larger missions — and even tools accidentally dropped

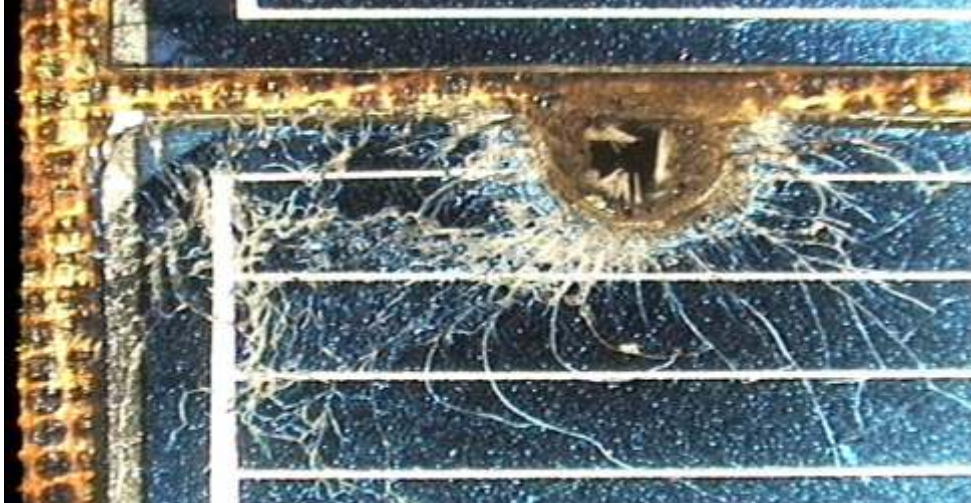
by astronauts. Most space junk is moving very fast and can reach speeds of 18,000 miles per hour, almost seven times faster than a bullet.

Due to the speed and volume of debris in LEO, current and future space-based services, explorations, and operations pose a safety risk to people and property in space and on Earth. There are many reasons why LEO has developed into an orbital graveyard. For instance, the deliberate destruction of the Chinese Fengyun-1C spacecraft in 2007 and the accidental collision of an American and a Russian spacecraft in 2009 alone have increased the large orbital debris population in LEO by approximately 70%, posing greater collision risks for spacecraft operating in low Earth orbit.

There are no international space laws to clean up debris in our LEO. LEO is now viewed as the World's largest garbage dump, and it's expensive to remove space debris from LEO because the problem of space junk is huge — there are close to 6,000 tons of materials in low Earth orbit. The NASA Orbital Debris Program officially began in 1979 in the Space Sciences Branch at the Johnson Space Center (JSC) in Houston, Texas. The program looks for ways to create less orbital debris, and designs equipment to track and remove the debris already in space.

Space junk is no one countries' responsibility, but the responsibility of every space faring country. The problem of managing space debris is both an international challenge and an opportunity to preserve the space environment for future space exploration missions. In a recent paper posted to the arXiv preprint server, two MIT astronomers found that future space missions need to have much better plans for disposing of satellites and rockets to create a safer space environment.

Planners must take space junk into account for successful space missions to Earth orbit. At those speeds, even the smallest piece can cause serious, catastrophic harm to a mission. For example, the



One of Hubble Space Telescope's solar arrays, returned to Earth in March 2002 after more than 8 years in space, shows a 0.1-inch (2.5 millimeters) hole blasted into it by space debris.

International Space Station makes on average one evasive maneuver every year to get clear of space junk. Currently, public and private space agencies rely on a network of databases provided by government monitoring groups, like the U.S. Space Force. These groups use a combination of telescopes and radar to continuously monitor Earth orbit, providing real-time estimates of where the known pieces of space junk will be.

But the space junk problem is only growing worse, especially with the rise of communications mega constellations consisting of tens of thousands of satellites. And what's worse, as the MIT astronomers stated in their preprint, our current technology can only allow us to detect and track space junk down to a certain size limit, meaning that we do not yet have an accurate assessment of the risk that future missions may face.

Currently we can only track space junk larger than about 4 inches (10 centimeters), even though the vast majority of the debris in Earth orbit is smaller than that. Most of that small debris is considered "non-lethal," lacking the kinetic energy to seriously damage a vital spacecraft component. But we have seen the damage they can inflict — as happened in 1993 and 2002 when NASA replaced the solar panels of the Hubble Space Telescope.

And we also know that the even smallest debris can potentially be extremely hazardous if it has the right combination of kinetic energy and trajectory. If such a piece strikes

the wrong spacecraft component at the wrong time, it could become lethal, resulting in the loss of the spacecraft. Researchers have not yet been able to build a proper risk assessment of the lethal but non-trackable population of space junk because there's no accurate numbers known, and simulating their hypothetical orbits is incredibly expensive.

So, instead, the MIT researchers used probabilistic models, creating a range of scenarios that might play out over the coming decades of what the population of space junk may be and how often different types could lead to catastrophic disaster. Their simulations included various scenarios of how many satellites are expected to launch in the next few decades, how much additional space junk each launch would create, and what the probabilities of benign and mission-ending collisions might be.

They found that over the next two centuries, we can expect thousands of collision events triggered by objects too small to be tracked. Most of those collisions will be benign, but hundreds of them still have the potential to lead to disaster. There is no way to completely eliminate the threat of this "invisible" space junk. We can only reduce the problem by employing rigorous standards for disposing of dead satellites at the ends of their missions. Historically, most satellites have remained in orbit after their useful life. With no propellant remaining, we have no way of changing their orbit, making them a high risk of future collisions



Straight lines across the sky like these are caused by the light reflected from satellites as they move

that lead to an explosion in the population of smaller, un-trackable debris. The space around our planet is filled with rubbish; it's time to take out the trash!

Having aggressive plans to de-orbit satellites at the end of their lives and letting them safely burn up in the atmosphere can drastically reduce the risk of catastrophic collisions with debris in the future. At some altitudes, the risk of collision drops to a third of its predicted value without aggressive disposal, and the overall number of collisions is cut in half. The only way to make the space around Earth safe for future missions is to continue our programs of monitoring and tracking. And for the smallest bits of space debris, we need regulations to ensure that mission designers include proper end-of-life plans for their satellites.

Satellites connect people around the world but they also interfere with astronomers' views of the cosmos. There are ways to reduce these tensions. Satellites are increasingly a global-communications lifeline, allowing people in remote areas, even war zones, to make phone calls and get online without the need for ground-based infrastructure. Services such as SpaceX's Starlink, by far the largest of the networks of telecommunications satellites in low Earth orbit, have been booming during the past decade. Between 2017 and 2022, companies requested access to the radiofrequency spectrum for more than one million satellites. This success comes at a cost, with mounting concerns about safety and sustainability. The satellite boom

raises key questions about whether humanity could or should clutter the environment around Earth without regulation.

Astronomers are raising their voice in this debate. 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 problem is particularly acute for the Vera C. Rubin Observatory's upcoming ten-year survey of the cosmos. This flagship telescope, built and operated by a US-led team of funders, is about to begin photographing the entire sky every three nights from its mountaintop location in Cerro Pachón, Chile. Its enormous 'eye', the largest camera ever built, will pick up everything that passes through its vision — including thousands of satellites.

In the past five years, some astronomers and satellite operators have collaborated to preserve 'dark and quiet skies'. This could involve changing a satellite's design to make

it dimmer or coordinating activities so that astronomers can point their telescopes to regions where satellites aren't flying at any given moment. But what is needed are some shared rules or guidelines, representing international best practice, that astronomers and satellite operators can agree on.

Beyond the clash between astronomers' observations and satellite operators, discussions about the future of satellite swarms need to be integrated into broader conversations about space sustainability and human rights, which includes integrating perspectives from indigenous peoples, many of whom have important connections with the night sky, but who have long been marginalized from decision-making and economic power in outer space. International discussions need to recognize the rights of Indigenous peoples in space as well as on Earth.

The skies are a global resource, shared by all of humanity, and it is crucial that decisions about its use account for the needs of all stakeholders. Satellite connectivity remains a boon for many people, including Indigenous communities in remote and underserved areas. This is why the conversation about astronomy and satellites cannot be reduced to 'satellites are bad and we must save the night skies for astronomy'. Satellites and astronomy can co-exist. All need to find the path forward together. ●

SPACE JUNKYARD

*As space above the earth remains
A dumping ground for derelicts and waste
Of rockets and satellites in orbit of love
In unseen chains always in haste.*

*How much clutter may be safe
As humans prepare to launch or receive
A drive from the planets around
So near yet far so hard to believe.*

Arun Prakash January 2000

Progress, as much as anything, has defined the modern era. Progress is a central organizing objective for our society, but it is one that is increasingly challenged. In particular, there is much debate over the proper approach to development. The capitalist model of development focuses on profit-driven economic growth. Thoughtful critics argue that the emphasis on this form of economic growth has harmed communities and ecosystems.

Economic growth, when made an end in itself, disrupts the healthy functioning of social and natural systems. Moreover, it distracts people from finding deeper meaning and fulfillment in their lives.

Limited Growth and Sustainable Growth as Alternatives

The critics of capitalist growth have put forward alternatives. These alternatives are mostly variations on the themes of limited growth and of sustainable growth.

However, the approach of limiting growth has been opposed by developing societies that feel pressed to meet the needs of their impoverished populations. And the concept of sustainable development has been criticized by some as being too vague, and by others as being “green washing”—growth that is spiffed up to appear earth friendly and respectable.

Balanced Development

A thoughtful alternative to limited growth and sustainable development is given in the Progressive Utilization Theory — PROUT — which calls for balanced development, an approach which would seek to achieve equilibrium in developmental processes. This equilibrium applies not only to economic activity but would also bring comprehensive balance in all spheres of life.

This conception of balance would establish in human society the metabolic equilibrium of biological processes found in the natural world.

Restoring BALANCE

A thoughtful alternative to limited growth and sustainable development is given in the Progressive Utilization Theory which calls for balanced development

■ Ronald Logan

And, in fact, human society is not separate from nature, but an extension of it. So, it is logical that society functions best when following nature's way of maintaining equilibrium in all its systems and processes.

Loss of Balance

If the causes of imbalance are not addressed, disequilibrium in the society will deepen — which is the situation writ large in the world today.

For a society to grow and flourish, it must maintain balance. There must be balance in collective life so that the physical, psychological, and spiritual needs of the individuals within the society can be met. If there is not balance, then in some spheres the needs of human beings will get suppressed, and when this occurs the overall collective plummets towards an increasingly dismal fate. When human needs are suppressed, when members of the society are oppressed, the overall collective suffers. Eventually, the effect can become so great that the society will collapse.

So the maintenance of balance within the collective sphere is very important for the development of a healthy society in which human beings may grow and flourish, in which they may come to know themselves and live as true human beings.



Three Stages in the Loss of Balance

When people become degenerated, their degeneration can affect the broader society. And if they are allowed to be in positions of power their effect can be most devastating, as the collective policies they legislate or promulgate may quicken the overall degeneration of the society — witness the current freefall of American society.

This process of degeneration has three stages.

Derangement.

First is derangement. In this stage, thinking becomes imbalanced. For example, due to greediness it may become acceptable to think that the

natural world is for the exploitation of human beings, that it exists merely for our use. Such a notion reflects a derangement of thought on a collective basis. It goes against the fundamental harmony inherent within the natural world.

In a society in which the thinking is deranged in this fashion, it becomes very hard for a person to have a clear understanding of reality. Due to the greed driven imperialistic attitude which dominates the collective psyche, an individual must struggle to realize their inherent unity with all life. So this kind of thinking — concepts which are collectively accepted but do not support reality — this stage is derangement in the collective sphere.

Disruption

If derangement is allowed to continue and the wrong thinking is not corrected, actions will be performed in accordance with these thoughts. Forests will be harvested unsustainably, rivers polluted, soils degraded, greenhouse gases allowed to build up. People go unhoused and without medical care. The greed driven actions of exploiters dominate the overall direction in which the collective society is moving.

When this happens there comes the second stage in the loss of balance, that of disruption. No longer do the people live in harmony with their natural surroundings, no longer do they carry out their collective life in all physical, mental and spiritual spheres according to the natural laws. Instead, there is a disruption in the very fabric of the society.

Degeneration

At this stage, the imbalanced thinking has manifested in the very actions of the people. Their actions lead them astray from the course of their development which would lead them towards their self-actualization and self-realization. Society becomes fragmented. Exploitation of one group over another becomes prominent. Greed is rampant, and in all areas of human endeavor improprieties begin to appear. The life of the natural world

becomes slave to the greedy grasping of people no longer in touch with their human nature.

Such lost souls do not even know the tragedy of their plight. They are ignorant of their foolishness. Such a society becomes disrupted in every sphere, and for people born into such a world living according to their inherent human nature becomes difficult to grasp and beyond their scope to follow.

As the disruption continues, eventually the society cannot be maintained. People have lost their inherent knowledge and have degenerated. It is only a matter of time before a society in which the thinking is deranged and social life is disrupted falls into the third stage in the loss of balance, that of degeneration.

When this occurs, not only are actions corrupted, but they become self-defeating. Like the lemming that runs to its death in the sea, the people plunge into self-destruction. They have lost contact with their inherent nature and cannot continue to survive. Society degenerates to the point that action in every sphere becomes destructive. All that is touched will suffer and many will die.

Whole cultures have collapsed in this fashion. Life cannot be supported which does not have some degree of balance with the fundamental flow of life. If sufficient disparity is there, degeneration and annihilation become inevitable.

Following collapse, after some period of time, the opportunity again arises to build a healthy and balanced society in which people may realize their potential in all spheres of life.

Restoring Balance

It is not easy to restore balance to a society which has reached the stage of degeneration. How can a degenerated society bring back a social structure in which its members can once again experience their dignity and integrity? To restore balance, a sound moral base must be established, and the proper

education of people emphasized, particularly the youth.

One thing that should be remembered is that people must be inspired. They cannot be forced to change; they cannot be dealt with in a totalitarian manner; they cannot be pushed about. Even if the intent is good, forced change will ultimately lead to failure, not progress. For true progress there must be an approach which emphasizes the development of people.

The road from degeneration to a balanced society must be one which renews the spirit of people. They must be restored to their original state, to their innate nature, and then they must be given scope to express this in the society.

Build People's Vitality

This is not done through political movements. If reformers gain control of the government and try to force the people, it will be a failure.

Regenerating the society must be done through inspiration. Give people back their hope, dignity, humanity. Educate the people. These are the forces that change the society. Only when people have come up within themselves can we change the social order and then, finally, change the governing body.

Restoration of balance is not done through political rule. This must be remembered or else a faulty strategy will lead to failure. If leaders of renewal would be successful, they must appeal to the hearts and minds of people. They must work to create conditions that would give people back their dignity, give them back their autonomy, give them hope. Give them a way to know themselves, to know the greatness that is in them and to express it in the world.

When this happens collectively, balance is readily restored, and oppressive political systems will collapse. For such vital people cannot be oppressed, cannot be bought. They will transform society because their spirits are alive. And when there is a collective awakening, social and political systems will inevitably change. ●

Developed India

■ Nirupama Rao



A developed India is not one where every city has a flyover. It is one where every child has a library. Once upon a time we had Nalanda and Takshashila, temples of learning that drew the world. Today, in too many towns, children study under a dim streetlamp because their school has no library at all. We build malls of marble and glass, but our public libraries gather dust or decay.

What kind of future are we constructing if our children have shopping arcades, but no sanctuaries of knowledge? We must create the searchlight mind—the enquiring mind that questions, that refuses to sink into the dreary desert sand of habit. That is the true infrastructure of a developed India. Flyovers will crumble. But minds, once lit, shine forever.

And what of our Constitution? We swear allegiance to it. But do we understand what that means? To honour the Constitution is not to cheer a leader. It is to honor a republic that makes leaders servants, not masters. Every Republic Day, we see tanks and parades, flags waving high. But the real parade is invisible—it is millions of us paying taxes honestly, obeying laws, respecting courts, treating strangers with dignity. Our flag should be a covenant.

And yet beneath all of this lies something deeper still: our ethics, our values. What, after all, are values? They are not sermons in civics textbook. They are how we behave when no one is watching. They are honesty in the smallest of things: not bribing the constable, not cutting the queue, not forging the certificate, not exploiting the weak.

Today, too often, we excuse corruption as cleverness, deceit as ingenuity, bending rules as pragmatism. We admire the man who “manages” the system, not the one who obeys it. But nations are not built on cunning. Nations are built on character. Our civilization gave the world the idea of dharma—duty, righteousness, the right path. But we have shrunk dharma to ritual, to temple visits, to public displays. We forget that dharma is how we treat our neighbor, how we treat the powerless, how we care for the common good.

The true test of our values is not how we worship in private, but how we behave in public. Religion too must be asked of its true purpose. Our rishis, our saints, our gurus—did they preach hatred? Did Kabir divide?

Did Nanak exclude? Did the Buddha ask us to hurl stones at one another? Religion was meant to teach us compassion, to teach us to look within. But today, temples and mosques and churches too often echo with the rhetoric of exclusion. We are missing the true message of our spirituality. We are trading bhakti for bigotry.

And how do we treat our history? As a great river of diversity, where tributaries meet? Or as a blunt instrument, to settle scores across centuries? We forget that history is a mirror—meant to teach, not to be wielded as a weapon. Then there is how we see ourselves. We have begun to worship leaders as heroes cast in stone. We build giant statues while our schools crumble, while our libraries shut down. We pour concrete into idols, while our civic sense withers.

Let us be clear: real heroes are not 600 feet tall. They are the teacher in a village classroom, the nurse in a government hospital, the mother saving so her daughter can study. They are flesh and blood, not bronze and granite. Even E.M. Forster, in *A Passage to India*, wrote of us as sheep — 'sheeple', too willing to follow, too afraid to question. Shall we prove him right? Or shall we show that we are citizens —questioning, thinking, and shaping our republic with conscience?

And what of our neighbors? India is the largest in South Asia. But to be dominant is not to be domineering. A giant that bullies is not respected. A giant that reconciles, that lifts others, that resolves old quarrels—such a giant commands true leadership. Europe was once torn by centuries of war between France and Germany. But they chose reconciliation. They chose courage. Do we have that courage? Or will we remain chained to quarrels that keep us diminished?

And yet, I end not in despair, but in hope - Because I believe in the unknown Indian. The woman sweeping her doorstep at dawn who can eclipse Michelangelo in the cosmic geometry of the Kollam she draws . The father who insists on sending his daughter to school. The street vendor who gives you exact change though he has so little. The auto rickshaw driver who keeps his vehicle spotless. The farmer who bends his back in the heat, not for praise, but because that is his duty.

This is the wellspring of our future—the basic goodness, the stoicism and common sense of our people. If we can tap that, if we can shape it with civic discipline, with education, with compassion, with dignity, then we can build not just a strong India, but a beautiful India. Because India does not just need to grow. India must grow up. And I believe it can. ●

The author is former Foreign Secretary of India



WHOSE FAULT REALLY

■ Wing Commander BS Sudarshan

We are sorry Captains. The script of “Pilot Error” was written well before the Preliminary Report on the recent horrific Air India crash was even published. The rot runs deeper and I will tell you why and how.

The bureaucratic culture where top postings are often chosen not for merit or domain knowledge, but for convenience—like proximity to Lutyens' Delhi, good schools for kids, or ease of networking. The desire to stay in Delhi becomes a metaphor for inertia, personal comfort, and behind-the-curtain lobbying. Otherwise there is no logic or reason for an IAS babu from Agriculture and Farmers welfare Department to be appointed as Director General of Civil Aviation (DGCA). A Department that is supposed to be scientific, technical, and life-critical, like aviation safety, becomes the subject of administrative careerism and bureaucratic misadventures.

A position that should ideally go to an aviation expert—someone who understands airworthiness, flight safety, accident investigation, and global aviation norms—is handed to a generalist administrator. It's like handing the job of a neurosurgeon to a traffic police officer just because he's 'in service'. This IAS babu hasn't even walked around an aircraft, let alone understand the aerodynamics, safety audits, MRO protocols, or pilot psychology.

When there is such utter lack of knowledge accident investigations often scapegoat pilots (especially dead ones), while systemic failures are swept under the carpet. The most high-tech, high-stakes industries in the country are often subjected to governance by those who lack the tools, training, or technical knowledge—but not the ambition, clout, or connections.

"The Crash That No One Wants to Own" In the high-stakes world of aviation, truth is expensive. And the deeper the pockets of aerospace giants like Boeing or General Electric (GE), the more unaffordable the truth becomes. When an aircraft crashes, killing all on board, the most basic instinct should be to ask: What really went wrong? But in today's aviation business, that question is rarely answered honestly. Instead, an invisible script is already in motion, written not by investigators but by PR teams, legal advisors, lobbyists and the Media.

Before the flight data recorders are even recovered, before the charred fuselage is fully examined, a quiet consensus is reached: "It was pilot error." The pilot is often dead, and thus conveniently mute. He can't defend his decisions. He can't call out a faulty engine, a misleading sensor, or a delayed software patch that cost him



seconds during an emergency. His last few minutes, filled with panic and professionalism, are reduced to a single damning phrase: "He deviated from procedure." Meanwhile, the manufacturer's multi-billion dollar reputation is protected like a holy relic, wrapped in layers of deniability, corporate lobbying, and diplomatic pressure.

IAS Bureaucracy Meets Global Capitalism and who is tasked with this investigation in India? A bureaucrat—an IAS officer who may have never flown a plane, never studied flight dynamics, and never opened a black box. He signs off on reports prepared by committees formed under pressure, committees which know that pointing a finger at a global aviation manufacturer is like throwing a pebble at a fortress. So instead, the report becomes a technical obituary for the pilot: "Crew failed to maintain situational awareness." "Deviation from standard operating procedures." "Delayed response to engine failure."

It's never the faulty sensor, never the unreliable engine turbine, never the rushed software update or ignored maintenance alert. Boeing, Rolls Royce and GE are Too Big to Blame? When the name Boeing appears in a crash report, the stakes are global. Share prices can fall. Lawsuits can erupt. Regulatory bodies can demand accountability. But why let that happen when a dead pilot can take the fall?

GE, which manufactures critical aircraft components—from engines to avionics—can invoke technical opacity. "It's too complex for external reviewers." "Proprietary data." "Pending tests." Meanwhile, the families of the pilots are left with an empty coffin and a reputation permanently stained. A System Engineered for Injustice. This isn't just corruption—it's a system designed to bury truth under altitude and ambition. A system where: Multinational corporations can pre-empt investigations. Regulatory agencies are under-equipped and often under pressure.

Pilots, even heroes, are posthumously declared incompetent. Final Descent of Accountability - In this grim ecosystem, the only thing that crashes harder than the aircraft is the idea of accountability. Justice noses dives. Truth breaks apart mid-air. And the black box—if it ever speaks—is made to whisper, not scream. And somewhere, in a plush boardroom, someone raises a toast: "Crisis averted. Market stabilised. Pilot blamed." This is the tragic poetry of modern aviation—where those who risk their lives flying steel birds are the first to be sacrificed when the machine fails, and those who design or maintain the faulty wings get away with a well-polished statement and a handshake in Washington or Delhi. ●

The author is an Indian Air Force veteran

AN OFFERING OF MANGO

(A Baba story to commemorate Mahaprayan)

An offering of mango was made for You
Nurtured with my salt of love
Gentle caress of the earth below
Sweetened with an eternal love.

Your guardians made a heavy ring
Which I could never pass
And cosigned my offering to the frost
That lay heavy upon the grass.

My rustic genes of a thousand years
Did ultimately prevail
As I foreswore not to touch a drop
Until I could lift the veil.

So alone I huddled upon the floor
Hard as stone could be
Hungry for few sweet words of love
From Your sweetened tongue to be.

Three days and nights thus I lay
As the world passed me by
The tread of devotion never stopped
Quite alone beneath the sky.

With what memories did I hope
I couldn't remember why
Save one that only love could
Sweeten the tongue and cry.

Strange Your ways to all others
Never as strange for me
Knew I must someday reach
Close to the whispering sea.

A mind's touch few words of love
Was enough to win the day
Stars in heavens shimmered bright
Your eyes cast my way.

Thanks my friend to kindly accept
Sweet offering of love for me
And dress me in apparels bright
As dancing suns upon the sea.

Arun Praakash



THE PURPOSE BEHIND THE ADVENT

- Shrii Shrii Anandamurti

Paritrāṇāya śādhūnām vināśhāya ca duṣkṛtām;

Dharmasamsthāpanārthāya sambhavāmi yuge yuge.

I incarnate Myself in this world from age to age for the protection of the virtuous, the destruction of the wicked, and the restoration of dharma.

Trāṇa means “relief.” Paritrāṇa means “permanent relief”.

Who is a śādhū? One by whose actions others are benefited physically, psychically and spiritually is a śādhū.

What is vināśhaya? By adding different prefixes to the word nāśha, its meaning is given different turns. Nāśha means the returning of an object to its cause. But if vi is added to nāśha, it will mean that kind of nāśha in which the object may not rise again.

What is duṣkṛtām? It means pātakii – “one who remains in pātika sin”. A pātakii commits both pāpa sin of commission and pratyavāya sin of omission at the same time. Pratyavaya is worse than pāpa.

What is samsthāpana? Every object has its accepted standard or place. The act of moving an object from a fallen state to its original status is known as sthapana, and to look after that reinstalled object properly is samsthāpana.

Sambhavāmi means to be born samyak rūpena (with full manifestation). You must have heard of samyak darshana and samyak jñāna. What is samyak birth? When the Nucleus of the universe gets a quinelemental base, that alone is sambhavāmi. In your philosophy, that is known as Tāraka Brahma. By accepting the physical base, that Entity roams in the world of bhava [idea], and at the same time It remains connected with the nirguṇa [unqualified], nirākāra [formless] and bhavātiita [transcendental] Entity, beyond the periphery of mind.

The last words are yuge yuge. A yuga is generally considered to be the termination of a period. You know, human existence is an ideological flow. When the popular standard and social values descend from crude to cruder, and human beings feel restless in that atmosphere, Parama Puruṣa brings about a change in the flow of that thought. When the popular standard and the values are radically changed, that is known as a yuga. This kind of change is beyond the capacity of human beings. Only Tāraka Brahma can materialize it. Therefore Kṛṣṇa says, “I cause the Nucleus to be born.”

A yuga parivartana [change in age] is taking place. All of you plunge wholeheartedly into making sadvipra samāja [spiritual society]. Do not be indecisive, do not hesitate, and do not under any circumstances feel fear. Your victory is a certainty. ●



Demand to Make Chhattisgarhi an Official Working Language Gains Momentum

On Aug 17, Pragati Bhavan at Bhilai Civic Center echoed with the chants of "Victory to Chhattisgarhi" as the Chhattisgarhi Samaj organized a cultural and linguistic convention. The event saw passionate discussions on the importance of language and a strong demand to grant Chhattisgarhi the status of an official working language.

The program began with a ceremonial lamp lighting. District President Manoj Sahu shared the history of the organization, while chief guest Narendra Kumar Banchhor emphasized, "Education is the strongest weapon if we want to save our language." Durga Prasad Parker stressed the need to record Chhattisgarhi in birth certificates and the census. P.C. Lal Yadav remarked that the slogan "Chhattisgarhiya Sable Badhiya" (Chhattisgarhi is the best) should not remain just a slogan but become a way of life.

Prof. Sudhir Sharma questioned why primary education could not be imparted in Chhattisgarhi when M.A. courses in the language already exist. Former Rajbhasha Commission secretary Anil Bhatpahari highlighted the need to include the language in government work and academic curricula.

The convention unanimously passed eight historic resolutions, including:

1. Priority in government jobs for candidates with Chhattisgarhi degrees.
2. Appointment of Chhattisgarhi translators in courts, banks, and government departments.
3. Provision to submit applications and RTIs in Chhattisgarhi.
4. Inclusion of Chhattisgarhi courses and teachers in medical and technical colleges.
5. Standardized usage of Chhattisgarhi vocabulary in the media.
6. Appointment of Chhattisgarhi language officers in every department.
7. Recording Chhattisgarhi as the mother tongue in the census.
8. Allocation of ₹5 crore budget to the Rajbhasha Commission.

Presiding over the session, Satyajit Sahu said that this struggle is not against any other language but for preserving folk culture and ensuring justice for the common people. On the occasion, the book "Gaon ke Goth" by Shanu Banjare was also released.

The event witnessed the presence of several writers, artists, and intellectuals including Riteshwaranand, Malti Parganiha, Rajni Rajak, Rajendra Parganiha, Yashwant Verma, Sanjay Deshmukh, Balram Chandrakar, poet Gajraj, and Gulab Das Manikpuri. The program was conducted by Keshav Sahu.





VSS Camp in Silli Inspires Volunteers for Neo-Humanist Service

From September 12 to 14, a three-day Yoga and Social Welfare Training Camp was organized by VSS (Volunteers Social Service) at Piska Panchayat Bhavan (Silli, Jharkhand) under the Silli block.

In today's society, problems such as injustice, immorality, communalism, and a decline in moral and mental standards are on the rise. At such a time, the organized efforts of spiritually inspired volunteers, dedicated to morality, mutual trust, and a just social order, are essential.

For this noble mission, the great philosopher and Sadguru Shrii Shrii Anandamurtiji entrusted the global organization VSS with the responsibility. Based on the principles of the PROUT philosophy, VSS is committed to building a neo-humanist, exploitation-free society led by moral leadership.

With this great objective in mind, VSS organized the special three-day training camp at Silli. The camp placed special emphasis on yoga postures, yoga practice, improving mental concentration, intellectual development, and building a healthy body.

To make the camp successful, Acharya Karmeshananda Avadhuta, Somra Manjhi (Mukhiya, Piska), and Saryu Prasad Sahu (Headmaster, Government Middle School, Piska) made significant contributions.

On this occasion, special programs were also held, including sports competitions, fruit distribution at hospitals, a procession, local dance performances, and a prize distribution ceremony.



AMURT Engaged in Service to Punjab Flood Victims

As part of relief efforts for flood-affected areas, essential supplies were dispatched to Fazilka district of Punjab on September 11, 2025. The collection of these relief materials was organized by the Punjab–Chandigarh unit of Ananda Marga Universal Relief Team (AMURT), in collaboration with the Society for Disowned Humans and Animals (Panchkula), Omaxe Cassia Residents' Welfare Association (New Chandigarh), and Greater Nayagaon Welfare Charitable Trust.

The relief materials included LED street lights, water storage containers, gas burners, sanitary pads, toothbrushes, toothpaste, medicines, mosquito repellent coils, antifungal soaps, candles, and tarpaulins.

These materials were sent to meet the immediate needs of families affected by floods in the Fazilka region. The above organizations made this initiative possible through joint efforts and are also engaged in gathering relief materials for other affected areas too.



Massive March by PBI for Encroached Farmers' Rights



On September 16, 2025, Proutist Bloc, India (PBI), Vidarbha unit, organized a massive march at Birsa Munda Chowk, Pandharkawda (Yavatmal), demanding official recognition and registration of crops sown by encroached farmers for the 2025–26 agricultural season.

Hundreds of farmers and supporters gathered and marched towards the Tehsil Office, where a memorandum of demands was submitted to the Tehsildar.

Madhukar Nistane, Vidarbha President, PBI, emphasized that only those farmers who participated in the movement would have their cultivated crops officially recorded.

Key Demands of the Protest:

1. Official registration of crops sown by encroached farmers during the 2025–26 season.
2. Permission to legally sell agricultural produce in the name of encroached farmers.
3. Compensation for crop losses caused by natural disasters and wild animal attacks.
4. Unconditional distribution of land rights to all landless, poor, and encroached farmers across all communities.

The entire movement was led by Madhukar Nistane, Vidarbha President, Proutist Bloc India, and Atul Annam, District Vice-President, Proutist Bloc India, Pandharkawda

Prominent Attendees included Vivek Dehankar (Regional President, PBI Yavatmal), Arun Kapile (District President, PBI Yavatmal), Ravi Kuthe (President, PBI Yavatmal City), Pandurang Kiranpure (Taluka President, PBI Ghatanji), Manotrao Yewle (President, PBI Labour Union), Yashwant Bonde (District General Secretary, PBI), Mohan Pawar (Youth President, PBI Yavatmal), and Sanjay Bhagat (Taluka President, PBI)

The program was organized by Krishna Tekam, Taluka President of PBI, Pandharkawda, with support from several local leaders and volunteers.

Through this protest, PBI declared its commitment to fight against injustice, exploitation, and corruption, while standing firmly with marginalized farmers demanding recognition and rightful benefits.

Sewing Training to Open Pathways for Livelihood

In Anandanagar and the neighboring areas, women face a lack of year-round employment opportunities. To address this, Ananda Marga Pracarak Samgha (AMPS) has been providing free training in sewing-related work. As part of this initiative, a special discussion meeting was organized on September 5 for women who have either taken the training, or already possess sewing skills. The aim of the program was to create opportunities for them to earn a regular income and become self-reliant.

The meeting was attended by skilled cutting master and sewing expert Mr. Prabir Kumar and Mr. Yudhishtir Mahato. It was decided that women proficient in specialized sewing tasks would soon be provided with regular work, while those who are not yet fully skilled would receive advanced training.

The training program is scheduled for a duration of two months, with each participant required to pay a nominal fee of ₹100 per month. ●

Shrii Prabhat Ranjan Sarkar



Drifts Away in Ambrosia

TOMÁR NAYAN TALE SAB KICHU NECE CALE
TOMÁR CARAÑ TALE AVANII BAHYÁ JÁY
PHELE ÁSÁ DIN GULI, GEYE ÁSÁ GÁN GULI,
KAHE ÁSÁ KATHÁGULI, TOMÁTE MISHIÁ JÁY

KATA BÁR ESECHI, NECECHI, GEYECHI
KATA BHÁLOBESECHI, KATA MÁYÁ CHINÁRECHI
KATA KHELÁ KHELECHI, TOMÁ PÁNE CALECHI
CALITE CALITE, DHARÁ DHULÁY MISHIÁ? JÁY

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

*Beneath thy eyes
Everything dances away,
Beneath thy feet
The earth drifts by.
Songs that were sung,
Words that were spoken
All merge unto thee.*

*How often have I come
Danced and sung,
How much have I loved
How many illusions I've shattered.
How many games I've played,
And moved towards thee,
In this journey
The universe turns to dust.*

*Still this dustbowl of earth
Has not parted from You,
In thy rhythm O it
Drifts away in ambrosia.*



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