

Divincracy (Divine Democracy)

Revisit of– Hind Swaraj by Mr. M.K. Gandhi

Narendra Agarwal

Inside the cover (example in this book wherever necessary were taken from India):

We the People, Shift towards Divincracy (Divine Democracy), Discontent and Unrest, Divincracy (Divine Democracy), The Condition of Democratic Countries, Civilizations, Why India Lost and Got Divided, The Condition of India, The Condition of India: Railways and other Communication, The Condition of India: Religious System, , The Condition of India: Legal System, The Condition of India: Health System, What is Good Civilization, How can India Become Mentally Free and Responsible?, Italy and India, Negative Forces, Proactive Actions, Education, Machinery, Way Ahead: – Divincracy (Divine Democracy)

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Dedicated to my parents
Late Shri Radhey Shyam Gupta,
Late Smt. Ramkali Devi Gupta
&
Brother Late Dr. Harendra Agarwal

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Foreword

The world today stands at the crossroads, confronting itself many times with no one else but its own belief on one hand and reality on the other. "Democracy is the cure of all ills, we suffer from and once we embrace it, we will realise a society which will be free, fair and enabling for all" is a popular belief, it's a loud declaration from the west, yet its success is questionable, not in terms of its survival through the difficult world wars, cold wars and civil wars but in terms of delivering what it intended to be—freedom, equality and realisation of self.

There can be different dimensions to democracy. Can there be different forms of democracies for different socio-cultural set-ups throughout the world? A century ago Mr. M. K. Gandhi (Mahatma Gandhi) attempted to show the light to our countrymen through his book 'The Hind Swaraj'. He tried answering similar doubts regarding democracy and Swaraj, in the backdrop of India's great freedom struggle.

Though the time has passed and the world has moved into what we see today— a self-confronting democracy. The answers of Hind Swaraj are well understood by the READER (Questioner) of Divincracy (Divine Democracy) but the larger question on democracy remains in his mind.

The inquisitiveness in the mind of READER of Divincracy prompted him to look for his clearer answers in EDITOR's (Answerer) wisdom and knowledge. The holistic and cultural perspective of EDITOR helps READER to come out of his doubts about the democracy which he sees around. The narrative of democracy as he knows from the superpowers of today is confronted with the real meaning of democracy, which a free man can conceptualize. The READER, throughout his conversation, sheds his rigid

idea of democracy and gains a new insight into what is about to come into this world– The Divincracry (Divine Democracy).

The Divincracry—a potent one letter phrase to trigger numerous understanding and definitions, some may interpret it as a religion dominated democracy, some may call it a democracy with a tinge of eastern philosophy. Just like there may be a doubt on the definition of the subject, readers may think of this book as a philosophical text or a literature with academic worth or is it a new form of democracy which we will see in the time to come. All of this is true to some extent.

As the pages are turned and chapters are covered, the intellectual insight of the EDITOR on this revolutionary form of democracy will create a vivid picture of what a world with Divincracry will be. The vivid picture as we say is not a propaganda material of an ideology. The EDITOR neither painted a blur image of a golden future if we take up Divincracry nor he projected the gloomy day scenario of the future, where the democratic governments of today fail. Rather he instilled the essence of humanness and divinity in the conduct of democratic government.

We will not hesitate to call it an eastern and socialist perspective of democracy but we will object if the entire definition is restricted to this. The humanity and divinity crosses all borders and is omnipresent. The EDITOR answers the question by using his own study and understanding of culture, humanity, religion and by the collective wisdom which he got from society and his ancestors. The text will develop a broader understanding of how we should conduct ourselves in public and private. With best wishes to Readers and EDITOR,

New Generation

PREFACE

Conversations between family, friends and near and dear with Pushpa-Narendra Agarwal on systems of governance and civilisation which was earlier taken up by Mr. M.K. Gandhi and is reflected in his book Hind Swaraj has taken the shape of – Divincracy (Divine Democracy).

To us Hind Swaraj definitely deserves revisiting to complete the unfinished task of freedom movement, as Mr. Gandhi himself said ‘I would warn the reader against thinking that I am today aiming at the Swaraj described therein (in Hind Swaraj). I know that India is not ripe for it. It may seem an impertinence to say so, but such is my conviction’.

Conversation is presented as question, answers, where in questioner is referred as READER and answers as EDITOR. Further wherever excerpts from Hind Swaraj are included, READER and EDITOR of Hind Swaraj are being indicated as ‘QST and ANS’. Apart from Hind Swaraj, relevant excerpts from Mita-Life Style Agenda have also been added.

Sages say that:

Unconscious via subconscious turn into consciousness,

Negative via variables turns into positive;

Sorrow via variable turns into Happiness;

Divincracy is an outline for the upcoming changes in the governance for our healthy, happy and holy lives.

Narendra Agarwal

WE THE PEOPLE

READER: System is corrupted and corroded up to its core and it has been working like this for a long time. Even people are habitual to it and somewhere in their conscience they have accepted it and corrupted themselves. What do you think?

EDITOR: Whenever any man, material, money, market or methods get rusted/corroded/ corrupted to its core, it is the time of its departure, a self-annihilation or a wait for sufficient jerk which can cause the rusted to break into numerous pieces. Certainly when they say that the devil/evil pot has become full (पाप का घड़ा भर गया है – Pap ka ghada bhar gaya hai) or overflowing, it indicates that time has come that it gets broken. Who will break this? How it will be broken are the questions which time will tell. It can be you too, and your methods, but one thing is certain that time for its departure is approaching quickly.

A desire can easily be seen among the masses and an undercurrent can be felt within the spiritual circle to have government, based on natural laws where in the government and its system is working on the principle of mutual trust and respect rather than simply manger and menagerie or ruler and ruled, i.e. to have a government which has divinity in their dealing with its citizen.

It can be observed that the spiritual leaders are working simultaneously in three ways, first is to let people know and understand why following the Nature and natural laws are best for individual, family, society and countries, second is to show, by personal example, how we can follow Nature and natural laws on day to day basis and then third is to imbibe people and institutions to practice these natural/divine principles in daily life, in dealing with self, family, society and environment as a whole.

READER: Do you then consider that a desire for Divincracy (Divine Democracy) is being created among us?

EDITOR: Faith and desire for Divincracy (Divine Democracy) is innate in everybody, but it is these spiritual masters who are making us aware of changes. Spiritual masters who follow Nature are among the first to sense the changes taking place in Nature, and then of course it is their duty as well as privilege to tell us about the changes and prepare us for changes taking place or going to take place.

READER: That surely is not the case. People feel that these are citing the old and impracticable testaments to create their own identity and become popular; they are ceaselessly narrating the life and work of prophets, god and goddess like parrots.

EDITOR: That opinion is not justified. Many of the religious masters are giving references from old and sacred testimonials for easy understanding of the facts and figures and many of the religious gurus are showing facts and figures by their own personal examples. Ram Krishna Paramahansa, Maharishi Raman, Raj Chandra, Rajneesh (Osho) etc. are few of the contemporary real life masters for mankind to understand and imitate feelings of international brotherhood/sisterhood.

READER: Those whom you consider to be well-wishers of mankind are not such in my estimation, giving sermons and sitting in the ashram with few disciples cannot make them pillars of changes in the system of governance?

EDITOR: These masters have dedicated their lives to the service of humanity; it is the respected who have shown us why good is good and why irreligiousness doesn't work. The tree doesn't grow in a day. The removal of root from the tree brings down the entire shoot, so if you do not want to hear about the well doors of humanity, shows that for you at any rate Divincracy is difficult or far away even though the desire for

Divincracy is innate in you. These spiritual masters will always command my respect and salutation and we will continue to follow dictates of divinity.

READER: I can appreciate your views on these spiritual masters that without them we should probably not have the spirit that fires us, but how can the same be said of those who say that we have to learn a great deal from different religions, different working systems of governance like Communism, Capitalism. Democracy and their mix before we talk of Divincracy, we feel bewildered by these statements.

EDITOR: Only those who have a kind heart and mature thought are capable of ruling the world and commanding their respect and not the hasty tempered. I trust whatever these men of understanding do; they do with holy motive and with a view to spread love and harmony amongst mankind as well as in the environment.

Different religions are region specific and different systems are seasons specific, with the growing conversations and convergence, distances and differences are fast disappearing, it is becoming increasingly necessary to study all the religions and working systems and revalidate them for the further abuse and use.

Whatever these men of understanding say, are not to flatter or flirt, but an announcement, to save us from destruction and prepare us for construction.

It is also submitted that before arriving at some conclusion it will be better if you refer excerpts on spiritual masters/people who are busy in awakening/enlighten the masses and can be called Bharat and can be considered as Natural Leader of the World (excerpts from book Mita–Life Style Agenda;

:

Bharat: The Natural Leader of the World

BHARAT (BHA + RAT), BHA- LIGHT, FLAME, ENERGY, RAT- BUSY, i.e. busy in Enlightenment, (its white Aura contains every Colour of Life).

Bharat is a natural leader of the world. It is necessary for Bharat to behave as a natural leader of the world in all its vibrancy and dynamism, to remain healthy, happy and holy, and setting examples for others to follow.

Chaos or catastrophe may happen if Bharat does not behave as leader.

Bharat understands that the path to leadership is via heart to head, via mental makeup to physical action, via words, acts and deeds. Bharat in the past maintained it and will follow the same path.

Visionaries are the natural leaders. Visionary foresee then discloses it, and shows the Goal, and we understand that Goal attracts and also shows the path for its achievement.

We will have to respect the visionaries, sages, seers and Sufis and must follow their orders to remain happy, healthy and holy. It is a different story that such classes' commands respect and never feel hungry for respect.

Highest planning, execution and coordination body will have to continuously seek the blessings of all such sages, seers, and Sufis (living in isolation or in family) and act and behave in the ordered way for the overall wellbeing.

The orders of Seers, Sages and Sufis will have to have overriding power from all existing laws. This is a must to maintain dynamism and sustenance of natural leadership (as these orders come directly from Nature in advance and are different in calamities, war, and festivities).

Leader is an institution, shaped by circumstances, blessed by sages, backed by masters, promoted by intelligentsia, moves through followers and works for the common destiny of canvas. This is a structured

phenomenon and works in this fashion only. Any variation leads to catastrophe and must be avoided at all cost. Single person institution is a rarity and is a monopoly like 'Krishna'.**

READER: Are we then, to follow these masters in every respect.

EDITOR: You need not to follow. Masters, Ask us to be conscious, listen to one's own conscience, all the great works are performed by the people who understand who have, faith, courage to stand, mind to plan and heart to co-operate and sacrifice.

Our main purpose is to bring greater freedom and we will never ask you or anybody to follow us, rather we dislike when somebody follows us. What is required is to be goal oriented, ready to cooperate and work collective work.

READER: I now begin to understand your meaning. I shall have to think the matter over, what do you say about other people?

EDITOR: The same rule holds well, doesn't matter if Eastern or Western, whether it is Oriental or Occidental County, we are talking of Bharat but it holds good for other societies and countries as well.

Being a foreigner does not mean enemy; they are just delayed friends and relatives. When they cooperate with us, they will also get benefitted in the process by improving their system.

READER: Foreigners support and the Divincracy are appearing to be two contradictory things. How can the foreign forces tolerate Divincracy, when western feels that democracy itself is a system which discards divinity at the outset? When you have shown how we can have Divincracy, perhaps I shall understand your views; however you have prejudiced me against you by discoursing on foreign co-operation.

EDITOR: That you are prejudiced against us is not a matter of much anxiety. These spiritual masters brought people closer from different parts of the world. They say that the Divincracy will be the better government and whether we like it or not, it is going to be the order of tomorrow. These spiritual masters gave up a foretaste of Divincracy.

Before we proceed further we would like you to refer a topic of 'Government' from **Mita –Life style agenda:**

GOVERNMENT

Nothing is accidental, coincidental or incidental rather everything is sequential. As the paradigm of Nature is so vast that most events and processes appear accidental, coincidental or incidental, but for those who vibrate with Nature; everything from birth to death to rebirth is sequential and is just a pastime.

Those who do, and those who do not experiment of the nature and experiment in nature, all are part of the evolution of nature.

In recorded history, government, which started from pure Anarchy, leads to Archery, from Archery to group Archery, from physical Archery to physical and mental Archery from Archery to Arch ship then to princely Aristocracy. From princely Aristocracy to princely draconian ship to princely dictatorship, from individual dictatorship to collective dictatorship, from collective dictatorship to demon–cracy and from demon–cracy to demonstrable–aristocracy i.e. Democracy and from this demonstrable Aristocracy (Democracy) in better time, government will have divinity in democracy finally in the form of Divine Aristocracy.

At present, on earth, every form of Government exists; in smaller to larger levels and is in the evolving stage. Bharat in real sense is moving from the stage of demon–cracy to demonstrable aristocracy (democracy), has to lead itself and the world for future which will have divinity in democracy (not priestly aristocracy) as a form of Government. **

READER: In a similar situation Mr. Gandhi has written in Hind Swaraj that: The Congress brought together Indians from different parts of India and enthused us with the idea of nationality. The Government used to look upon it with disfavour. The Congress has always insisted that the Nation should control revenue and expenditure. It has always desired self-government after the Canadian model. Whether we can get it or not, whether we desire it or not, and whether there is not something more desirable, are different questions.

All I have to show is that the Congress gave us a foretaste of Home Rule. To deprive it of the honour is not proper, and for us to do so would not only be ungrateful, but retard the fulfillment of our object. To treat the Congress as an institution inimical to our growth as a nation would disable us from using that body. **What is your view on the above statement of Mr. Gandhi?"**

EDITOR: Above are Mr. Gandhi's view on his political party – Congress and I do not wish to comment upon his understanding of Congress party, but for nationality I would like to quote Mr. Gandhi himself from different chapter of this book itself(Hind Swaraj) which suggest that India is not an idea of nationality but it is reality (in italics):

1) I hold this to be a mistake. The English have taught us that we were not one nation before and that it will require centuries before we become one nation. This is without foundation. We were one nation before they came to India. One thought inspired us. Our mode of life was the same. It was because we were one nation that they were able to establish one kingdom.

2) I do not wish to suggest that because we were one nation, we had no differences, but it is submitted that our leading men travelled throughout India either on foot or in bullock carts. They learned one another's

*languages and there was no aloofness between them. What do you think could have been the intention of those farseeing ancestors of ours who established Setubandha (Rameshwar) in the South, Jagannath in the East and Haridwar in the North as places of pilgrimage? You will admit they were no fools. They knew that worship of God could have been performed just as well at home. They taught us that those whose hearts were aglow with righteousness, had the Ganges in their own homes. But they saw that India was one undivided land so made by nature. They, therefore, argued that it must be one nation. Arguing thus, they established holy places in various parts of India, and fired the people with an idea of nationality in a manner unknown in other parts of the world. And we Indians are one as no two Englishmen are. Only you and I and others who consider ourselves civilized and superior persons imagine that we are many nations. ***

When Mr. Gandhi writes like (before entering into Indian political scenario): ‘All I have to show is that the Congress gave us a foretaste of Home Rule. To deprive it of the honour is not proper, and for us to do so would not only be ungrateful, but retard the fulfillment of our object. To treat the Congress as an institution inimical to our growth as a nation would disable us from using that body’. This shows Mr. Gandhi’s intention to work with Congress and this can be considered normal as every person desirous to join certain political party or group praises that group left and right. For me, the foretaste of Indian nationality (in recent History) was given much before by Ramakrishna Paramhans, Rani Lakshmi-Bai and many others in 1857 itself.

Persons who try to use or feel like using another person or group are basically got used by others and then dumped, what is appreciated is cooperation to receive or to give.

READER: We would like to draw your attention on the following excerpts of Hind Swaraj of Mr. Gandhi (in italic):

QST: I seems to me that you simply want to put me off by talking round and round. Those whom you consider to be well-wishers of India are not such in my estimation. Why, then, should I listen to your discourse on such people? What has he whom you consider to be the Father of the Nation done for it? He says that the English Governors will do justice and that we should cooperate with them.

ANS: I must tell you, with all gentleness that it must be a matter of shame for us that you should speak about that great man in terms of disrespect. Just look at his work. He has dedicated his life to the service of India. We have learned what we know from him. It was the respected Dadabhai who taught us that the English had sucked our life-blood. What does it matter that, today, his trust is still in the English nation? Is Dadabhai less to be honoured because, in the exuberance of youth, we are prepared to go a step further? Are we, on that account, wiser than he? It is a mark of wisdom not to kick away the very step from which we have risen higher. The removal of a step from a staircase brings down the whole of it. When, out of infancy, we grow into youth, we do not despise infancy, but, on the contrary, we recall with affection the days of our childhood. If, after many years of study, a teacher were to teach me something, and if I were to build a little more on the foundation laid by that teacher, I would not, on that account, be considered wiser than the teacher. He would always command my respect. Such is the case with the Grand Old Man of India. We must admit that he is the author of nationalism.

QST: You have spoken well. I can now understand that we must look upon Mr. Dadabhai with respect. Without him and men like him, we should probably not have the spirit that fires us. How can the same be said of Professor Gokhale? He has constituted himself a great friend of the English; he says that we have to learn a great deal from them, that we have to learn their political wisdom, before we can talk of Home Rule. I am tired of reading his speeches.

*ANS: If you are tired, it only betrays your impatience. We believe that those, who are discontented with the slowness of their parents and are angry because the parents would not run with their children, are considered disrespectful to their parents. Professor Gokhale occupies the place of a parent. What does it matter if he cannot run with us? A nation that is desirous of securing Home Rule cannot afford to despise its ancestors. We shall become useless, if we lack respect for our elders. Only men with mature thoughts are capable of ruling themselves and not the hasty-tempered. Moreover, how many Indians were there like Professor Gokhale, when he gave himself to Indian education? I verily believe that whatever Professor Gokhale does, he does with pure motives and with a view to serving India. His devotion to the Motherland is so great that he would give his life for it, if necessary. Whatever he says is said not to flatter anyone but because he believes it to be true, we are bound, therefore, to entertain the highest regard for him. ***

What do you say on above conversation and following few other prominent things attached to him:

1. A fact that Country has given status of Father of nation to Mr. Gandhi, which Mr. Gandhi has himself given it to Mr. Dada Bhai Naroji,
2. Through above conversation, it seems to me that you simply want to put me off by talking round and round', does Mr Gandhi really appear to be talking in that strain?
3. Photograph of Mr. Gandhi on each and every currency note of India?
4. Three monkeys of Mr. Gandhi?

EDITOR: Point-wise reply is as below:

(1) I do not know what to call them: at one place they say Bharat-Mata and at another place they confer such titles as Father of the Nation to the great children of Bharat Mata. India has used the term great son 'for

Mahavir, Gautama Buddha, Nanak, Kabir etc. and we do feel the same is to be used for others.

It appears that the term 'father' being used in Churches has been copied here. Calling all respectable, religious as well as an old lady 'Mata Ji' (mother) and calling a respectable religious person as father is unnecessary and needs to be reviewed.

(2) We find it difficult to appreciate why Mr. Gandhi has manipulated the words or used indirect methods to present his points, his presentation appears like lawyer present his case in the court to justify his points not only to protect his client but more so to project his views,

(3). Photographs in currency note used to be of King/Queen who feels themselves powerful or their servant/minister wanted them to be projected as powerful but such imprint perishes however photo of Nature remains forever and liked by everyone, and this Photograph of Mr. Gandhi on each and every currency note of India need to be reviewed.

(4). Can one be happy if he sees evil, listens evil/bad and speaks bad? No, these are indicated as monkeys closing their senses; eyes, ears and mouth respectively to indicate– do not see evil/bad, do not listen to evil/bad and do not speak bad.

Question arises: can one be happy if he/she does evil/bad, or party to doing bad/evil? Answer is yes and no; this is the most important thing where most of us miss, but this is the area where the master starts by saying– be conscious, let's use our conscience, Use, don't close, be alert, be active and be aware.

–Love for Mr. Gandhi, is continuing not just because of his stature but more so because people like to keep his Photographs in their pockets as currency notes of India. Mr. Gandhi considered being the epitome of peace and non-violence whereas money is considered to be the forces of

violence and peace, a basic contradiction in the rhythm of the country.
This issue needs to be addressed to avoid contradiction. ***

SHIFT TOWARDS DIVINCRACY (DIVINE DEMOCRACY)

READER: Considering the matter as you put it, it seems proper to say that the foundation of Divincracry was laid by spiritual masters. But you will admit that this cannot be considered a real awakening. When and how did the real awakening take place?

EDITOR: (1) Generally all systems develop from the acute minority that is the mind of one person. Fire creates fire, fire of a simple matchstick can create fire in entire jungle that is how the simple faith of one has led to the search/development on the one hand of matter e.g. –petroleum products, engines/electricity/television/mobile/machine guns, missiles etc. and on the other hand of mind e.g. –Paggamber Mohammed, Jesus, Mahaveer, Lao-tzu, Buddha, Nanak etc., have shaken or awaken the world, such is the case, may be, with Divincracry.

(2). Mr. Gandhi has hinted of having divineness in the governance, Maharishi Raman announced that divine form of governance will be the best government and will be the next change from democracy; Ramakrishna Paramhans professes about divinity in working pattern which was propagated by his disciple Vivekananda and others.

(3). The way you are putting the question indicates that you put Democracy and at loggerhead. Divincracry can be said to be the better version or further growth in concurrent Democracy.

(4) Spiritual masters are those who are awakened/enlightened, so the question when they get awakened about Divincracry is of no use, the question can be, When did they announce Divincracry or felt like pronouncing it?

Need for Divineness is increasingly being felt more in bigger democracies because the threat of nuclear annihilation and s degradation of nature is more prevalent in such places.

READER: What, in your opinion, are the results of the two world wars, freedom of many countries from colonial rule, their partition during freedom or transfer of power, breaking and making of countries and then ongoing economic war and in-fighting?

EDITOR: One striking result which can easily be seen is that spiritual masters who used to sit in solitude at their secluded and isolated ashram are now coming out in public and demonstrating the need of dharma in daily life and need of divine principles in government. Spiritual master are not only telling the art of living but they are also telling the act of living, not only telling the rights of citizens but they are also telling the duties of living,

On the other hand people of the third world who used to suffer from inferiority complex are no longer so and people who were merely petitioning have started performing, presenting and saying about various things including their faith and belief in an outspoken way, this is something very different from earlier feeling of subdued.

READER: Do you suggest any other striking result?

EDITOR: In the situation when religious leaders call for Dharma Yuddh/jihad or change of heart, spiritual masters say ‘try for harmony and rhythm in personal as well as in public life till the last possibility and then do not run for fight and do not run from fight. Before we proceed further, we would like you to refer topic of ‘corruption’ from Mita –Life style agenda:

CORRUPTION

It is corruption in nature, which is responsible for evolution and revolution, growth and decay. All the living, individually and collectively;

grows because of corruption in food and festivity. As the individual, society and country grows, corruption changes phase from pure physical to mental. On a primal and physical level, underdeveloped countries are the most corrupt, developing less corrupt, and developed still less corrupt; whereas in advance level developed countries are generally mentally more corrupt than underdeveloped and developing countries.

It may be appreciated that most of the time mental corruption is a cause of other corruption. Mental corruption is the root of evilness, path of non-religiousness and path of unhappiness. This evilness increases when the righteous withdraw and allow the inexperienced and confused to lead. By the withdrawal of righteousness the finer balance of corruption (i.e. salt in food) is disturbed and leads to chaotic and even Adharmic (nonreligious) situations.

1. Generally in a country if a head/prime minister is corrupt then s/he will be obliged to have his trustee/minister as corrupt and subordinates as honest. This will further lead to a situation where the minister also takes his/her trustee as corrupt and likes to have his subordinate as honest and like this chain continue.

In the same way if the head/Prime minister is inefficient s/he will select inefficient ministers will select in-efficient secretaries and inefficient secretaries will select in-efficient Chairman's, director, district administrator and so on and so forth. In both the above ways whether it is corrupt and in-efficient system collapses. So it is to be seen that people at the top are to be selected with utmost care. This is the basic flaw in democracy where heads are elected generally by manipulation of the media or failure of others.

To have a better future we need to have a process wherein the head is selected by the sage (one group of enlightened people with some divine power) may be amongst the elected members or if required from

the unelected, and this system indicates that we need to advance toward divine democracy.

2. Normally everybody understands that happiness is the only goal of life and to remain happy is to remain with Dharma (Religion). Who will not agree that in order to maintain happiness we have to dedicate ourselves to the eradication/destruction of Adharma (unreligious).

For the establishment of Dharma we have to first streamline the system and then if necessary we have to prepare ourselves for Dharma-Yuddha/Jihad. We will have to take care of the vigilance system and Nyay Vyavastha (judiciary) to check and restrain corruption (Physical and Mental) under the vigilant eye of Sages.

We need to fight against Ravana or Duryodhana of corruption and maybe we have to fight like we have fought with Ravana/Duryodhana to eradicate (corruption) this very cause of evilness. We have to be ready for the extermination of evilness and establishment of dharma and system like Divine Aristocracy. . . .

DISCONTENT AND UNREST

READER: Then you consider that the two world wars, now ongoing economic world war and seeming preparation of another world war can be a predominant cause of the awakening. Do you welcome the unrest which has resulted from it in the visible world?

EDITOR: Two world wars followed by ongoing economic war and seeming preparations of another world war are the main reasons which have affected spiritual masters.

Out of those who have power, many have forgotten their basic duties and are behaving worse than the fish (where big eats smaller), and the situation appears to have arisen where dog eats dog. Powerful are doing whatever they feel like and are forcing have-nots to do all sorts of jobs including working in hazardous and unprotected areas, areas prone to diseases (anthrax, silicosis, tuberculosis, body deformation-by high radioactive discharge etc.). This is creating larger confusion and chaos in the society. Misuse or rather abuse of power by direct bombing than looting and cheating, or by inciting fear through indirect media manipulation and then looting and cheating have risen to alarmingly high levels i.e. to the level of tripping of societal balance. These factors can be considered to be the main reasons for Masters to come forward.

Those Countries who have wealth and power, their individuals have enhanced their expenditure and so instead of sharing with the have-not to maintain the health are forcing themselves to loot, cheat and manipulate others, and those who do not have money have no option but to die or to resort to pickpocketing, snatching, blackmailing and becoming easy prey and party of riches to do odd jobs including crime for them.

Common masses are getting increasingly frustrated, bewildered and one can appreciate this fact by the crowd even behind the simple religious preacher to get solace and the hope that they may do something good. Masters say that chaos is the predecessor of creation and welcome this unrest.

READER: What is the other form of unrest?

EDITOR: Other forms of unrest can be observed among the masses by their larger participation in anti-corruption rallies, large percentage of voting to change the autocratic, inefficient, corrupt or partitioned leaders and their political party or to allow the forward looking, efficient, comparatively honest, peace loving and strong leader whom they feel good, but swiftly sidelining when this goodness created is doubted or did not live up to dignity.

Limit of the unrest and helplessness or hopelessness can be gauged when people even resorts to suicide. Unrest can easily be observed on the internet by the various writings and comments of the general public which do indicate towards having a government and its system working on the principle of mutual faith and trust in a way better version of Democracy. ***

DIVINCRACY (DIVINE DEMOCRACY)

READER: The concept of better version of Democracy or Divincracry (Divine Democracy) appears to be more philosophical in Nature, it is more important to give practical insight and to do list, rather than what is to be done, and it should be given what we are going to do as our collective activity?

EDITOR: (1) What is practical? If you have done any practical in your life then one will appreciate that for any practical, there is theory behind it, theory of cause and its effect, theory of process and theory of interactions of various constituents and then following these theories one gets result (may be as expected or may be unexpected or may be surprise – a brand new result). Thus be practical, suggest that you try certain things if it succeeds, accept it and if fails reject it.

(2) Much development has taken place by creating first hypothesis (which you can call philosophy and not Fool–sophy) then lab test, then field test and finally theory (hypothesis for your version –a philosophy) put into practical use. In common parlance –people tell others, ‘be practical’ without knowing its meaning and significance.

(3) As far as we are concerned we do not in any way submit anything without it being passed by our personal testing and tasting. And all things in this conversation or in Mita or in Video recording of question answers on various subjects are faithful submission of practical things only.

Only thing is, that, if practical is bigger its result reaps/appears in more time than the birth of a child (for rat, cat, human and elephant) and so it appears as if it is not practical.

Things that are in practice are the result of earlier practical (conducted by someone else) and not a fresh one and has become routine, you can call it whatever you wish to. Generally, in day to day routine work theories are summarized/written for children to do and they call it a practical book—as for them it is a new thing and so they call it a practical book.

(4) India was invaded, enslaved and got freedom from slavery and also got divided because someone must have thought of it, must have conceived the idea, must have created/ hypothesized it (which you can call philosophy) then some discussion/lab test then field test and then only theory was put into practical use and became reality. Hind Swaraj was one such effort.

– Divincracy is an effort to give practical insight along with to do list, rather than just a wish list of what is to be done, and it definitely states what we are going to do as our collective activity and that we are going to achieve individual and collective healthy, happy and holy life—a living paradise.

READER: Will you elaborate your views on a better version of Democracy–Divincracy (Divine Democracy).

EDITOR: Before proceeding about Divincracy, it is important to know why and how the system fails, and for these following views (in italics)of Mr. Gandhi from Hind Swaraj will be of worth consideration.

On the similar questions reply of Mr. Gandhi is (in italic):

QST: *I would now like to know your views on Swaraj. I fear that our interpretation is not the same as yours.*

ANS: *It is quite possible that we do not attach the same meaning to the term. You and I and all Indians are impatient to obtain Swaraj, but we are certainly not decided as to what it is. To drive the English out of India is a thought heard from many mouths, but it does not seem that many have properly considered why it should be so. I must ask you a question. Do*

you think that it is necessary to drive away the English, if we get all we want?

QST: I should ask of them only one thing that is: "Please leave our country." If, after they have complied with this request, their withdrawal from India means that they are still in India. I should have no objection. Then we would understand that, in their language, the word "gone" is equivalent to "remained".

ANS: Well then, let us suppose that the English have retired. What will you do then?

QST: That question cannot be answered at this stage. The state after withdrawal will depend largely upon the manner of it. If, as you assume, they retire, it seems to me we shall still keep their constitution and shall carry on the Government. If they simply retire for the asking we should have an army, etc., ready at hand. We should, therefore, have no difficulty in carrying on the Government.

ANS: You may think so; I do not. But I will not discuss the matter just now. I have to answer your question, and that I can do well by asking you several questions. Why do you want to drive away the English?

QST: Because India has become impoverished by their Government. They take away our money from year to year. The most important posts are reserved for themselves. We are kept in a state of slavery. They behave insolently towards us and disregard our feelings.

ANS: If they do not take our money away, become gentle, and give us responsible posts, would you still consider their presence to be harmful?

QST: That question is useless. It is similar to the question whether there is any harm in associating with a tiger if he changes his nature. Such a question is sheer waste of time. When a tiger changes his nature, Englishmen will change theirs. This is not possible, and to believe it to be

possible is contrary to human experience.

ANS: *Supposing we get Self-Government similar to what the Canadians and the South Africans have, will it be good enough?*

QST: *That question also is useless. We may get it when we have the same powers; we shall then hoist our own flag. As is Japan, so must India be. We must own our navy, our army, and we must have our own splendour, and then will India's voice ring through the world.*

ANS: *You have drawn the picture well. In effect it means this; that we want English rule without the Englishman. You want the tiger's nature, but not the tiger; that is to say, you would make India English. And when it becomes English, it will be called not Hindustan but Englistan. This is not the Swaraj that I want.*

QST: *I have placed before you my idea of Swaraj as I think it should be. But now I want to know your views.*

ANS: *There is need for patience. My views will develop of themselves in the course of this discourse. It is as difficult for me to understand the true nature of Swaraj as it seems to you to be easy. I shall therefore, for the time being, content myself with endeavouring to show that what you call Swaraj is not truly Swaraj.*

READER: What do you say on the above wherein Mr. Gandhi had not described what Hind Swaraj is? We would now like to know your views on what Swaraj is?

EDITOR: Swaraj is basically raj by the self that is in my home my rule in Mr. Gandhi home Mr. Gandhi's rule, in my village my village rule in Mr. Gandhi's village, his village rule, in my country my rule in American, Russia China etc. their countries rule, so much so that for Swaraj. There is a clear distinction between Suraj (good governance), Swaraj (self-

governance) and governance on the self (self-mastery –which in the spiritual circle indicated as Swami) and this has to be kept in mind.

– What Mr. Gandhi said on Swaraj in the topic– How can India become free (Hind Swaraj) is given below (in italic):

QST: If Indian civilization is, as you say, the best how do you account for India's slavery?

*ANS: This civilization is unquestionably the best, but it is to be observed that all civilizations have been on their trial. That civilization which is permanent outlives it. Because the sons of India were found wanting, its civilization has been placed in jeopardy. But its strength is to be seen in its ability to survive the shock. Moreover, the whole of India is not touched. Those alone who have been affected by Western civilization have become enslaved. We measure the universe by our own miserable foot-rule. When we are slaves, we think that the whole universe is enslaved. Because we are in an abject condition, we think that the whole of India is in that condition. As a matter of fact, it is not so, yet it is as well to impute our slavery to the whole of India. But if we bear in mind the above fact, we can see that if we become free, India is free. And in this thought you have a definition of Swaraj. It is Swaraj when we learn to rule ourselves. It is, therefore, in the palm of our hands. Do not consider this Swaraj to be like a dream. There is no idea of sitting still. The Swaraj that I wish to picture is such that, after we have once realized it, we shall endeavor to the end of our life-time to persuade others to do likewise. But such Swaraj has to be experienced, by each one for himself. One drowning man will never save another. Slaves ourselves, it would be a mere pretension to think of freeing others. Now you will have seen that it is not necessary for us to have as our goal the expulsion of the English. If the English become Indianised, we can accommodate them. If they wish to remain in India along with their civilization, there is no room for them. It lies with us to bring about such a state of things. ***

READER: We would like to know more on Divincracy.

EDITOR: We all want divineness in democracy but do you think that it is necessary to drive away the current form of democracy? Simply replacing the people and maintaining the system from which corruption breeds will make no change in the long run.

As far as Divincracy is concerned it is the application of dharma/natural law in the governance of government by the public for the public and of the public (democracy).

All the government system currently known and applied has failed in deliverance to its population and its dealing with the world at large, and this indicates the necessities of some deletion and some addition in the working pattern of government. Master says that the government which will have spirituality or to say divinity in democracy will be the best form of government.

–Divincracy is in real sense will be the government by the people of the people for the people, and not the Government by the riches of the riches and for the riches and work like suction pump for common masses to deliver the jet stream to the riches, or the government by the government employee, of the government employee and for the government employee

–Divincracy is the government by the selected and elected people, of the people and for the people wherein leaders will be selected by the people; its decision will be screened by the masters and in emergency will be restricted and can be vetoed by the spiritual master of the country, so as to have ethics in the system, for having and maintaining healthiness and happiness in society.

Further many masters are trying and putting their effort in the direction of setting a government where it can evaporate slums and scams and

settle and spread spirituality so it will be better for everybody to wait for consolidation and finalization of collective effort as to what and why of Divincracy, and also when and how and where to start Divincracy.

READER: Will Divincracy be a new concept to the western world?

EDITOR: In a conference 'on what can be the best governing system', (attended by foreign ministers, political thinker and other eminent personalities), one speaker said ' if anyone out of us in any time/moment in our life become weak and helpless, destitute or desolate, what will be our expectation at that time from the government? The government which is able to fulfill our expectations at that point of time can be said to be a good government.

It is observed that people in their deep desperation and helplessness recall/remember the divine power, and if the government is able to fulfill the requirement can be said to have divinity for that one i.e. divinity for everyone.

So to say that western thinker/philosopher does not think in this line is not proper and hence Divincracy cannot be said to be a brand new concept for western world.

READER: You will agree that the current form of democracy has come up in the west out of its effort (of people) to drive away the atrocities caused by collusion between king and religious head?

EDITOR: (1) You are right. Utilization of sentiments attached with the religion by the kings and utilization of power attached with the king by priests had caused grave damage to the psyche of people which forced the public to throw both of them. In the western world, this was considered a welcome change. Further, to prove their point, votaries of

current form of democracy and ill effects of collusion between kings and religious heads, are pointing to Muslim countries which are in a fighting spree.

(2) What is said by the masters/sages, that spirituality is the base and politics (Rajni-ethics of government) is the super structure built on it', Rajni (politics) without base is baseless and spiritually without structure is like an open land or barren land or jungle. And thus both have its importance; role reversal or both playing the same role was problem in the western world and is the problem in few Muslim countries which are in a fighting spree. Thus collusion between government and religious heads need to be taken care of and surely Divincracy addressed these issues.

3) Divincracy also addressed the issues of concurrent highhandedness of fundamentalists, intolerants and ritualistic attitude of priests in the worship places as well as in ceremonies performed during mourning's/celebrations.

READER: Divincracy appears to be the best form of government is the indication been drawn by you, have they (western world) also drawn the same conclusion from the speech you are referring 'on what can be the best governing system', if not then what they have done in their countries having been understood the desires of weakest and the helpless.

EDITOR: Anyone who draws real conclusions from the speech 'on what can be the best governing system' will be the same, i.e. pointing toward democracy that has godliness /divinity in it. But after having rejected the kingdom for freedom and religion for the region it is very hard to rethink the whole thing, hence instead of thinking on spirituality they have started lots of welfare measures for their citizens. Their welfare measures are so much that they (Democratic countries of the western world) claim to be truly a welfare government.

READER: If that is so 'that they (Democratic countries of the western world) claim to be truly a welfare government' why do you still feel that there is a need of Divincracy in those countries also?

EDITOR: In their earnest desire to help their citizens they appear to be erecting a shrieking tower of babble or a Golden Lanka. Their materialistic desires are becoming endless, and keep them on tenterhooks, without any solace or contentment. To avert fratricidal war (after two fratricidal wars and ongoing economic war along with preparation for possible forth world war) or to provide solace after war Divincracy is necessary.

READER: What will be the major shift you see in Divincracy vis-a-vis-current form of Democracy?

EDITOR: Democracy in its current form tries to connect with each and every individual and hence could not connect with anyone or fail to connect with each and every individual and has caused disintegration of family and society and this is the root cause of all the problems that we see in Democracy.

As faith and mutual trust i.e. spirituality in Divincracy is the base hence definitely this has integrating power in it.

READER: Has Democracy really failed as a concept?

EDITOR: Present form of democracy is just functioning in England, America and many other countries because we have not found any alternative to it, the moment we will find a workable alternative, the present form of democracy will vanish or will submerge in it. In the present form of democracy- the wise weeps, the ordinary works and suffers but cheats enjoy. Situations like this cannot be appreciated. ***

THE CONDITION OF DEMOCRATIC COUNTRIES

READER: Then from your statements I deduce that the system of so called democratic countries like England and America is not worthy of copying by us as well as continuance by them.

EDITOR: You are right. The condition of England, America, and few western as well as few important eastern democratic countries is miserable. Democracy in these countries has taken the shape of democracy (government by Shaitan/Satan). The hunger of its government officials, judiciary and media personnel have increased to such an extent that to survive, they need to support the loot of one after the other. It has taken such a shape that stocking and brokering, spoiling and sucking one after the other commodities become necessary in the country for their survival. And as such these systems cannot be appreciated for copying rather; it is not even good for them to continue Democracy in this way.

On the similar questions reply of Mr. Gandhi is (in italic):

The condition of England:

ANS: Your deduction is justified. The condition of England at present is pitiable. I pray to God that India may never be in that plight. That which you consider to be the Mother of Parliaments is like a sterile woman and a prostitute. Both these are harsh terms, but exactly fit the case. That Parliament has not yet, of its own accord, done a single good thing. Hence I have compared it to a sterile woman. The natural condition of that Parliament is such that, without outside pressure, it can do nothing. It is like a prostitute because it is under the control of ministers who change from time to time. Today it is under Mr. Asquith, tomorrow it may be under Mr. Balfour.

QST: You have said this sarcastically. The term “sterile woman” is not

applicable. The Parliament, being elected by the people, must work under public pressure. This is its quality.

ANS: You are mistaken. Let us examine it a little more closely. The best men are supposed to be elected by the people. The members serve without pay and therefore, it must be assumed, only for the public wealth. The electors are considered to be educated and therefore we should assume that they would not generally make mistakes in their choice. Such a Parliament should not need the spur of petitions or any other pressure. Its work should be so smooth that its effects would be more apparent day by day. But, as a matter of fact, it is generally acknowledged that the members are hypocritical and selfish. Each thinks of his own little interest. It is fear that is the guiding motive. What is done today may be undone tomorrow. It is not possible to recall a single instance in which finality can be predicted for its work. When the greatest questions are debated, its members have been seen to stretch themselves and to doze. Sometimes the members talk away until the listeners are disgusted. Carlyle has called it the "talking shop of the world" Members vote for their party without a thought. Their so-called discipline binds them to it. If any member, by way of exception, gives an independent vote, he is considered a renegade. If the money and the time wasted by Parliament were entrusted to a few good men, the English nation would be occupying today a much higher platform. Parliament is simply a costly toy of the nation. These views are by no means peculiar to me. Some great English thinkers have expressed them. One of the members of that Parliament recently said that a true Christian could not become a member of it. Another said that it was a baby. And if it has remained a baby after an existence of seven hundred years, when will it out grow its babyhood?

QST: You have set me thinking; you do not expect me to accept at once all you say. You give me entirely novel views. I shall have to digest them. Will you now explain the epithet prostitute"?

ANS: That you cannot accept my views at once is only right. If you will read the literature on this subject, you will have some idea of it. Parliament is without a real master. Under the Prime Minister, its movement is not steady but it is buffeted about like a prostitute. The Prime Minister is more concerned about his power than about the welfare of Parliament. His energy is concentrated upon securing the success of his party. His care is not always that Parliament shall do right. Prime Ministers are known to have made Parliament do things merely for party advantage. All this is worth thinking over.

QST: Then you are really attacking the very men whom we have hitherto considered to be patriotic and honest?

ANS: Yes, that is true; I can have nothing against Prime Ministers, but what I have seen leads me to think that they cannot be considered really patriotic. If they are to be considered honest because they do not take what are generally known as bribes, let them be so considered, but they are open to subtler influences. In order to gain their ends, they certainly bribe people with honours. I do not hesitate to say that they have neither real honesty nor a living conscience.

QST: As you express these views about Parliament, I would like to hear you on the English people, so that I may have your view of their Government.

ANS: To the English voters their newspaper is their Bible. They take their cue from their newspapers which are often dishonest. The same fact is differently interpreted by different newspapers, according to the party in whose interests they are edited. One newspaper would consider a great Englishman to be a paragon of honesty, another would consider him dishonest. What must be the condition of the people whose newspapers are of this type?

QST: You shall describe it.

ANS: These people change their views frequently. It is said that they change them every seven years. These views swing like the pendulum of a clock and are never steadfast. The people would follow a powerful orator or a man who gives them parties, receptions, etc. As are the people, so is their Parliament. They have certainly one quality very strongly developed. They will never allow their country to be lost. If any person were to cast an evil eye on it, they would pluck out his eyes. But that does not mean that the nation possesses every other virtue or that it should be imitated. If India copies England, it is my firm conviction that she will be ruined.

QST: To what do you ascribe this state of England?

*ANS: It is not due to any peculiar fault of the English people, but the condition is due to modern civilization. It is a civilization only in name. Under it the nations of Europe are becoming degraded and ruined day by day. ***

READER: But you will appreciate that India chooses Dharma Nirpeksha parliamentary democracy. What would you like to say on India getting Democratic and the effort of our respected freedom fighters along with Mr. Gandhi?

EDITOR: 1) Bharat the Greatest democracy of the world chose to remain democratic and Dharma Nirpeksha. I salute to the entire fraternity of our respected freedom fighters, and would like to add that many of the basic issues which freedom fighters were raising and Hind Swaraj (1908) raised but abandoned by Mr. Gandhi himself in 1921 and are reproduced below in italic, are still relevant. All these issues require a fresh outlook and effort to bring around the necessary changes in the way we govern and carry ourselves.

2) Enough has been said against the democracy by Mr. Gandhi e.g. (A) *“Parliament is like a sterile woman and a prime minister is prostitute. Both these are harsh terms, but exactly fit the case”,*

(B) If India copies England, it is my firm conviction that she will be ruined,

(C) Parliaments are really emblems of slavery,

but public and political parties who also show respect to Mr. Gandhi and who seek votes in the name of Mr. Gandhi do not seem to honour his remarks.

3) Parliament is neither a sterile woman nor prime minister a prostitute. What Mr. Gandhi has described of England's democracy is basically not a democracy but a system devised by the kingdom of England to rule and befool the public of their country as well as people of other countries. If England is a democratic country then how one will describe the existence/presence and continuance of so called King and Queen, prince and princess.

–Democracy of America is without any royals and can be said to be a step ahead from the system of England's so called democracy –hypocrisy, but in America in place of Royals riches/corporate houses run the country irrespective of who the president or senate is.

–Democracy of many countries of the world are between England and America and in many countries it is even worse wherein army takes over control of democratic setup and then all the officials dances in the tune of Army generals and all the generals dance to tune of foreign powers, but still they are step ahead from the anarchy to archery to dictatorship to aristocracy to mix of Aristocracy and Democracy.

READER: Below is the part of Hind Swaraj of Mr. Gandhi on Parliamentary democracy (in italic):

“The condition of England at present is pitiable. I pray to God that India

may never be in that plight. That which you consider to be the Mother of Parliaments is like a sterile woman and a prostitute. Both these are harsh terms, but exactly fit the case. That Parliament has not yet, of its own accord, done a single good thing. Hence I have compared it to a sterile woman. The natural condition of that Parliament is such that, without outside pressure, it can do nothing. It is like a prostitute because it is under the control of ministers who change from time to time. Today it is under Mr. Asquith, tomorrow it may be under Mr. Balfour”.

Wherein Mr. Gandhi said: I pray to God that India may never be in that plight.

And in the end of book (Hind Swaraj) –in 1908, Mr. Gandhi said (in italic):

In my opinion, we have used the term “Swaraj” without understanding its real significance. I have endeavored to explain it as I understand it, and my conscience testifies that my life henceforth is dedicated to its attainment.

But in the preface of Hind Swaraj (written in 1921) Mr. Gandhi has mentioned that.

MR. GANDHI: *“The booklet is a severe condemnation of “modern civilization”. It was written in 1908. My conviction is deeper today than ever. I feel that if India will discard “modern civilization”, she can only gain by doing so. But I would warn the reader against thinking that I am today aiming at the Swaraj described therein. I know that India is not ripe for it. It may seem an impertinence to say so, but such is my conviction. I am individually working for the self-rule pictured therein. But today my corporate activity is undoubtedly devoted to the attainment of Parliamentary Swaraj, in accordance with the wishes of the people of India. ***

Do you feel Mr. Gandhi was wrong in the assessment in the first place when he was writing the book or he has given up/surrendered to the political colleague of his time?

We feel it is the same like we have in routine – that boys talk ill of money and romance with honey and later say “that I would warn the friends against thinking that I am today aiming at the marrying honey described earlier. I know that family is not ripe for it. It may seem an impertinence to say so, but such is my conviction. I am individually working to marry honey pictured earlier. But today my corporate activity is undoubtedly devoted to the attainment of marriage with money, in accordance with the wishes of the people of family”.

And then in 1933 Mr. Gandhi recorded in Hind Swaraj (in italic):

To The Reader

I would like to say to the diligent reader of my writings and to others who are interested in them that I am not at all concerned with appearing to be consistent. In my search after Truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh. What I am concerned, with is my readiness to obey the call of Truth, my God, from moment to moment, and, therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the later of the two on the same subject.

M. K. GANDHI, April, 1933,

What do you say about the above contradictions?

EDITOR: (1) Whenever anybody uses the term that I am individually working for the attainment of A as I have written but today my corporate activity is undoubtedly devoted to the attainment of reverse of A, in

accordance with the wishes of the people is a clear-cut case of split personality or double faced personality if not hypocrite (Psychologist will be able to tell better).

Generally people follow individual works of great leaders and imitate it but when leaders display one trait as a personal trait and organize the public to follow him but display reverse trait in closed door meetings citing compulsions of corporate, cheating/ befooling of public at highest level is materialized. Whenever such cheating is materialized not only the person but his offspring suffers as well and happy ending/death (which is regarded as seventh happiness in Hindus) is not possible for such.

(2) It is the most basic flaw which Mr. Gandhi and a few bigger political parties e.g. one on the issue of Bahujan Samaj versus Sarvajan Samaj, have done.

(3) On the issues where you have made commitment to the task– like Mr. Gandhi: (at the end of Hind Swaraj written in my opinion, we have used the term “Swaraj” without understanding its real significance. I have endeavored to explain it as I understand it, and my conscience testifies that my life henceforth is dedicated to its attainment. ” deserves to be protected with life” (whether the dedication is right or wrong is altogether a different question. As judgment is part of Nature and not of individual) and for this we have the statement ‘Pran Jaye per Vachan na jaye (let the life go but not commitment)’. Who so ever violate this norm in public or even private domain is punished severely yet secretly by Nature, whether it is Mr. Gandhi or any political party or any boy who romance with Honey and marry with Money and not only that person concerned suffer but all the members including offspring whosoever tries to get benefitted by the new-found status by marrying Money (curse of the family of those who sacrificed while working for your cause will always follow when you do not honour your commitment or change your priority midway).

(4) These are considered blunders in the underworld, whether it is the underworld of goons or of god, any violation of commitment is definitely an alienation (rejection, ejection and dejection) from the circuit and exit from the underworld if not physically finished.

(5) *"I know that India is not ripe for it. It may seem an impertinence to say so. But such is my conviction"*– while saying this Mr. Gandhi appears to have forgotten that if the situation would have ripened then anybody could have done it and there wouldn't be any greatness attached to it. Further when you compromise with your most basic commitment you lose trust in yourself and generally will not have the same courage to stand for another issue or commitment and other people feel that you will compromise and will not hard press for it. This compromise or change of stance is considered as an indication and initiation of bargaining whether it is trade of politics or flesh trade (taking name of the god is an effort to befool others and self).

6) If any father feels that safe sex and change of partner are symbol of sterility and prostitution then he is free to have this opinion, but if tomorrow that father not only accepts safe sex and change of partner for his children but makes it his corporate activity that children should be sterile and prostitute governed citing that it is as per the wishes of family member, than What we will say?

Mr. Gandhi feels that (in italic):

(a) 'Parliaments is like a sterile woman and a prostitute, (b) If India copies England, it is my firm conviction that she will be ruined, (c) Parliaments are really emblems of slavery, and then said 'today my corporate activity is undoubtedly devoted to the attainment of Parliamentary Swaraj, in accordance with the wishes of the people of India.

January, 1921.

Further to it he accepted himself to be called as Bapu (father), it indicates that he allowed or rather worked for a system where in his future generation will be governed by those whom he feels 'sterile woman and a prostitute, emblems of slavery' than what we will say to Mr. Gandhi?

(7) Such growth (as is conveyed in the last Para of your question) is generally not appreciated by friends, family and even foes. I do not know why and how Mr. Gandhi allowed him to write like(in italic):

'when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the later of the two on the same subject' above where in he himself has written:

*"What we have tested and found true on the anvil of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty: it is the sheet-anchor of our hope. ***

Generally it is used strategically but considered as earlier idiocy and future distrust (In banks, government offices and court they say that man is a growing entity and so they accept the last will as final will).

--To me if one is not able to handle the commitment then time being silent(praying and keep trying) is a better option than compromising (if one is not afraid to die which ultimately everybody does), and this indicate that one must be very careful, cautious while dedicating self to any individual or public at large. Instead of committing to God people commit in the name of God hence the problems.

Speak after screening, stand after speaking. In Nature where everything changes, those who do not change but remain fresh are called Sanatan the Dharma.

READER: Your answer appears to be highly superstitious, feudal and contains primitive language with a very high degree of emotion. What we see is that the government, big people and political parties never fulfills

their commitment, rather they say commitments are for breaking and not for fulfillment and they are idiots who fulfill their commitments.

EDITOR: Not only it appears but it shows that neither you know the working in our ordinary day to day life, in business, nor you are aware of the process of becoming prominent, respectable, dependable, commendable what to say of the trusted. Only those who fulfill their commitment to family, friends and foes are allowed to grow and develop rest perishes or remain in self-created gallows.

Situation wherein; government, big people and political party starts saying that commitments are for breaking and not for fulfillment rather they say that those are the idiots who fulfill their commitments and on this paradigm do not fulfill their commitments, cannot be appreciated and civilization so formed cannot be called civilization, rather it can be called dis-civilization or mis-civilization. ***

CIVILIZATION

READER: Now will you explain, what do you mean by civilization?

EDITOR: (1) Civilization is the process of becoming civil, or the system or method by which people of a region become normal behaving individuals and society. By understanding it, one knows quite a lot about the present condition of individuals in a particular region and religion, individual, country and society.

As the time passes, a certain behavior pattern is enforced upon everyone in that group so that ease of human interaction is achieved. Civilization can also be explained by the norm or value inculcation in the group where adherence to the value is routine i.e. where performer or observer of values is not praised but any violator of norm is criticized and if necessary, punished.

(2) The civilization is a process of inducing collective fear of bad– prison or hell, and at the same time, creating temptation of good– honour and heaven. As the society develops, it leaves use of brute forces and develops toward self–restraint and refined way of punishment and prize.

– If you observe the activities of various civilizations and various religions then one will appreciate that older, larger and stronger civilizations are developed from rigidity to flexibility to openness (in all spheres of life, be it education or be it religion).

On the same question reply Mr. Gandhi (in italic):

ANS: *Let us first consider what state of things is described by the word “civilization”. Its true test lies in the fact that people living in it make bodily welfare the object of life. We will take some examples. The people of Europe today live in better–built houses than they did a hundred years*

ago. This is considered an emblem of civilization, and this is also a matter to promote bodily happiness. Formerly, they wore skins, and used spears as their weapons. Now, they wear long trousers, and, for embellishing their bodies, they wear a variety of clothing and, instead of spears, they carry with them revolvers containing five or more chambers. If people of a certain country, who have hitherto not been in the habit of wearing much clothing, boots, etc. adopt European clothing, they are supposed to have become civilized out of savagery. Formerly, in Europe, people ploughed their lands mainly by manual labour. Now, one man can plough a vast tract by means of steam engines and can thus amass great wealth. This is called a sign of civilization. Formerly, only a few men wrote valuable books. Now, anybody writes and prints anything he likes and poisons people's minds. Formerly, men travelled in wagons. Now, they fly through the air in trains at the rate of four hundred and more miles per day. This is considered the height of civilization. It has been stated that, as men progress, they shall be able to travel in airship and reach any part of the world in a few hours. Men will not need the use of their hands and feet. They will press a button, and they will have their clothing by their side. They will press another button, and they will have their newspaper. A third and a motor-car will be in waiting for them.

They will have a variety of delicately dished up food. Everything will be done by machinery. Formerly, when people wanted to fight with one another, they measured between them their bodily strength; now it is possible to take away thousands of lives by one man working behind a gun from a hill. This is civilization. Formerly, men worked in the open air only as much as they liked. Now thousands of workmen meet together and for the sake of maintenance work in factories or mines. Their condition is worse than that of beasts. They are obliged to work, at the risk of their lives, at most dangerous occupations, for the sake of millionaires. Formerly, men were made slaves under physical compulsion. Now they are enslaved by temptation of money and of the luxuries that

money can buy.

There are now diseases of which people never dreamt before, and an army of doctors is engaged in finding out their cures, and so hospitals have increased. This is a test of civilization. Formerly, special messengers were required and much expense was incurred in order to send letters; today, anyone can abuse his fellow by means of a letter for one penny. True, at the same cost, one can send one's thanks also. Formerly, people had two or three meals consisting of home-made bread and vegetables; now, they require something to eat every two hours so that they have hardly leisure for anything else. What more need I say? All this you can ascertain from several authoritative books. There are all true tests of civilization. And if anyone speaks to the contrary, know that he is ignorant.

This civilization takes note neither of morality nor of religion. Its votaries calmly state that their business is not to teach religion. Some even consider it to be a superstitious growth. Others put on the cloak of religion, and prate about morality. But, after twenty years' experience, I have come to the conclusion that immorality is often taught in the name of morality. Even a child can understand that in all I have described above there can be no inducement to morality. Civilization seeks to increase bodily comforts, and it fails miserably even in doing so.

This civilization is irreligion, and it has taken such a hold on the people in Europe who are in it appears to be half mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. Women, who should be the queens of households, wander in the streets or they slave away in factories. For the sake of a pittance, half a million women in England alone are labouring under trying circumstances in factories or similar institutions. This awful fact is one of the causes of the daily growing suffragette movement.

This civilization is such that one has only to be patient and it will be self-

destroyed. According to the teaching of Mohammed this would be considered a Satanic Civilization.

Hinduism calls it the Black Age. I cannot give you an adequate conception of it. It is eating into the vitals of the English nation. It must be shunned. Parliaments are really emblems of slavery.

*If you will sufficiently think over this, you will entertain the same opinion and cease to blame the English. They rather deserve our sympathy. They are a shrewd nation and I therefore believe that they will cast off the evil. They are enterprising and industrious and their mode of thought is not inherently immoral. Neither are they bad at heart. I therefore respect them. Civilization is not an incurable disease, but it should never be forgotten that the English people are at present afflicted by it. ***

READER: Why do we not know this generally?

EDITOR: To know and understand all these, one has to be at the top of civilization. How can the one at bottom or at the middle will know about the highly developed society? The people from highly developed civilizations look back and analyze the entire phases of destruction and development then only one can say something about destruction and development of civilization.

READER: But many English speakers say that they are better civilized.

EDITOR: As far as the civilization of England is concerned, it is approximately twelve hundred year old and that of America is just five hundred years old. Their saying that they are the better civilized is just like every novice says that they are the best. In our day to day life many children feel modern and better than their parents or grandparents and show smartness, similar to the case of civilization of English.

READER: Do you want to say that India is better civilized? If yes then what are your bases to say so?

EDITOR: When we say that India is better civilized than any other nation in the world then it is our feeling and experience. For others, some of the testimonies from Hind Swaraj, and that of Mr. Macaulay in British Parliament are reproduced below (in italic):

II. Testimonies by Eminent Men:

The following extracts from Mr. Alfred Webb's valuable collection show that the ancient Indian civilization has little to learn from the modern:

"It cannot be too well understood that our position in India has never been in any degree that of civilians bringing civilization to savage races. When we landed in India we found there a hoary civilization, which, during the progress of thousands of years, had fitted itself into the character and adjusted itself to the wants of highly intellectual races. The civilization was not perfunctory, but universal and all-pervading – furnishing the country not only with political systems, but with social and domestic institutions of the most ramified description. The beneficent nature of these institutions as a whole may be judged from their effects on the character of the Hindu race. Perhaps there are no other people in the world who show so much in their characters the advantageous effects of their own civilization. They are shrewd in business, acute in reasoning, thrifty, religious sober, charitable, obedient to parents, reverential to old age, amiable, law-abiding, compassionate towards the helpless and patient under suffering."

J. Seymour Keay, M. P – 1883 Banker in India

"On the other hand when we read with attention the poetical and philosophical movements of the East, above all, those of India, which are beginning to spread in Europe, we discover there so many truths, and truths, so profound, and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that

we are constrained to bend the knee before that of the East, and do see in this cradle of the human race the native land of the highest philosophy.”

Victor Cousin (1792–1867)

Founder of Systematic Eclecticism in Philosophy

“If I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of (Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life – again I should point to India.”

Friedrich Max Muller

“It cannot be denied that the early Indians possessed knowledge of the true God; all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverently expressed as in any human language in which men have spoken of their God.... Among nations possessing indigenous philosophy and metaphysics together with an innate relish for these pursuits, such as at present characterizes Germany, and in olden times was the proud distinction of Greece, Hindustan holds the first rank in point of time.”

Frederick Von Schlegel

“The authority of married women within their houses is chiefly exerted in preserving good order and peace among the persons who compose their families; and a great many among them discharge this important duty with a prudence and a discretion which have scarcely a parallel in Europe. I have known families composed of between thirty and forty persons, or more, consisting of grown up sons and daughters, all married and all having children, living together under the superintendence of an old matron – their mother or mother-in-law. The latter, by good

management, and by accommodating herself to the temper of the daughters-in-law, by using, according to circumstances firmness or forbearance, succeeded in preserving peace and harmony during many years amongst so many females, who had all jarring tempers. I ask you whether it would be possible to attain the same end, in the same circumstances, in our countries, where it is scarcely possible to make two women living under the same roof to agree together

In fact, there is perhaps no kind of honest employment in a civilized country in which the Hindu females have not a due share. Besides the management of the household and the care of the family which (as already noticed) is under their control the wives and daughters of husbandmen attend and assist their husbands and fathers in the labours of agriculture. Those of tradesmen assist theirs in carrying on their trade. Merchants are attended and assisted by theirs in their shops.

Many females are shopkeepers on their own account; and without a knowledge of the alphabet or of the decimal scale, they keep by other means their accounts in excellent order, and are considered as still shrewder than the males themselves in their commercial dealings."

***Abbe J. A. Dubois, 1820 Missionary in
Mysore: Extracts from a letter, Seringapatam,***

"Those races (the Indian viewed from a moral aspect) are perhaps the most remarkable people in the world. They breathe an atmosphere of moral purity, which cannot but excite admiration, and this is especially the case with the poorer classes, who, notwithstanding the privations of their humble lot, appear to be happy and contented. True children of Nature, they live on from day to day, taking no thought for the morrow and thankful for the simple fare which Providence has provided for them. It is curious to witness the spectacle of coolies of both sexes returning home at nightfall after a hard day's work often lasting from sunrise to

sunset. In spite of fatigue from the effects of the unremitting toil, they are, for the most part gay and animated, conversing cheerfully together and occasionally breaking into snatches of light-hearted¹ song. Yet what awaits them on their return to the hovels which they call home, a dish of rice for food, and the floor for a bed. Domestic felicity appears to be the rule among the Natives, and this is the more strange when the customs of marriage are taken into account, parents arranging all such matters. Many Indian households afford examples of the married state in its highest degree of perfection. This may be due to the teachings of the Shastras, and to the strict injunctions which they inculcate with regard to marital obligation; but it is no exaggeration to say that husbands are generally devotedly attached to their wives, and in many instances the latter have the most exalted conception of their duties towards their husbands.”

J. Young Secretary, Savon Mechanics Institutes

“If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury; schools established in every village, for teaching reading, writing and arithmetic; the general practice of hospitality and charity among each other; and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus are not inferior to the nations of Europe; and if civilization is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo.”

SIR WILLIAM WEDDERBURN,

“The Indian village has thus for centuries remained a bulwark against political disorder, and the home of the simple domestic and social virtues. No wonder, therefore, that philosophers and historians have always dwelt lovingly on this ancient institution which is the natural social

unit and the best type of rural life: self-contained, industrious, peace-loving, conservative in the best sense of the word.... I think you will agree with me that there is much that is both picturesque and attractive in this glimpse of social and domestic life in an Indian village. It is a armless and happy form of human existence. Moreover, it is not without good practical outcome."

Colonel Thomas Munro
(Thirty-two Years' Service in India)

Statistics (1899)

Prison population per 100,000 of inhabitants:

Several European States 100 to 230

England and Wales 190

India 38

Dictionary of Statistics: Rutledge and Sons, 1899.

Source:

(<http://www.mssc.edu/projectsouthasia/history/primarydocs/education/Macaulay001.htm>

<http://www.languageinindia.com/april2003/macaulay.html>)

"I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation?."

Thomas Babington Macaulay

*February 1835***

READER: If Bharat feels that they are better civilized, then what?

EDITOR: Every experience wants expression, larger the experience, bigger is the desire/requirement as well as responsibility to express this for the larger benefit of the society. It is the prerogative as well as responsibility/duty of Bharat to make the entire world civilized, a living paradise on earth. ▪ ▪ ▪

WHY INDIA LOST AND GOT DIVIDED?

READER: Why, how and when a country fails?

EDITOR: You have asked three questions about failure of a society though all three are having one answer but have to understand in different way:

They say: Six things– Jeevan–Maran, Hani– Labh, Yash– Apyash Bidhi hath (life–death, loss– profit, fame– doom) are in the hands of Almighty.

Everything follows a cycle: of seed–germination, growth and development, flowering and fruiting, decay and death, whether it is individual or institution, region or religion or in terms of management every product follows a definite life–cycle.

During progress, the right kind of atmosphere, right kind of person, mood, energy, resources prevails along with simple rules and regulations. At peak rules and regulations become supreme and this deter right kind of atmosphere, energy and persons and as such decline starts and then there are always others available who will try to replace it and fill the gap.

All the structures built on basic faith, spirituality and mutual trust, progresses and lasts long, whereas the towers built on babbles, shrieks, collapses early and easily.

READER: You have said much about civilization, that the modern civilization which the English have adopted is a disease and if it is so, why have they been able to take many countries, retain them or left them crippled and divided?

EDITOR: (1) God's will. God's game of passing the buck, i.e. shifting of supremacy from Bharat, China, Rome, England, America etc.

We call it Destiny.

In supremacy of its brevity and consequential luxury, when a person or country starts talking of the moon and the other world and lose contact with the ground then it happens, i.e. when a country does not remain awoken or loose contact with awoken/enlightened the real saint and sages.

Generally, it happens that when one reaches to the top, s/he start undermining importance of those who are at different levels of development and forgets his/her natural duty to give respect and provide pulling force to others, consequentially such people and such civilizations may be at the top, fall down.

It is observed that crumbled civilization generally talks of their once upon supremacy and for sufficient time remains in that amnesia (nostalgic feeling), and during this period others used to take away even the scrap of the crumbled richness to build their empire, leaving the occupant in amnesia making them more weak and helpless.

In India and China, these things did happen in the last twenty five hundred years with some reprieve in between. After the disciples (which includes kings as well) of Buddha who preached peace and sent messengers for world peace; however this attracted mercenaries reducing us to pieces and looted gold and sleep of the golden bird.

Though the mind motions the matter, but it is the physical form, the body, which contains the mind. In the last twenty five hundred, we talked much about mind and mind game without bothering about the body, the geography and hence the current situation of division and tendency toward further division. We talk relentlessly of Ram, of Krishna and all other gods and goddesses who killed/punished the evil doers but in the last twenty five hundred years we talked more but acted less resulting in all the attacks and consequent loses and slavery and followed by fractured freedom.

(6) Nobody can make you a slave, the option of getting killed while opposing is always open to everybody. English has not taken the world in its stride; but it is the world which has allowed them to give in. Direct presence of England in India is not because of their strength but because we considered ourselves weak. We called them and kept them to become rich at once or for display of false strength to our immediate neighbor.

(7) When you lose, it is automatic that the winner will retain you, and retain you till you develop strength to drive them out or they lose interest in you. Whatever may be the cause, the winner will leave you crippled, divided, confused and fighting among them so that you do not develop strength to counter him at a later date.

(8) As far as the English are concerned, they are a fearful society, to subside their fear they like to overpower others or kill all others whether it is mosquito, lizard, monkey, donkey, shark or snakes or people of other countries. Further to subside their insecurities such fearful persons or countries like to rule the whole world physically, financially and mentally and for this they are constantly engaged in fight/clash or war for physical ruling, manipulating the vast market with Metal Exchanges, currency exchange or stock exchanges boards for financial ruling and manipulation of media and multimedia for mental ruling. Coexistence at equal terms frightens them.

(9) Disease/bacteria/Virus spread faster and are in search of easy prey. These disease-causing elements overpowers the weak, the divided, careless and unprotected and the diseases so infected/spread, continues till one become aware and starts taking corrective measures; on the other hand body building also can be achieved fast whereas health is a wholesome phenomenon and is a slow process.

Modus operandi can well be understood by various computer games available for war and winning, looting and cheating, destruction and construction and ruling and subjugation of society and nation.

On the similar questions reply of Mr. Gandhi (in italic) :

ANS: Your question is not very difficult to answer, and we shall presently be able to examine the true nature of Swaraj; for I am aware that I have still to answer that question. I will, however take up your previous question. The English have not taken India; we have given it to them. They are not in India because of their strength, but because we keep them. Let us now see whether these propositions can be sustained. They came to our country originally for purposes of trade. Recall the Company Bahadur. Who made it Bahadur? They had not the slightest intention at the time of establishing a kingdom. Who assisted the Company's officers'? Who was tempted at the sight of their silver? Who bought their goods?

History testifies that we did all this. In order to become rich all at once we welcomed the Company's officers with open arms. We assisted them. If I am in the habit of drinking bhang and a seller thereof sells it to me, am I to blame him or myself? By blaming the seller shall I be able to avoid the habit? And, if a particular retailer is driven away will not another take his place?

A true servant of India will have to go to the root of the matter. If an excess of food has caused me indigestion. I shall certainly not avoid it by blaming water. He is a true physician who probes the cause of disease, and if you pose as a physician for the disease of India, you will have to find out its true cause.

QST: You may be right. I would like to know your further views on this interesting topic.

ANS: I am afraid that, in spite of your enthusiasm, as we proceed further, we shall have differences of opinion. Nevertheless, I shall argue only when you stop me. We have already seen that the English merchants were able to get a footing in India because we encouraged them. When our

Princes fought among themselves, they sought the assistance of Company Bahadur. That corporation was versed alike in commerce and war. It was unhampered by questions of morality. Its object was to increase its commerce and to make money. It accepted our assistance, and increased the number of its warehouses. To protect the latter, it employed an army which was utilized by us also. Is it not then useless to blame the English for what we did at that time? The Hindus and the Mohammedans were at daggers drawn. This, too, gave the Company its opportunity and thus we created the circumstances that gave the Company its control over India. Hence it is truer to say that we gave India to the English than that India was lost.

QST: Will you now tell me how they are able to retain India?

ANS: The causes that gave them India, enable them to retain it. Some Englishmen state that they took and they hold India by the sword. Both these statements are wrong. The sword is entirely useless for holding India. We alone keep them Napoleon is said to have described the English as a nation of shopkeepers. It is a fitting description. They hold whatever dominions they have for the sake of their commerce. Their army and their navy are intended to protect it. When the Transvaal offered no such attractions, the late Mr. Gladstone discovered that it was not right for the English to hold it. When it became a paying proposition, resistance led to war. Mr. Chamberlain soon discovered that England enjoyed suzerainty over the Transvaal. It is related that someone asked the late President Kruger whether there was gold in the moon? He replied that it was highly unlikely because, if there were, the English would have annexed it. Many problems can be solved by remembering that money is their God. Then it follows that we keep the English in India for our base self-interest. We like their commerce; they please us by their subtle methods and get what they want from us. To blame them for this is to perpetuate their power. We further strengthen their hold by quarrelling amongst ourselves. If you

accept the above statements, it is proved that the English entered India for the purposes of trade. They remain in it for the same purpose and we help them to do so. Their arms and ammunition are perfectly useless. In this connection I remind you that it is the British flag which is waving in Japan and not the Japanese. The English have a treaty with Japan for the sake of their commerce, and you will see that if they can manage it, their commerce will greatly expand in that country. They wish to convert the whole world into a vast market for their goods. That they cannot do so is true, but the blame will not be theirs. They will leave no stone unturned to reach the goal. . . .

THE CONDITION OF INDIA

READER: I now understand how foreigners were able to hold and divide India. I should like to know your views about the condition of our country.

EDITOR: Condition of India is not much to be exaggerated? You can find both the ends here. As the children do not grow in one day, a person after long illness doesn't overcome in a day, so is the case with our country.

From the condition of ground down and divided as three nation and further subdivided into thirty–forty states, it takes time to understand the basic disease, weakness and long time to overcome the disease and weakness and still longer time to develop strength, stamina and superiority.

As the diseases are unique, the medicine has to be unique, but still with the entire negativity one can find segregated growth and development. What is positive about India is that its children are gaining confidence and faith in them, their culture and their religion.

On the similar questions of reply of Mr. Gandhi (in italic):

ANS: *It is a sad condition. In thinking of it my eyes water and my throat gets parched. I have grave doubts whether I shall be able sufficiently to explain what is in my heart. It is my deliberate opinion that India is being ground down, not under the English heel, but under that of modern civilization. It is groaning under the monster's terrible weight. There is yet time to escape it, but every day makes it more and more difficult. Religion is dear to me and my first complaint is that India is becoming irreligious. Here I am not thinking of the Hindu or the Mohammedan or the Zoroastrian religion but of that religion which underlies all religions. We are turning away from God.*

QST: *How so?*

ANS: *There is a charge laid against us that we are a lazy people and that Europeans are industrious and enterprising. We have accepted the charge and we therefore wish to change our condition. Hinduism, Islam, Zoroastrianism, Christianity and all other religions teach that we should remain passive about worldly pursuits and active about godly pursuits, that we should set a limit to our worldly ambition and that our religious ambition should be illimitable. Our activity should be directed into the latter channel.*

READER: You appear to be encouraging religion. Many a cheat has, by talking in a religious strain, led the people stray? Do you not know that in the name of religion Muslims and Christian, Muslim and Jews, Muslim and Hindus, Christian and Hindus fought against one another? Thousands of innocent men have been murdered, burnt or tortured in its name, and surely this is the worst situation.

EDITOR: Read your question, you said in the name of religion, many have taken the name of religion and expanded their empire. Surely many business-mans and kingdoms have taken the name of religion to suppress their enemy and justified their actions among their own class.

Certainly, I am encouraging dharma (religion), I am encouraging the basic faith that is found in the birds, animals and also innate in humans. I am encouraging the ethics which emanate from the environment. Cheats are cheats whether in business or in religion and have to be dealt accordingly.

Whenever war or arms are taken up for dharma, it brings goodness to all including the opponent. All the gods and goddesses of dharma the Sanatana have taken such a war to save mankind from the atrocities of few.

On the similar questions reply of Mr. Gandhi (in italic) :

ANS: I certainly submit that the above hardships are far more bearable than those of civilization. Everybody understands that the cruelties you have named are not part of religion although they have been practiced in its name; therefore there is no aftermath to these cruelties. They will always happen so long as there are to be found ignorant and credulous people. But there is no end to the victims destroyed in the fire of civilization. Its deadly effect is that people come under its scorching flames believing it to be all good. They become utterly irreligious and, in reality, derive little advantage from the world. Civilization is like a mouse gnawing while it is soothing us. When its full effect is realized, we shall see that religious superstition is harmless compared to that of modern civilization? I am not pleading for a continuance of religious superstitions. We shall certainly fight them tooth and nail, but we can never do so by disregarding religion. We can only do so by appreciating and conserving the latter.

QST: You make light of the terror that the Thugs, the Pindaris and the Bhils were to the country.

ANS: If you give the matter some thought, you will see that the terror was by no means such a mighty thing. If it had been a very substantial thing, the other people would have died away before the English advent. Moreover, the present peace is only nominal, for by it we have become emasculated and cowardly. We are not to assume that the English have changed the nature of the Pindaris and the Bhils. It is, therefore, better to suffer the Pindari peril than that someone else should protect us from it and thus render us effeminate. I should prefer to be killed by the arrow of a Bhil than to seek unmanly protection. India without such protection was an India full of valor. Macaulay betrayed gross ignorance when he labeled Indians as being practically cowards. They never merited the charge. Cowards living in a country inhabited by hardy mountaineers and infested

by wolves and tigers must surely find an early grave. Have you ever visited our fields? I assure you that our agriculturists sleep fearlessly on their farms even today, but the English and you and I would hesitate to sleep where they sleep. Strength lies in absence of fear, not in the quantity of flesh and muscle we may have on our bodies. Moreover, I must remind you who desire Home Rule that after all, the Bhils, the Pindaris, and the Thugs are our own countrymen. To conquer them is your and my work. So long as we fear our own brethren, we are unfit to reach the goal.

READER: Will you support war in the name of religion?

EDITOR: Can one escape? Either you will be with dharma (as it is innate in us) or against the dharma or against the war. Certainly, we should favour Dharma to save humanity, save the world from nuclear annihilation, and save the world from environmental catastrophe. As far as I am concerned I will not run away from the Dharma–Yuddha but only as a last resort.

. . .

THE CONDITION OF INDIA: RAILWAYS AND OTHER COMMUNICATION

READER: You have deprived me of the consolation I used to have regarding peace in India.

EDITOR: If you or anybody has wrong understanding or misunderstanding of anything including peace in India or anywhere else in the world then it is your fault, what I can say is that peace is a misnomer; peace is achieved only when one is reduced in pieces, which is at death. What is achieved is harmony/rhythm and is to be desired in life.

On the same question reply of Mr. Gandhi is (in italic):

***ANS:** I have merely given you my opinion on the religious aspect, but when I give you my views as to the poverty of India, you will perhaps begin to dislike me because what you and I have hitherto considered beneficial for India no longer appears to me to be so.*

***QST:** What may that be?*

***ANS:** Railways, lawyers and doctors have impoverished the country so much so that, if we do not wake up in time, we shall be ruined.*

***QST:** I do now, indeed, fear that we are not likely to agree at all. You are attacking the very institutions which we have hitherto considered to be good.*

***ANS:** It is necessary to exercise patience. The true inwardness of the evils of civilization you will understand with difficulty. Doctors assure us that a consumptive clings to life even when he is about to die. Consumption does not produce apparent hurt? it even produces a seductive colour about a patient's face so as to induce the belief that all is well.*

Civilization is such a disease and we have to be very wary.

QST: Very well, then. I shall hear you on the railways.

ANS: It must be manifest to you that, but for the railways, the English could not have such a hold on India as they have. The railways, too, have spread the bubonic plague. Without them, the masses could not move from place to place. They are the carriers of plague germs. Formerly we had natural segregation. Railways have also increased the frequency of famines because, owing to facility of means of locomotion, people sell out their grain and it is sent to the dearest markets. People become careless and so the pressure of famine increases. Railways accentuate the evil nature of man. Bad men fulfill their evil designs with greater rapidity. The holy places of India have become unholy. Formerly, people went to these places with very great difficulty. Generally, therefore, only the real devotees visited such places. Nowadays rogues visit them in order to practise their roguery.

QST: You have given a one-sided account. Good men can visit these places as well as bad men. Why do they not take the fullest advantage of the railways?

ANS: Good travels at a snail's pace? It can, therefore, have little to do with the railways. Those who want to do well are not selfish, they are not in a hurry, they know that to impregnate people with good requires a long time. But evil has wings. To build a house takes time. Its destruction takes none. So the railways can become a distributing agency for the evil one only. It may be a debatable matter whether railways spread famines, but it is beyond dispute that they propagate evil.

QST: Be that as it may, all the disadvantages of railways are more than counterbalanced by the fact that it is due to them that we see in India the new spirit of nationalism.

ANS: I hold this to be a mistake. The English have taught us that we were not one nation before and that it will require centuries before we become one nation. This is without foundation. We were one nation before they came to India. One thought inspired us. Our mode of life was the same. It was because we were one nation that they were able to establish one kingdom. Subsequently they divided us.

QST: This requires an explanation.

ANS: I do not wish to suggest that because we were one nation we had no differences, but it is submitted that our leading men travelled throughout India either on foot or in bullock carts. They learned one another's languages and there was no aloofness between them. What do you think could have been the intention of those farseeing ancestors of ours who established Setubandha (Rameshwar) in the South, Jagannath in the East and Hardwar in the North as places of pilgrimage? You will admit they were no fools. They knew that worship of God could have been performed just as well at home. They taught us that those whose hearts were aglow with righteousness had the Ganges in their own homes. But they saw that India was one undivided land so made by Nature. They, therefore, argued that it must be one nation. Arguing thus, they established holy places in various parts of India, and fired the people with an idea of nationality in a manner unknown in other parts of the world. And we Indians are one as no two Englishmen are. Only you and I and others who consider ourselves civilized and superior persons imagine that we are many nations. It was after the advent of railways that we began to believe in distinctions, and you are at liberty now to say that it is through the railways that we are beginning to abolish distinctions. An opium-eater may argue the advantage of opium-eating from the fact that he began to understand the evil of the opium habit after having eaten it. I would ask you to consider well what I had said on the railways.

QST: I will gladly do so but one question occurs to me even now. You

have described to me the India of the pre-Mahomedan period, but now we have Mahomedans, Parsis and Christians. How can they be one nation? Hindus and Mahomedans are old enemies. Our very proverbs prove it. Mahomedans turn to the West for worship, whilst Hindus turn to the East. The former look down on the Hindus as idolaters. The Hindus worship the cow, the Mahomedans kill her.

The Hindus believe in the doctrine of non-killing, the Mahomedans do not. We thus meet with differences at every step. How can India be one nation?

ANS: *Your last question is a serious one and yet, on careful consideration, it will be found to be easy of solution. The question arises because of the presence of the railways, of the lawyers and of the doctors. We shall presently examine the last two. We have already considered the railways. I should, however, like to add that man is so made by nature as to require him to restrict his movements as far as his hands and feet will take him. If we did not rush about from place to place by means of railways and such other maddening conveniences, much of the confusion that arises would be obviated. Our difficulties are of our own creation. God set a limit to a man's locomotive ambition in the construction of his body. Man immediately proceeded to discover means of overriding the limit. God gifted man with intellect that he might know his Maker. Man abused it so that he might forget his Maker. I am so constructed that I can only serve my immediate neighbours, but in my conceit I pretend to have discovered that I must with my body serve every individual in the Universe. In thus attempting the impossible, man comes in contact with different Natures, different religions, and is utterly confounded. According to this reasoning, it must be apparent to you that railways are a most dangerous institution. Owing to them, man has gone further away from his Maker."*

READER: Very well, you have given excerpts from Hind Swaraj, but what is your view, do you agree?

EDITOR: 1) Mr. Gandhi himself travelled a lot by train in India. If Mr. Gandhi feels *'It must be manifest to you that, but for the railways, the English could not have such a hold on India as they have'* then I can just add that by travelling in railway Mr. Gandhi has become an instrument in the hands of the English to stabilize the rule of the British in India. Mr. Gandhi first by criticizing railway than by travelling in the railway has inherently provided more than required publicity to railway and British, which made them success like what is being presently done by Bollywood/Hollywood i.e. criticize the film in print and visual media and film will be super-duper, such is the case with Mr. Gandhi and British rule in India. It appears that Mr. Gandhi knowingly or unknowingly worked as their brand ambassador.

Generally good travel only after bad provokes it to travel, and considered to be very slow, but certainly good people have to take full advantage of communication methods available, one to check the evil forces and secondly to encourage good forces. Good people have to find out the basic method of communication so that their fear and phobia, worries and botheration evaporates and their view and feeling reaches to the larger mankind.

India was one with more or less the same culture throughout the land. It was after the advent of faster communication that we hear more of differences than underlying unity. Mind travels very fast, hence in Bharat they say listen to the mind and accept the heart. Generally, faster communication makes life miserable and death difficult.

Only roads lead to nowhere; for a country to develop as a whole and as a single unit, two most important factors of connectivity, audio/video and

transport communication are considered essential. With the growth of communication methods—flooding of information, flooding of Virus and consequential system corruption/illness has risen to many folds. Lawyers, so called judges, doctors and so called diagnostic methods, mobile/multimedia it's so called networking signals and consequential radiation, satellites/space shuttle, it's so called strength for space war are becoming bigger disease and threat.

Unhappiness is then and there, happiness is here and now. Faster communication is a requirement of the unhappy lot, the busy lot who feels happiness will be then when we will have money from the entire world in our coffers. With faster communication one clings to communicate even when one is at the crematorium.

Silence between two indicates deep love, whereas noise indicates appearance of clash/fight/war, rhythm indicates wholesome life whereas faster communication indicates appearance of wider differences/disturbance. ***

THE CONDITION OF INDIA: RELIGIOUS SYSTEM

READER: Don't you feel that religion plays a larger role in division or unification of countries than these faster modes of communication?

EDITOR: No, religion emanates from a certain region containing basic tenets of perennial faith along with regional requirements of society management. When the kingdom expands, intermingling between people, their requirements, their respective culture and their religion happens. Religious conversion generally do not take place because of superiority or inferiority of any religion, religious conversion happens either to take advantage or to avoid disadvantage of ruling kingdom (i.e. King belongs to religion A, then he or his ministers and officials would like citizens to be of religion A, for this use of force, fear, advantages, allurements and other possible means can be applied, and this has happened in our violent history of religious conversion to Muslims and Christians. Sanatan dharma or the true and perennial dharma does not and will never resort to use of temptations, fear or force for religious conversions, rather when people are free or when people become free they adopt dharma the Sanatan (which is currently known to some extent as Hindu).

Religious conversion was considered necessary to provide longevity to the kingdom. In the event of forceful or barbaric conversion, those who avoid, will have to run away, become a refugee or tribe and those who stay will have to lose their property, respect of self and family (if not get killed). But in India or in America people of different caste, creed, colour, culture live together and do not feel astray, so it is wrong to assume that religion divides countries.

READER: Don't you feel that religion unmade the nations?

EDITOR: No, further to what has been said it may be noted that Differences in religion is not enmity, for taking certain advantages so called intelligent and gentleman tries to project differences as enmity.

Whatever enmity you are thinking of, is created by the advantage seekers or disadvantage avoider (ruler who is about to leave like Britishers in 1947 from India will definitely not like you to remain united, so that you do not remain capable and try to get them defeated in future).

Hindus worship facing sun or sea, Muslim worship facing Mecca, Medina knowing well that directional prayer is for novices who forget or do not know that Allah/Brahma is omnidirectional, omnipotent, omnipresent etc. Few worship form and other worship formless, they say “Adhmam murti puja, madhyam jap strotam, Uttam nirakar puja, shrestham so aho aham (i.e. Lowest is the idol worshiping, middle is the recitation, best is the formless worship, where as beautiful is that wherein one remains always in prayer where prayer becomes self/automatic –constant and continuous without the need of any assistance of idol or prayer)”. In this last stage the feeling of Aham Brahmasmi and Tatwamasi (I am that and you are also that) arises.

Before Twenty six hundred years, everybody was following one religion i.e. Dharma the Sanatana. Dharma the Sanatana used to fulfill religious requirements of everybody at that time, and only it has the power to encompass everybody on earth even now.

Later on after the disturbances in sea and sand religion at few places being recognized as Hindus and at some places as Jews (one does not know the beginning of these religions). Buddhism, Jainism and Sikhism developed out of Hindu in India and Christians, Muslims and Baha'i got developed out of Jews in Arab.

In India harmony is larger between its constituent Hindus, Buddhist, Jains and Sikhs whereas in other parts of the world harmony between Jews, Christian and Muslims is relatively low. Simply because others are not

able to maintain internal harmony in their country, It is wrong to accept their version that religion unmade the nations.

There are eight to ten main religions and there are two hundred plus countries in the world, if religion unmade the nations then there have to be two hundred plus religions in the world.

On the similar questions reply of Mr. Gandhi (in italic):

QST: But I am impatient to bear your answer to my question. Has the introduction of Mohammedanism not unmade the nation?

ANS: India cannot cease to be one nation because people belonging to different religions live in it. The introduction of foreigners does not necessarily destroy the nation, they merge in it.

A country is one nation only when such a condition obtains in it. That country must have a faculty for assimilation; India has ever been such a country. In reality there are as many religions as there are individuals; but those who are conscious of the spirit of nationality do not interfere with one another's religion. If they do, they are not fit to be considered a nation. If the Hindus believe that India should be peopled only by Hindus, they are living in dreamland. The Hindus, the Mohammedans, the Parsis and the Christians who have made India their country are fellow countrymen, and they will have to live in unity, if only for their own interest. In no part of the world are one nationality and one religion synonymous terms; nor has it ever been so in India.

QST: But what about the inborn enmity between Hindus and Mohammedans?

ANS: That phrase has been invented by our mutual enemy. When the Hindus and Mohammedans fought against one another, they certainly spoke in that strain. They have long since ceased to fight. How, then, can there be any inborn enmity? Please remember this too, that we did not

cease to fight only after British occupation. The Hindus flourished under Moslem sovereigns and Moslems under the Hindu. Each party recognized that mutual fighting was suicidal, and that neither party would abandon its religion by force of arms. Both parties, therefore, decided to live in peace. With the English advent quarrels recommenced.

The proverbs you have quoted were coined when both were fighting; to quote them now is obviously harmful. Should we not remember that many Hindus and Mohammedans own the same ancestors and the same blood runs through their veins? Do people become enemies because they change their religion? Is the God of the Mohammedan different from the God of the Hindu? Religions are different roads converging to the same point. What does it matter that we take different roads so long as we reach the same goal? Wherein is the cause of quarreling?

Moreover, there are deadly proverbs as between the followers of Siva and those of Vishnu, yet nobody suggests that these two do not belong to the same nation. It is said that the Vedic religion is different from Jainism, but the followers of the respective faiths are not different nations. The fact is that we have become enslaved and, therefore, quarrel and like to have our quarrels decided by a third party. There are Hindu iconoclasts as there are Mohammedans. The more we advance in true knowledge, the better we shall understand that we need not be at war with those whose religion we may not follow.

READER: Before we proceed further we would like to know, what exactly the religion is.

EDITOR: For this you can read following excerpts from book :Mita- Life Style Agenda:

DHARMA (RELIGION)

“Dharyate iti Dharma” that which encompasses is Dharma (religion).

Dharma (religion) is faith, innate in every body, and is Sanatana (perpetual) in Nature. In humans it takes the shape after first Arth –i.e. means, meaning, money and physique then Kam (work, sex –the physical love) then Religion (physical love and psycho physical love – a regional love) then Moksha –the freedom (benevolence or simply love – all inclusive), at this fourth stage it become Dharma.

Dharma is Sanatana (perennial, perpetual); Dharma is natural and one with Nature, dharma covers the entire region and religion in its fold. The ways sages and Sufis lived their lives testify to this fourth step.

Dharma is inward which waters karma for outward development, firm connection between both defines kismet (Luck) which in turn brings rhythm in life.

Religion is like a river (maybe the purest Ganga) which culminates into the Sanatana. Religion/rivers may flood, may dry but never equal the sea. All the rivers get water from the sea and all the religions get basic energy from Dharma the Sanatana. Disconnection with dharma which makes one floating or so called adharmi, does not sustain long, whether it is of individual or of group.

Sages have described God, Allah, and Bhagwan, as omnipotent, Omni present in all, Omni in character and as an integral self. Integral self integrates all it doesn't leave any differentiation

Wherever dharma originated, it started as the faith that is Sanatana in Nature and regional love and later on as name was attached to it, that is why we did not find name of that religion in that particular religious book, whether it is Quran, Gita or Guru Granth Sahib etc.

Spirituality is the very base– the essence of all things including politics. On the base of spirituality, nations are formed and take geographical shape according to the suitability of region and religion. Politics is a profession emanating from Rajniti and for many, politics is like any other profession.

Above suggests the following–

All the religions are great had they not been great they would not have survived so long. Instead of finishing one or other religion we should promote and wait for their submergence or assimilation as different rivers submerge into the sea, the Sanatana.

Veda–Puran, Quran–Bible are like our soul and it is also true that we are defined by Veda–Puran, Quran–Bible, but still what we will do tomorrow that is not there in all these (Veda hamari atma, hum vedo ke main, Kal hame jo karna, wah vedo me nain).

By sheer strength of country of largest Muslim population, and its natural leader along with largest Hindu Population, We have to assume the natural responsibility to spread the essence of all religion to worldwide population

This natural responsibility also comes to us by the virtue of being the originator of many religions; apart from it having been a place where Moses, Jesus stayed. We have to see that religion stands and spreads, not by fear of hell, but by virtue of love.

All religions emanate from the region. Where region is covered with one religion, religion automatically have dictating power for entire region (like Vatican), but wherein various regions and religions combine and form one country, people's collective power will supersede any or all regional or religious power, and this is the natural (Dharma) and have to be accepted with serenity.

We will have to encourage more and more international religious conferences, discussions and interactions in its land as well as outside. We will have to encourage and help in disseminating or spreading the outcome of religious conferences for the betterment of the international community so as to spread the feeling of “Vasudhaiv Kutumbkam” (international family). In the last twenty six hundred years religion spread either by sword or stein gun or by strategic state power but never

because of religious supremacy. In an interconnected and internet connected world religion will rise because of its overall supremacy. In this scenario every religion is expected to participate in comparative presentation of their religion vis-a-vis other religions so that the essence of every religion can spread in all the regions of the world.

We will have to encourage setting up of religious centers associated with religious study centres in its length and breadth, covering at least three religions e.g. Hindu, Muslim and Sikh.

It feels– at least the reading of all religious scripture must be started at a religious place. Onus and responsibility to start it lie on those who feel their religion is superior and are not afraid. It feels that whoever gives, gets in return later or sooner. Sanatana (so called Hindu) Dharma can and has to initiate it {i.e. to allow worshipper to worship in temples as idol worship or jap-shtrot (recitation of prayer) or as nirakar (formless) or for saint and Sufis}.

READER: When we are talking of religion, what you have to say which religion is the greatest and the best?

EDITOR: There are various answers to this question–

All religions lead to the same (single) god, so no comparison can be made.

The religion of the ruler is the best, if Hindus are ruling the Hindu, if Jews are ruling the Jews, if Muslim than Muslim, and if Christian is ruling in the country or in the world then of course the ruler and their followers will say that their religion is the best.

–Disciple of Buddha concentrate more on kings than subject to spread his preaching/ religion , in medieval time Muslims rulers used swords to spread their religion, and now in recent history Christian governors are using weapons, wealth and wine, to spread their religion .

All religions are great and appear best for their followers had they not been great they would not have survived so long.

Religion which has survived shock and is still liked by their followers can said to be best, Hindus and Jews have survived shock Hindus survived more shock than Jews and can said to be the best . All other religions like Muslim, Christian, and Buddhist have not survived much shock and are open to tryst with destiny.

Most modern religions have to be the best, so Sikhism has to be the best.

Old is gold, oldest has to be the best: Sanatan dharma has to be the best. When no other religion was there Sanatan used to be called the dharma that is why in the oldest text the name of any religion was not mentioned (what is mentioned is the dharma the Sanatan the perennial). They say before twenty six hundred year there was only one religion that is Sanatan, the source of all religion. It says- source has to be the best.

When a well-educated man named Naren from secluded island arrived in India, he was asked by Pushpa which religion he belonged to-

Naren – None

Pushpa – How come you don't have religion?

Naren – I came from a secluded island (like a jungle for the outside world), there we were not taught to have religion to survive, so I did not have one.

Pushpa – But here you have to have religion like any other country, but the only difference here is that you have a wider choice to select.

Naren – Can I not survive without religion; can I not retain citizenship and freedom without my becoming a member of any religion?

Does everybody choose his/her religion here or does it come with one's birth (religion of their parents) and later on become death's destiny? Does

anybody here change one's religion at his adulthood or at older age when he/she develops understanding of the things?

Pushpa– For part two of your questions: Here religion comes with one's birth i.e. religion of his/her parents and continues. People do change their religion but normally it is guided by factors other than one's religious understanding, and can be regarded as a missionary job of one or the other religion.

For part one of your question: yes, you can – but people will not allow you to live peacefully, they will lure you, they will frighten you, they will preach you, they may even brainwash you but yes there are religions which will not bother much about your performing religious rites.

Naren – What is that religion?

Pushpa – Yes that religion they call it Santana where in everything is free, you can abandon it and you can criticize it, that you may practice it and you may not practice it; this dharma will not say anything about it until you do not do any harm to anybody. One thing which is very great about it is that it cares about everybody, and provides you the full opportunity to grow and develop even to the level where one understands and says that I am the Brahma/Allah.

Naren– that sounds great but I will request your good self to provide me with a comparative statement of all the religions wherein I myself can feel and say that this is the best religion for me. At the same time I would like to maintain that I should be still at liberty to choose the religion which may not be the best or even not to choose any one religion but respecting the land of the law.

Pushpa: I feel pity and sorry that a comparative statement of all the religions is not available right now. This may be a large order to provide a comparative statement, but certainly I feel that it is required and we have to work for it, and till then.....

-- Ganga is great but Ganga-Sagar is the best. All religions appear great because like rivers they are at a higher level than Sea the Sanatana – the perennial. In the last twenty six hundred year every religion tried to – annihilate other religions but failed. Greatness is not in annihilating others rather greatness lies in the assimilation.

The religion which can assimilate, which has power to assimilate Ram, Krishna, various gods and goddesses, Buddha, Jesus and can assimilate various modes and methods of prayer– idol worship or formless worship, can be said to be the greatest and better than the best.

READER: Now I would like to know your views about cow-protection.

EDITOR: (1) Men kind develop drinking milk of his mother and as supplement milk of cow, buffalo, goat, camel etc. kicking or leaving milk provider shows the utilitarianism and killing the milk provided as cannibalism. If you leave your milk provider since she has stopped giving milk or you are grown up and do not require milk then this is height of utilitarianism, it is a crime bigger than anything else one can do, bigger than those who takes away or buy cow (your mother) and kill it and eat it.

(2) Few meat eater communities in the Himalayan region neither drink nor sell milk of goat and sheep, they say if we drink or sell milk of goat and sheep then these goats and sheep will become our mother then it is unimaginable to eat their meat.

(3). Farmers and their families across the Indian continent (Hindus and Muslims) were respecting the cow clan before the introduction of mechanization in the farming, so it is baseless to say that Muslims don't respect cows.

(4) When you castrate bull to make it ox, you are taking curse of cow community and it is not surprising that the whole community becomes unmanly and may tend towards incest. Problem is not about cow

protection, though it is the basics, but if people and its government fail to respect the mother (milk provider) so called weak, then sooner or later these are bound to become slaves, whether it is Hindu, Muslims, Christian or anybody else.

Further to this you can refer following excerpts from book: Mita–Life Style Agenda:

THE SACRED COW

Maharishi Durvasa has given cows the status of Mother, the Mother cow. Bull is the main in performing Puja of Shiva and Shakti and hence awarded the status of being placed along with Shiva–Linga in every temple.

Two strange things have been observed in respect of the sacred cow.

(1) Cow is respected like a mother, but her son is castrated to become an ox in the farm. Very few male offspring of cows are left out of castration to remain as bulls to continue the generation. In many cases after a cow stops giving milk, they treat the mother cow unwanted and may leave it or sell it; this practice is prevalent in most parts of Asia if not in the entire world.

(2) Apart from the above, for many cows it is not sacred but they too serve the cow till it gives milk, later when the cow stops giving milk, they use the cow itself. There are meat eater communities in India which don't drink the milk of goat on the simple logic that if we drink milk it will be like our mother then eating its meat will be like eating mothers flesh.

In First case hypocrisy is reflected and in the second case clear-cut utilitarianism is reflected.

1.1 If one goes deeper into the subject then one will be feared to conclude that society behaving as in the first case will be with full of hypocrites mesmerized lot, its male generation will be more like ox and

its top class people will not have much moral authority and its folks and females will be respected yet they will be fearful. The children of such society will have unnatural and poor upbringing.

“Somewhere the curse of sacred cow–The Mother, shows its results”.

2.1 Society, which behaves as in the second case, will not have much respect for the older generation, and somewhat less respect for the younger lot. Here the breadwinner will be the only respected person and when he becomes old, respect will reduce. Here one will observe; somewhat hopelessness, helplessness and somewhat blind aggressiveness. Such a society will have hopeless folks, bewildered young, a youth centered society where women will be more like utility, a society which will show concern to women in reproductive phase only and women at reproductive stage will take care more of their body and food.

It is submitted to the entire world that we must look in our collar, what we want us to be?

A. Those who consider cows as mothers must come out with clarity about what they will do after the mother cow's death; will it be given full last rites, that no leather will be used, that milk will be used only after its calf has taken full feed.

B. Issue of Sacred Cow need not be only emotional, but as a more practical one, that is how we want ourselves to be in our society? And how our society, state and nation should be?

C. Castration is not necessary as bulls are also being used for farming in various parts of Bharat. There are no such symptoms of necessity in similar types of animals like Horses, Buffalos, and Donkeys.

D. Leaders of the cow eater societies should take note whether they want harmonious society or utilitarian society and then decide. For the entire Bharat, we must discuss entire issues with religious leaders, intelligentsia to arrive at a decision for implementation. Here two things have to be

remembered. A) Jeev Jeevasay Bhojnam (Living is Living Food). B) Medicinal value of Cow fat as also of human skull in Tantrik's–Aghori traditions etc.

E. When we talk of cow care, the message must be disseminated that a cow's presence itself brings health and prosperity, be it Gobar gas, Manure, Cow urine, beside milk and bull for labor work. As far as utility of cow clan is concerned it can be easily ascertained that two cows per farmer with its offspring will be more than sufficient for a farmer's family's need of milk, fuel, gas (Gobar Gas), Manure, internal transport, medicine, etc.

F. Unnecessary promotions of chemical fertilizer, sale of injection for enhancing milk production are not required for high grade of crops, milk and milk products along with discussion on treatment offered to milk giving animals, their male counterpart and their offspring's.

G. Recent development in 'Denmark' of giving women milk DNA injection to cows, for cows to give milk with the ingredient of women's milk, will be a step toward new marketing of cow milk –'Mothers milk'.

H. Cloning or cross sexual /DNA injection for cows to give milk like Women, Goat, Buffalo or reverse, will see the process of development of better milk producing new species. Whereas if we consider the last 4–5 thousand years of development then we can appreciate that such development happens for one life only and not continued for generations. Such crosses, whether it is mule, seedless papaya or anything else have not been able to give birth to new varieties of species and neither will be. It needs not to be promoted on a large scale.

I. Freedom for cows and animals is the need of the hour for a healthy, happy and holy environment, as the earth is not for humans only.

The treatment to the cow clan also indicates the style of governance “{where bulls are produced, cows remains protected, where calf are castrated, cows will definitely be ill-treated and killed i.e. where weak

(soft-cow, scientist and female) are protected and wise (strong-bull, wise, and brave male) are respected}", such governments only can command power and respect and will be able to sustain boundaries.

On the similar questions reply of Mr. Gandhi (in italic):

ANS: I myself respect the cow, that is, I look upon her with affectionate reverence. The cow is the protector of India because, being an agricultural country, she is dependent on the cow. The cow is a most useful animal in hundreds of ways. Our Mohammedan brethren will admit this. But, just as I respect the cow, so do I respect my fellow men. A man is just as useful as a cow no matter whether he be a Mohammedan or a Hindu. Am I, then, to fight with or kill a Mohammedan in order to save a cow? In doing so, I would become an enemy of the Mohammedan as well as of the cow. Therefore, the only method I know of protecting the cow is that I should approach my Mohammedan brother and urge him for the sake of the country to join me in protecting her. If he would not listen to me I should let the cow go for the simple reason that the matter is beyond my ability. If I were overfull of pity for the cow, I should sacrifice my life to save her but not take my brother's. This, I hold, is the law of our religion.

When men become obstinate, it is a fight. If I pull one way, my Moslem brother will pull another. If I put on a superior air, he will return the compliment. If I bow to him gently, he will do it much more so; and if he does not, I shall not be considered to have done wrong in having bowed. When the Hindus became insistent, the killing of cows increased. In my opinion, cow protection societies may be considered cow killing societies. It is a disgrace to us that we should need such societies. When we forgot how to protect cows, I suppose we needed such societies.

What am I to do when a blood brother is on the point of killing a cow? Am

I to kill him, or to fall down at his feet and implore him? If you admit that I should adopt the latter course, I must do the same to my Moslem brother.

Who protects the cow from destruction by Hindus when they cruelly ill treat her? Whoever reasons with the Hindus when they mercilessly belabor the progeny of the cow with their sticks? But this has not prevented us from remaining one nation.

Lastly, if it is be true that the Hindus believe in the doctrine of non-killing and the Mohammedans do not, what, pray, is the duty of the former? It is not written that a follower of the religion of Ahimsa (non-killing) may kill a fellow-man. For him the way is straight. In order to save one being, he may not kill another. He can only plead therein lies his sole duty.

But does every Hindu believe in Ahimsa? Going to the root of the matter, not one man really practices such a religion because we do destroy life. We are said to follow that religion because we want to obtain freedom from liability to kill any kind of life. Generally speaking, we may observe that many Hindus partake of meat and are not, therefore, followers of Ahimsa. It is, therefore, preposterous to suggest that the two cannot live together amicably because the Hindus believe in Ahimsa Mohammedans do not.

These thoughts are put into our minds by selfish and false religious teachers. The English put the finishing touch. They have habit of writing history; they pretend to study the manners and customs of all peoples. God has given us a limited mental capacity, but they usurp the function of the Godhead and indulge in novel experiments. They write about their own researches in most laudatory terms and hypnotize us into believing them. We in our ignorance then fall at their feet.

Those who do not wish to misunderstand things may read up the Koran, and they will find therein hundreds of passages acceptable to the Hindus,

and the Bhagavad Gita contains passages to which not a Mohammedan can take exception. Am I to dislike a Mohammedan because there are passages in the Koran I do not understand or like?

*It takes two to make a quarrel. If I do not waist to quarrel with a Mohammedan, the latter will be powerless to foist a quarrel on me; and, similarly, I should be powerless if a Mohammedan refuses his assistance to quarrel with me. An arm striking the air will become disjointed. If everyone will try to understand the core of his own religion and adhere to it, and will not allow false teachers to dictate to him, there will be no room left for quarrelling.***

READER: You have spoken about cow protection; we have seen cruelty against elephants as well, what you will say about protection of elephants.

EDITOR: First thing jungles are getting depleted. Wild life is recklessly killed for smaller benefits. Many rich people want to decorate the teeth of the elephant in their drawing room and many wish to use it in medicine. Similarly the teeth of the lion are also being used as ornamental pieces. Main reason for cruelty being made possible is one because of depletion of jungle, rise in human population, and centralization of jungle which made locals unconcerned and unconnected with local flora and fauna. Lot has to be done; only making a slogan to save and protect elephants or save lions won't help. We have to work for integrated development of human, animal and trees i.e. total environment.

READER: You have spoken well for wildlife, do you have any concern for oceanic/marine life safety.

EDITOR: Previously whales were also being killed now after world convention there is restriction on the killing of Whales, except for the purpose of scientific research. Why? We have to stop that as well. We have

to stop giving blank Cheque for any killing, whatever may be the reason or scientific research, all scientific research must pass the test of wisdom and killing of whales or Guinea-pigs has to be stopped.

READER: What about Pig protection

EDITOR: Previously many fights have been created by using/slaughtering cows/pigs. Cow is a symbol of cleanliness and a pig is a symbol of pollution. Pig is a Nature provided scavenger.

Hate not the pig; hate the pollution, hate the persons creating pollution. Irony is that people do not like flies, mosquitoes, or pigs but will not maintain cleanliness. By maintaining cleanliness these flies, mosquitoes, and pigs automatically will be reduced.

READER: My question is if the capitalist and imperialist forces would ever allow the right minded bodies to join Hands?

EDITOR: you are free to associate with anybody as long as you are free. Once you are free, who can stop you to associate with one or the other and fight with a third. Even if Shias and Sunnis, or Hindus and Muslims, Christian and Jews fight how the third one is concerned until you do not go to him or the court set up by the third agency.

On the similar question reply of Mr. Gandhi (in italic):

***QST:** But will the English ever allow the two bodies to join hands?*

***ANS:** This question arises out of your timidity. It betrays our shallowness. If two brothers want to live in peace, is it possible for a third party to separate them? If they were to listen to evil counsels we would consider them to be foolish. Similarly, we Hindus and Mohammedans would have to blame our folly rather than the English, if we allowed them to put us asunder. A clay pot would break through impact, if not with one stone, then with another. The way to save the pot is not to keep it away from the danger point but to bake it so that no stone would break it. We have then*

to make our hearts of perfectly baked clay. Then we shall be steeled against all danger. This can be easily done by the Hindus. They are superior in numbers; they pretend that they are more educated, they are, therefore, better able to shield themselves from attack on their amicable relations with the Mohammedans.

There is mutual distrust between the two communities. The Mohammedans therefore ask for certain concessions from Lord Morley. Why should the Hindus oppose this? If the Hindus desisted, the English would notice it, the Mohammedans would gradually begin to trust the Hindus, and brotherliness would be the outcome.

We should be ashamed to take our quarrels to the English. Everyone can find out for himself that the Hindus can lose nothing by desisting. That man who has inspired confidence in another has never lost anything in this world.

*I do not suggest that the Hindus and the Mohammedans will never fight. Two brothers living together often do so. We shall sometimes have our heads broken. Such a thing ought not to be necessary, but all men are not equitable. When people are in a rage, they do many foolish things. These we have to put up with. But when we do quarrel, we certainly do not want to engage counsel and resort to English or any law courts. Two men fight; both have their heads broken or one only. How shall a third party distribute justice amongst them? Those who fight may expect to be injured. * . .*

THE CONDITION OF INDIA: LEGAL SYSTEM

READER: You tell me that when two men quarrel they should not go to a law-court. This is astonishing.

EDITOR: You know the proverb what happens when “cat fight for bread and go to the monkey for settlement of their disputes”, generally monkey takes away the entire bread, moreover by going to monkey, cats have confirmed monkey’s authority on cat, similar is the case of law court settled by English and their continuation. Their judicial service and justice (just-ice, i.e. ice cooled decisions), their laws and lawyers (liars) were able to prolong the enslavement of many countries. Continuation of this imperialistic judicial system in Independent countries is causing unmasked mental enslavement of its own people by its own judicial system.

On the similar question reply of Mr. Gandhi (in italic):

ANS: Whether you call it astonishing or not, it is the truth. And your question introduces us to the lawyers and the doctors. My firm opinion is that the lawyers have enslaved India, have accentuated Hindu-Mahomedan dissensions and have confirmed English authority. All I am concerned with is to show you that the profession teaches immorality; it is exposed to temptation from which few are saved.

The Hindus and the Mahomedans have quarreled. An ordinary man will ask them to forget all about it; he will tell them that both must be more or less at fault, and will advise them no longer to quarrel. But they go to lawyers. The latter’s duty is to side with their clients and to find out ways and arguments in favour of the clients to which they (the clients) are often strangers. If they do not do so they will be considered to have degraded their profession. The lawyers, therefore, will, as a rule, advance quarrels instead of repressing them. Moreover, men take up that

profession, not in order to help others out of their miseries, but to enrich themselves. It is one of the avenues of becoming wealthy and their interest exists in multiplying disputes. It is within my knowledge that they are glad when men have disputes. Petty pleaders actually manufacture them. Their touts, like so many leeches, suck the blood of the poor people. Lawyers are men who have little to do. Lazy people, in order to indulge in luxuries, take up such professions. This is a true statement. Any other argument is a mere pretension. It is the lawyers who have discovered that theirs is an honourable profession. They frame laws as they frame their own praises. They decide what fees they will charge and they put on so much side that poor people almost consider them to be heaven-born. Why do they want more fees than common laborers? Why are their requirements greater? In what way are they more profitable to the country than the labourers? Are those who do good entitled to greater payment? And, if they have done anything for the country for the sake of money, how shall it be counted as good? Those who know anything of the Hindu-Mahomedan quarrels know that they have been often due to the intervention of lawyers. Some families have been ruined through them; they have made brothers enemies. Principalities, having come under the lawyers' power, have become loaded with debt. Many have been robbed of their all. Such instances can be multiplied.

But the greatest injury they have done to the country is that they have tightened the English grip. Do you think that it would be possible for the English to carry on their Government without law courts? It is wrong to consider that courts are established for the benefit of the people. Those who want to perpetuate their power do so through the courts. If people were to settle their own quarrels, a third party would not be able to exercise any authority over them. Truly, men were less unmanly when they settled their disputes either by fighting or by asking their relatives to decide for them. They became more unmanly and cowardly when they resorted to the courts of law. It was certainly a sign of savagery when

they settled their disputes by fighting. Is it any the less so, if I ask a third party to decide between you and me? Surely, the decision of a third party is not always right. The parties alone know who is right. We, in our simplicity and ignorance, imagine that a stranger, by taking our money, gives us justice.

The chief thing, however, to be remembered is that without lawyers courts could not have been established or conducted and without the latter the English could not rule. Supposing, that there were only English judges, English pleaders and English police, they could only rule over the English. The English could not do without Indian judges and Indian pleaders. How the pleaders were made in the first instance and how they were favoured you should understand well. Then you will have the same abhorrence for the profession that I have. If pleaders were to abandon their profession, and consider it just as degrading as prostitution, English rule would break up in a day. They have been instrumental in having the charge laid against us that we love quarrels and courts as fish love water. What I have said with reference to the pleaders necessarily applies to the judges; they are first cousins; and the one gives strength to the other.

READER: It is easy enough to bring these charges, but it will be difficult for you to prove it. But for the lawyers, who would have shown us the road to independence? And currently important political parties are dependent for its existence and activity upon the work of the lawyers. To denounce such an estimable class of men is to spell injustice, and you are abusing the liberty of the person and press by decrying lawyers.

EDITOR: 1) when Mr. Gandhi says that (in italic):

“My firm opinion is that the lawyers have enslaved India, have accentuated Hindu–Mahomedan dissensions and have confirmed English authority.

But the greatest injury they have done to the country is that they have tightened the English grip. Do you think that it would be possible for the English to carry on their Government without law courts?

The chief thing, however, to be remembered is that without lawyers courts could not have been established or conducted and without the latter the English could not rule.

I partially agree with Mr. Gandhi.

It is paradoxical that lawyers and doctors who appear to be serving people by assisting in justice and providing health basically want (like a shopkeeper) that society should be full of injustice and unhealthy, so that they can have thriving business. Lawyers and doctors are also human beings so it appears that they have done well because of their inborn humanity and not because of their profession.

In the Indian freedom movement there were many lawyers in the forefront and now after independence many lawyers are spokespersons of the concurrent leading political parties, what we have achieved with their service is that first we got division of our country in parts and now they are leading movements to create more and more states.

Irony can be appreciated, that trial in the murder cases of Mr. Gandhi and of few Prime ministers (top most echelon of the country) went on for years, and can any ordinary person think of justice in this paradigm.

Whole lot and whole paradigm of judicial, health and education systems need to be reviewed in India and worldwide for building our society healthy and happy.

READER: What are your views on the current judicial system?

EDITOR: For this you can refer following excerpts from book: Mita– Life Style Agenda

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NYAY VYAVASTHA (JUDICIAL SYSTEM)

It is unfortunate that in the twenty century Justice in India and internationally practiced for “अँधेरा कायम रहे, सम्राट किल्बिष की जय हो, उजाले का नाश हो, अँधेरे का राज हो। Andhera kayam rahe, Samrat Kilwis ki jai ho, Ujale ka Nash ho, Andhere ka raj ho.

(Let the darkness prevail, King Killers poison is great. Let the light vanish, Let the kingdom of darkness prevail). Alas! All this is in the name of law and order!

A) Justice has become Just-ice (like ice) or maybe it is designed in the west like this.

The basic sound of Bhartiya Nyaya Vyavastha does and gives sound of newness–Naya, new order and as such it is the basic responsibility of Bharat to provide Nyaya for harmonious government functioning in India and internationally.

B) Social Organization (government) is our first collective wisdom, from this wisdom, emanates security (internal and external) and Nyay Vyavastha. For society and its Government, security is the first, second is administration associated with Nyaya (justice).

C) “Social orders are not for justice rather justice is for social order” that is how definition, meaning and application of Nyay change with time and place. Justice is to be just and has to be place and time dependent with sufficient scope for dynamism and flexibility to adopt the changes occurring with the passage of time in given geography.

Justice must report to the highest Order on a regular basis, or the highest order must take judicial review on a monthly basis. It can be President for Bharat, with and without recommendation of the parliament as per the circumstance and gravity of the situation.

D) For Bharat, Justice is to be just is of paramount importance, if we really want ourselves to be healthy and happy, progressive and dynamic, society. In colonial rule Nyaya the just purposely and knowingly changed to just-ice to show concern and maintain the colony. When just (ice) becomes icy, delay and darkness (देर भी अंधेर भी – Der bhi Andher bhi) are its natural outcome. . Presently, politicians are afraid to open their mouths against the judicial system, but the country must understand that the present judges are paid employees of the government of Bharat – a mere government servant, and should not be fearful to take corrective action with respect to the judiciary, the Nyay Vyavastha. If parliament will not take corrective action it may be possible that people may start respecting local goons for justice.

1. First step is to open the blinder black ribbon from the goddess of Nyaya. We have to remove the black (darkness symbol) from the uniform of judges and lawyers.
2. The Supreme Court has to shift from only the English language to Sanskrit, English, Hindi and some regional languages.
3. Time framed judgment for minor crime with single court as final authority. Government will have to encourage one newspaper on rotation to bring out the petty crimes, which may or may not register with police, for bringing dynamism in countries Nyaya Vyavastha. Treatments inside all kinds of jail and for all kinds of prisoners have to be human and that of promoting self correction.
4. Appointment of Judges/Nyayadhish will have to be done from respectable, honest and wise citizen (may or may not belong to lawyer community) and will have to be imparted with training on laws, natural law, apart from Socio-Economic-Religious and Political need of Bharat.

5. Frequent dialogue must be encouraged between parliaments; media, lawyers and judges in close doors and declare the broad consensus and broader disagreement for people to offer comment.
6. A wider committee must be set up to develop the judicial system in the Eastern way, (comprising Hindus, Muslim, Chinese, Jews, Parsi and even Christian systems of justice so that it emanates from Nature, and then justice will be just and natural.
7. Justice based on paper and documents will be encouraged to shift to seeing and proactive Nyaya Vyavastha and Guptchar (secret Intelligence) Nyaya Vyavastha. Such Guptchar has to be identified and to be in rotation with a power backing of state/zonal head/Law ministry. Any breach by this team will have to be doubly penalized.
8. (Justice) Nyaya is a responsibility of the government and to be dependent wholly upon its investigation is the right way to ascertain the crime, listening to the criminal is just to ascertain the extent of punishment, which can be given, in such scenario aggrieved and lawyers are not required.
9. Formation of government is an outer activity of mankind for its outer activities and safety and security. Neither mankind wants, nor it is the prerogative of the govt. to intervene in the personal matters of mankind. Govt. should not cross the border of its basic and legitimized right, to enter into and inside the home. If it is doing so then it is not the right govt. and secondarily it is making the very citizens enslave of its own government. Keeping this in view the govt. should not interfere in the personal matters of which mankind's family relatives and elders are responsible and powerful to take appropriate decisions in various matters of life at various time and space. As such, family issues such as marriage, divorce, women, wife, daughter, sister, mother, man, son, brother, husband, father etc, should be outside the purview of the government. Any interference by the

government is a breach of the very basic right by the government and its judiciary/Nyay Vyavastha itself. [If marriage is arranged by court then only the court is entitled to sort out any future difference or divorce issue. If marriage is performed by society then society itself is responsible for sorting out any issue of difference, and if court enters into its domain, court is playing destructive role, which is against the very basic for which courts are setup and govt. which sustains such court can be called colonial, alien or anti people. By freeing it from family issues and leaving it to society itself the talk or so called talk of uniform civil code will be fulfilled on its own.

10. Vigilance with proactive approach will have to be introduced in an integrated way to reduce the situation from where malafide intention is promoted and crime begins. In a way, prevention is better than cure or rather enduring the disease.

11. Atrocities by police and army are not an issue of human right, but failure of judicial process, a proactive approach, will have to be discussed. Now the judicial system in place of protector of society starts acting as destroyer of social fabric. For any long-term failure in any city, the entire judiciary of that period will also have to be made responsible. No case registered, cannot be treated as an excuse for judges. Corruption in judiciary, which is increasing world over, will have to be curbed in Bharat for us to live in a better way giving example to rest of the world.

12. Semi/quasi-judicial service like labour court. Food and sanitary, who are cannibalizing with one party to harass the other as their sole working pattern will have to be discussed to ease out the discrimination meted out to businessman, entrepreneur, industrialist, workers and common masses this responsibility has to be given to the body of senior citizens and religious institutions.

13. To maintain the highest order of honesty and simplicity in Nyaya Vyavastha, Nyayadhish will have to be constantly watched or may be raided for avoiding the corrupt practices in them, and to have simplicity Red beacon light in its vehicle will have to be removed. Justices, lawyer's glorification is inversely proportional to Nyaya.

Let's pray the almighty that our Nyaya Vyavastha involves itself in creating living paradise on earth. . . .

THE CONDITION OF INDIA: HEALTH SYSTEM

READER: I now begin to understand the English law, the judicial system and the good they may have done is accidental. I feel that these certainly need improvement. You, however, drag in the doctors also, how is that?

EDITOR: Domes are required in the crematorium to perform the last rites of us human beings. In Hindus to be dome is not a business proposition, Dome comes whenever any last rite has to be performed and then they used to do ordinary jobs in the society e.g. like agriculture or supporting jobs. If tomorrow crematorium is being advertised like “By getting cremated at this crematorium and by this dome one will go directly to heaven or like this, crematorium will take care of your last rite, then what will you say (one will surprise that in few religion they even reserve and also gift place in crematorium).

Doctors are required as domes are required, but professional promotion of doctors is something like promotion of Domes in society. Promotion of doctors and medical business is sick mentality and medical tourism and advertisement of hospitals and doctors is the height of it.

What is happening in the most modern hospital is that administration of the hospital is being managed by management professionals and these so-called professionals call patients as clients and start behaving with patients as one behaves with clients.

Few countries in the world are so degraded that to survive their high investment investigating, diagnostics and doctor's team they need to create newer and newer viruses, bacteria, diseases and syndrome and advertise their havoc through news and views, panel discussion in media using services of specialists including international health organizations. Need of the hour is to make all health services free.

Doctors and his immediate family and friends consume more medicine than any ordinary person in the society. Members of doctors' families die in the isolation of ICU, ICCU, respirator, whereas members of ordinary families die in the vicinity of near and dear listening Gita, Quran etc. and having Ganga/Abe zam-zam water. In general immunity (Strength against diseases) of doctors, paramedical staff, and their families have been observed to be lesser than the ordinary common men.

Common men feel that it is his responsibility to remain fit whereas doctors, paramedics and their family feel it is the doctors and hospitals responsibility to maintain them fit. This paradigm shift is dangerous to doctors and their families and as such it is the primary responsibility of doctors to desist from their business if they want themselves and their families to be healthy and happy.

On the similar question reply of Mr. Gandhi (in italic):

ANS: The views I submit to you are those I have adopted. They are not original. Western writers have used stronger terms regarding both lawyers and doctors. One writer has linked the whole modern system to the Upas tree. Its branches are represented by parasitical professions, including those of law and medicine, and over the trunk has been raised the axe of true religion. Immorality is the root of the tree. So you will see that the views do not come right out of my mind but represent the combined experiences of many. I was at one time a great lover of the medical profession. It was my intention to become a doctor for the sake of the country. I no longer hold that opinion. I now understand why the medicine men (the vairs) among us have not occupied a very honourable status.

The English have certainly effectively used the medical profession for holding us. English physicians are known to have used their profession with several Asiatic potentates for political gain. Doctors have almost

unhinged us. Sometimes I think that quacks are better than highly qualified doctors. Let us consider: the business of a doctor is to take care of the body, or, properly speaking, not even that. Their business is really to rid the body of diseases that may afflict it. How do these diseases arise? Surely by our negligence or indulgence, I overeat, I have indigestion. I go to a doctor, he gives me medicine, and I am cured. I overeat again, I take his pills again. Had I not taken the pills in the first instance, I would have suffered the punishments deserved by me and I would not have overeaten again. The doctor intervened and helped me to indulge myself. My body thereby certainly felt more at ease; but my mind became weakened. A continuance of a course of medicine must, therefore, result in loss of control over the mind.

I have indulged in vice, I contract a disease, a doctor cures me, the odds are that I shall repeat the vice. Had the doctor not intervened, nature would have done its work, and I would have acquired mastery over myself, would have been freed from vice and would have become happy. Hospitals are institutions for propagating sin. Men take less care of their bodies and immorality increases. European doctors are the worst of all. For the sake of a mistaken care of the human body, they kill annually thousands of animals. They practice vivisection. No religion sanctions this. All say that it is not necessary to take so many lives for the sake of our bodies. These doctors violate our religious instinct. Most of their medical preparations contain either animal fat or spirituous liquors; both of these are tabooed by Hindus and Mahomedans. We may pretend to be civilized, call religious prohibitions a superstition and wantonly indulge in what we like. The fact remains that the doctors induce us to indulge, and the result is that we have become deprived of self-control and have become effeminate. In these circumstances, we are unfit to serve the country. To study European medicine is to deepen our slavery. It is worth considering why we take up the profession of medicine. It is certainly not taken up for the purpose of serving humanity. We become doctors so that

we may obtain honours and riches. I have endeavoured to show that there is no real service of humanity in the profession, and that it is injurious to mankind. Doctors make a show of their knowledge, and charge exorbitant fees. Their preparations, which are intrinsically worth a few pence, cost shillings. The populace, in its credulity and in the hope of ridding itself of some disease, allows itself to be cheated. Are not quacks then whom we know, better than the doctors who put on an air of humaneness?

READER: What is your opinion on the health system?

EDITOR: Besides what has already been said you can refer following views on health from Mita –Life Style Agenda:

HEALTH

It is said, “If our mind remains healthy, happy and holy there will not be an iota of sign of problem in the world and the world will be full of happiness.

A person can be called healthy if one is comfortable and can admire one’s own body in the bathroom i.e. full nakedness.

If one cannot admire one’s body in bathroom, in dressing room and in dining room then one surely need some treatment and following are different approaches to treatment:

Tantric way of Health:

“Mind motions matter.” It is the mind that maintains the body and if mental health is alright the physical body will have to be alright. Tantra deals with mind, matter and its movement, and there are one hundred twelve such methods narrated by lord Shiva to Mother Parvati covering the need of humanity in its entirety i.e. past, present and future.

Mind cleaning by aroma therapy, atmosphere cleaning by 'Yagna' and body cleaning by controlling senses (sometimes also sexual activity) are outcomes of 'Tantra'.

Differential methods of treatment:

It is said that "if all the components/parts are alright then the machine/body is all right. Most medical sciences work on this phenomenon, they correct individual itemized dysfunction/malfunction and Allopathic, Ayurvedic, Unani, etc. are its examples. Ayurveda, that is Veda of Ayu (Veda of Life) and considered to be the fifth Veda, also takes astrological help as its eyes for providing treatment. Acupressure, acupuncture, colour therapy, magnetic therapy and massage are also differential methods of treatment.

Integrated method of treatment:

Another way of treating the sick person emphasizes on the integration. It says, "You leave aside parts, and correct your full body and mind then parts will automatically get corrected". This way all the functions are integrated. Yoga, Meditation, Faith healing and somewhat, naturopathy and hypnotism works on this principle. It says, "If machine is all right then all parts ought to be right".

Way of harmony:

For general understanding, yoga used to be the last step in health wherein, inputs and outputs are synchronized. For those whose in and out are not in synchronization, Yoga is the only alternative.

But what the synchronized person, 'the yogi will do'? Yogi's dance, perfect yogi hardly resorts to yogic exercise. Yogi remains in Yoga and they dances– Sufies dances, Shiva Dances and Krishna Dance.

Rajneesh's (Osho) understanding has added new dimensions in it for us.

Osho understood –

Yogi Dance, Corollary to it – If one can dance he will be yogi and in perfect health, and will also be happy and holy. Rajneesh has developed this realization for all of us and suggested various methods of dancing and singing.

For patients medicine, for imbalanced personality and mentally broken, yoga, and for healthy people, dance (singing, playing and dancing) are the norms.

Government will have to encourage dance centers, and it may be in line with Sufis and Osho's music. This will be allowed in education centers as a subject and exercises in offices. Dance a day can keep doctors away.

1. We need to promote Eastern health practices and make them part of an integrated health system.
2. It is observed that all public doctors practice less and private doctors practice more. Private Doctors pray that more and more patients should come to them and in a way praying for more diseases, here prayer itself needs correction.
3. Government will have to restrict the maximum fees charged by doctors and hospitals and will have to work with the media for not glorifying and promoting this profession unduly large (It is observed that doctors and their family consume more medicine than an ordinary family).
4. Freebies on account of medical expenses will have to be rationalized and the nexus between government hospitals and chemists, government sector and private hospital and chemists will have to be broken. Outpatient department of the government hospital will have to make available a minimum of ten hours a day.
5. All Differential methods of treatment give greater emphasis on a clean stomach, in physiological terms these methods say the problem starts with the stomach, and gets cured through the stomach. In Psycho-Physiological level it is said that problems in the stomach start when one

cannot digest any feeling, emotion, statement, or situation and as such these differential methods provide shifting of problem from more physical and less mental to less physical and more mental. Results of differential methods of treatment do indicate the requirement of collective healthy, happy and holy surroundings.

This method indicates that diseases and health and happiness are contagious and, as such it points towards the collective approach in place of individualistic approach.

6. Government and religious centers will have to disseminate the message that if intake (food) is all right then body will work fine. Here food to body is what one eats from eyes, ears, nose, mouth and sexual organs and in this way what one takes from mouth is just five percent. Many eat food as medicine and many eat medicine as food. Purity of food enhances truthfulness.

7. Medical tourism offers a good chance to earn foreign exchange, but earning from others' sickness is a sick mentality and hence, cannot get promotion from healthy Sanskriti and culture. However, our doors need to be open for outside patients to get the treatment.

8. As human life is advancing to its fruiting, plastic surgery for beauty and health along with cloning, genome and stem cell intervention will increase. Embryo and heart transplantation, brain artificial stimulation techniques will be available and at first will get boost and then filtered by society, mind and society progression.

For basics it can be said that to have 'healthy happy and holy body – listen to it, it gives all warnings and signals.

READER: What is your opinion on Hygiene and cleanliness on one hand and Obesity and mal (ill) nutrition on other, which greatly affects the overall health status of the country?

EDITOR: Besides what has already been said you can refer following of my views on Hygiene and cleanliness and Obesity and mal (ill) nutrition from book: Mita –Life Style Agenda:

HYGIENE AND CLEANLINESS

We have to accept the fact that presently villages, cities and metros are not as clean as we all generally expect it to be. Our habitations are either tired of being too clean or left to remain dirty. Many times in order to clean some parts, we make all other parts dirtier.

Even in the absence of an organized waste disposal system, villages have been able to maintain more cleanliness than metros with efficient waste disposal systems. Reason of cleaner village than metro, is in the simple living of villagers and its tendency of not to create the unnecessary waste in the first place.

Hygiene is the highness in the genes to create a clean atmosphere for its healthy living. Hygiene is an individual choice and effort but it emanates from cleanliness, which is a collective effort.

Problem arises when the core of healthy living “hygiene and cleanliness” has been neglected by giving second, third, fourth or even inhuman treatment to the doer or cleaner and maintainer of hygiene. Generally all preachers preach about hygiene and cleanliness of mind and body, if it is so then how come the actual doer becomes unimportant and less worthy?

It is felt that cleaning the toilet is equally important than lighting a lamp in the temple and deserves equal treatment if not more; society which does not give equal and respectable treatment to the creator of clean environment for god to reside, get subjugated, defeated, enslaved by other society, how so powerful it may be. In the downfall of Asia it was one of the most important factors and unfortunately our own

intelligentsia (so-called preachers of soul cleaning) had created or allowed it to happen.

“Beauty is in cleanliness, in cleanliness lives God”.

A) In the present time, the deterioration in overall cleaning becomes severe after the invention of mosquito repellent. Mosquito repellent manufacturer and its retail chain operator promoted the general dirtiness and water clogging and have been able to enhance the mosquito mania. General cleanliness is further deteriorated by the laziness of the people, municipalities and by non-availability of options in such a centralized defunct municipal cleaning system.

B. Blindness created by the industrialization and its expected large-scale fruit allowed dirtiness of rivers. Expected fruits did not come and will not come by this sort of industrialization, but dirtiness of the river has affected a large population. Now this dirtiness is causing anger in the people who pray for the water bodies, the Nature lover, apart from the close by inhabitants.

C) “Who keeps dirt, his life becomes dirty.” Prosperity and happiness grows only in a clean atmosphere. Hating the pig means hate the dirt, simply hating the pig doesn’t help in any way, it rather reduces the scope of natural cleaning act and generally attracts more pigs, flies and consequently more hate. Religious institutions will have to be encouraged to take up the task of cleanliness and hygiene. Government needs to withdraw itself from cleaning activities and this activity needs to be shifted directly to the society and its religious centers.

1. Technological advancement will have to be incorporated for segregation of scavenges, and it’s useful after application.

2. Clean and earn model by becoming owner of scavenge, has to be promoted, support base equipment have to be provided by the society itself at nominal cost.

3. Religious centers, senior citizen committees will be encouraged to head the municipal cleanliness activity and also to construct public facilities at market places, colonies. Such a committee has to work in tandem with the constituency level municipal committee.

4. Temple, mosque, etc., will be provided with special financial support to maintain its own and surroundings cleaning till these become self sufficient financially.

5. Schools and Colleges need to encourage participation of students in cleaning the Alma mater, its house and society at large, with some prize giving formula.

6. For river and other water bodies cleaning, religious centers, committees of senior citizens and respectable personalities of above sixty years will have to be encouraged to take part in cleaning activity, as well as prevention of dirt/garbage in the first place.

7. Industry causing hindrance in maintaining cleanliness will have to be shifted no matter how big it may be. Cleaning pattern as per 5 S (safety, suitability, safeguard, shifting and sweeping) will have to be promoted in industry as well as in daily life

In view of the above it is proposed to abolish the class four in government service and also proposed for almost equal pay for sweeper to that of honorarium paid to Poojari (priest). In a short time this will make the requirement of reservation irrelevant.

Society where planner and performer are respected more than the preacher manipulator becomes and remains leading society.

Media needs to encourage the message of Hygiene and Cleanliness. Competition and prizes will have to be encouraged for the clean house, clean colony (Mohalla), clean village, city, district and state with cash and running trophy.

OBESITY AND MAL (ILL) NUTRITION

A report on clinical business in China says, “with the current lifestyle and eating habits (fast life, fast food), thirty percent of urban population will always suffer from obesity and out of this thirty percent, fifty percent people will resort to obesity clinics. To cater this large no. of obese patients, large no of obesity clinics will be required and as such this business will bring good prospects.

In other parts of the world, another report says that with growing disparity among rich and poor, poverty will also increase at the same rate as that of gross domestic product (GDP) of that country. This poverty will result in starvation/malnutrition, and it will offer good jobs to missionaries and charitable trusts.

What an economic planning, medicine and charity as a business? Since medical, charity and missionary as a business is allowed to grow and glorified, so also illness/disease is allowed and promoted to grow, what a shame? National planners of the country are requested to go through this paradigm and plan for the future.

1) Obesity and malnutrition are also the result of broken ashram and Varna Vyavastha (division of lifestyle and caste/class). As a natural concept, one in the age of Grihastha ashram and one in work of business earn and fulfill the requirements of all others, one in family and other in the society. But currently people in their age of Grihastha ashram and

people in their work of business are taking more and eating more and leaving others very disproportionate to their requirement. These are causing obesity in the age group of twenty four years to forty eight years, and in the class of business and malnutrition to all others. If we wish to have a healthy family and healthy society, we need to correct our ashram and Varna Vyavastha.

2) Planning and its execution will be promoted in the education, industry and service sector to include physical activity as a necessary part, either as 'work in' or 'work out'. Dance a day keeps the doctor away.

3) Food with preservatives preserves food in the stomach too and causes indigestion. Use of artificial preservatives has to be restricted and general use of natural preservatives has to be reduced. What is sold in schools and office canteens needs to be monitored. It is observed that fatty people eat very fast whereas to maintain the health eating and drinking has to be slow. For food It is said 'drink solid and eat liquid(chew the food so much that it become liquid and gulp the water like it is solid banana).Eating and drinking if possible has to be done by sitting calmly on the cushioned floor or on table chair, but eating and drinking in standing posture has to be avoided.

4) Obesity is not a cause of eating, but a cause of inefficient discharge. The Eastern toilet also gives acupressure at the back of the knee and causes ease in evacuation. Eastern toilets and toiletry need more promotion. Moreover, toileting in sitting or standing posture is for diseased and animals. Healthy society needs to use a healthy way of urinating and toileting. Western commode is one of the main reasons for fatty, unhealthy people in metros and big cities and this needs correction and to be taken care off.

5) Banayan and Pipal trees keep growing as it takes/makes food during day and night whereas other trees and plants make food in the day only.

In making food, trees take carbon (through carbon dioxide in the air) and leave oxygen to the environment. This carbon which trees take then converts into glucose/fructose or sap of the tree through photosynthesis which animals including humans take (carbon –glucose/fructose) from eating. From air humans take oxygen and after respiration leave carbon dioxide in the atmosphere. Carbon in the carbon dioxide which humans leave in the air is the major source of weight loss and if we maintain our breathing (deep and long), we can maintain our physique.

6) Lungee in the concept of Nanak has to be promoted as lungee, Annakute, Quran khani or feast to deal with mal (ill) nutrition.

7) Gross domestic product which causes enhancement in all directions (richness, poverty, theft, dacoity, criminal, etc,) indicates our chaotic national and international character. To improve the overall situation, the term G.D.P. needs a merger with the term gross happiness ratio–GHR.

. . .

WHAT IS GOOD CIVILIZATION?

READER: You have denounced faster communication, concurrent Health and Judicial system (devised by English). I can see that you will discard all machinery. What, then, is civilization?

EDITOR: (1) From the statement that all road leads to Rome, to the sun in the British empire never set, to the ambition reflected in World War I and II for worldwide rule, then the so called all powerful economy and its economic aggressions, and now the ambition of few to become number one in the world can be considered as the shifting of power block toward the natural progression of the world to become one large family.

Failure of one and all can be attributed to the simple fact that all these empires could not live in the head and heart of their own people. Any supremacy achieved by suppression will be discarded. Until the world is being treated as one large family by the masters, their disciples, leaders and their followers and public at large all efforts toward supremacy of one caste, creed, colour or country will get discarded. After the inventions of faster communication, the process of ascertaining misconceived supremacy and their discard got faster.

(2) Civilization means where people find solace in rules and regulation, respect the rule and regulation of society as well as of Nature and are afraid to break them. Civilization in Hindi or Sanskrit means Sabhyata, where it means 'good fear' which is feared by one and all in the society.

Good civilization is like a living paradise, wherein people need not to be watched, checked or punished, where children are grown not by the fear of hell or jail, rather than grown by the love and teaching that why badness is bad and why goodness is good.

(3) Good Civilizations does not work on the paradigm that everybody is kafir or Adharmic and has to be converted to Friday, Saturday or Sunday

religion so as to make him Civilized. What is surprising is that this process of making people civil by converting their religion is said to be done out of compassion and for his own good. There compassion appears to be so great that they feel if a person doesn't change his religion then this person need to be kicked/killed to make him free from living the life of Kafir/Adharmic/non-Christian and this is required to be done for his own good and for the good of society (what a nonsense in the name of senses).

(4) Good civilisation is that where rule are not being made to complicate the process so as to benefit the business community and anger to rebel to break them, and certainly rule are not being made very simple so that people break them with impunity and develop the feeling that there is no rule (or the rule of jungle) in the society.

Good civilization is not where the government functions on the paradigm that everybody is a thief and honest will be honored, rather good civilization functions on the paradigm that "Everybody is honest and trespassers will be punished".

Good civilization is not where law court function on paper (paper judgment), but law court work on reality, reality ascertainment by single judge or jury on immediate basis (as parents sort-out the quarrel between children so that they find immediate solace without much ill will and if possible suggesting a new way (Naya Ya wahi- nyay) from where the word in Sanskrit NYAY" has come up.

Good civilization is where the weak are protected and the wise are respected, where neither parents are left out at old age nor the children are left out at young age for couples to work and enjoy adulthood. Where work is worship, where prayer is primary and private, sharing is secondary and celebration as its natural outcome and certainty, that place can be considered as best civilized.

On the similar question reply of Mr. Gandhi(in italic):

ANS: The answer to that question is not difficult. I believe that the civilization of India evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors, Rome went, Greece shared the same fate; the might of the Pharaoh was broken; Japan has become Westernized; of China nothing can be said; but India is still, somehow or other, sound at the foundation. The people of Europe learn their lessons from the writings of the men of Greece or Rome, which exist no longer in their former glory. In trying to learn from them, the Europeans imagine that they will avoid the mistakes of Greece and Rome. Such is their pitiable condition. In the midst of all this India remains immovable and that is her glory. It is a charge against India that her people are so uncivilized, ignorant and stolid, that it is not possible to induce them to adopt any changes. It is a charge really against our merit. What we have tested and found true on the anvil of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty: it is the sheet-anchor of our hope.

Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means "good conduct".

If this definition be correct, then India, as so many writers have shown, has nothing to learn from anybody else, and this is as it should be. We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge our passions the more unbridled they become. Our ancestors therefore set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy.

Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures. We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former times and our indigenous education remains the same as before. We have had no system of life-corroding competition. Each followed his own occupation or trade and charged a regulation wage. It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fiber. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet. They further reasoned that large cities were a snare and a useless encumbrance and that people would not be happy in them, that there would be gangs of thieves and robbers, prostitution and vice flourishing in them and that poor men would be robbed by rich men. They were, therefore, satisfied with small villages. They saw that kings and their swords were inferior to the sword of ethics, and they, therefore, and the sovereigns of the earth to be inferior to the Rishis and the Fakirs. A nation with a constitution like this is fitter to teach others than to learn from. This nation had courts, lawyers and doctors, but they were all within bounds. Everybody knew that these professions were not particularly superior; moreover, these vakils and v aids did not rob people; they were considered people's dependents, not their masters. Justice was tolerably fair. The ordinary rule was to avoid courts. There were no touts to lure people into them. This evil, too, was noticeable only in and around capitals. The common people lived independently and followed their agricultural occupation. They enjoyed true Home Rule.

And where this cursed modern civilization has not reached, India remains as it was before. The inhabitants of that part of India will very properly laugh at your newfangled notions. The English do not rule over them, nor

will you ever rule over them. Those in whose name we speak we do not know, nor do they know us. I would certainly advise you and those like you who love the motherland to go into the interior that has yet been not polluted by the railways and to live there for six month; you might then be patriotic and speak of Home Rule.

*Now you see what I consider to be real civilization. Those who want to change conditions such as I have described are enemies of the country and are sinners. ***

READER: As civilization is not a one day wonder, so what can be the phases of civilization?

EDITOR: You can refer following excerpts from book: Mita- Life Style Agenda:

PHASES OF SOCIETY DEVELOPMENT

On the pillars of an innate and basic faith there are four phases of development of society and country's civilization. First is Arth, then Kam (sex work-the physical love), then Religion (mental love), and then Moksha (Freedom). It is further said that, it is the Arth, the means and meanings of earning which decide the goal or ultimate of civilization. It is the means the Arth (अर्थ) which decides whether one (individual or country) will remain stuck up at first phase, or will reach to second phase or third phase or not. It is further, the first phase, the Arth (अर्थ: means & money) which decides the fate of society and country and its limit of stuck up at first, second, third phase or reaching to fourth phase, the ultimate.

It is further said that the golden top of the temple (peak of civilization) is built upon base, the Arth by the pillars of Kam, religion. Denial of importance to any phase makes the (temple) civilization crumble down. It generally happens that when one reaches to the top, she/he starts

undermining the importance of those who are at different levels of development and also forgets its –a natural duty to give respect and provide pulling force to others, consequently such people and such civilization may at the top fall down.

It is observed that crumbled civilization generally talks of their once upon supremacy and for sufficient time remains in that amnesia (nostalgic feeling), and others used to take away even the scrap of the crumbled richness to build their empire, leaving the occupant in amnesia and making them more weak, helpless.

For starting or restarting or for mending and amending: We have to form a group to sit together and visualize and set the goal within a respectable time frame. The group may include all masters of their field, like Judges and convicts, criminals and saints, so as to make an integrative approach. We have to facilitate the group to devise the means and method, as clearer are the intentions, easier and happier is the journey (नीयत साफ तो मंज़िल आसान :Niyat saph to manzil asaan) and seemingly effortless accomplishment of goal.

As the base, so will be the building. In hurry to reach the top we should not erect a shirking tower of babble, we have to build one which lasts long which has a strong base of mutual trust, cooperation and faith.

Present scenario of the world indicates that only global vision will sustain in the coming times; so effort has to be made to have global vision and mission, role and responsibilities for the benefit of local as well as global. We must finalize the things with appropriate discussion and planning, and implement the same by maintaining proper prayer of Almighty.

READER: Mr. Gandhi quotes Paigamber Sahib to say that modern civilization is satanic and then maintains that English are good, but their civilization is not good (in italic):

"This civilization takes note neither of morality nor of religion. Its votaries calmly state that their business is not to teach religion. Some even consider it to be a superstitious growth. Others put on the cloak of religion, and prate about morality. But, after twenty years' experience, I have come to the conclusion that immorality is often taught in the name of morality. Even a child can understand that in all I have described above there can be no inducement to morality. Civilization seeks to increase bodily comforts, and it fails miserably even in doing so.

This civilization is irreligion, and it has taken such a hold on the people in Europe who are in it appear to be half mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. Women, who should be the queens of households, wander in the streets or they slave away in factories. For the sake of a pittance, half a million women in England alone are labouring under trying circumstances in factories or similar institutions. This awful fact is one of the causes of the daily growing suffragette movement.

This civilization is such that one has only to be patient and it will be self-destroyed. According to the teaching of Mohammed this would be considered a Satanic Civilization. Hinduism calls it the Black Age. I cannot give you an adequate conception of it. It is eating into the vitals of the English nation. It must be shunned. Parliaments are really emblems of slavery.

If you will sufficiently think over this, you will entertain the same opinion and cease to blame the English. They rather deserve our sympathy. They are a shrewd nation and I therefore believe that they will cast off the evil. They are enterprising and industrious and their mode of thought is not inherently immoral. Neither are they bad at heart. I therefore respect them. Civilization is not an incurable disease, but it should never be forgotten that the English people are at present afflicted by it",

What is your view on it?

EDITOR: We all are sons and daughters of that almighty, to say anybody that they belong to the civilization of Satan is not good. I do not see a person as great as Paggamber Sahib calling any race as satanic.

Here is another story from the life of Paggamber Sahib; “A neighbour after accompanying Paggamber Sahib for four–five days in his morning prayer, said about the person still sleeping, look, these bugger are still sleeping, is this a time to sleep, or Is it a time of worship?

To this Paggamber Sahib looked at the sky and said sorry, then his neighbour said, why should you be sorry, rather they should be sorry. Paggamber Sahib said, I am not saying for them, I am saying sorry to Allah, that being with this neighbour my prayer got spoiled and now I have to pray again.

And then asked the neighbour, you are with me for just four–five days and you feel you have acquired the right to decide who is a saint and who Satan is. If a person like you acquired the strength then maybe you will hit these sleeping persons claiming that it is for their own good that I have kicked/killed them. May God/Allah save the world from compassionate persons like you?

If anybody feels that western are not good then it is our duty and responsibility, to provide them freedom from this life of Satan to make them good, not by bowing down to them but by bringing them up, not by weakness but with strength, not by compassion and compassionate killing but benevolence and benevolent upbringing.

READER: In your view what is shaitan and what is satanic?

EDITOR: In Hindu shaitan is also called Asur, Daitya, Danav and Rakshas. All these satanic are those who initially work in the dark and when anarchy starts, send their mascot in open. One who breaks, one who creates a barrier between you and your nature, one who talks more of

airy things, flashy things than the basics. One who likes you or who makes you in tranquilized state (whether of wine, wealth or weapon) can be called shaitan. If a large chunk of people follow such rules and regulations (as is liked by shaitan) and continue to follow it for two to three generations then their civilization can be called satanic civilization.

They say that no one can see the real face of shaitan (shaitan does not have its own feet and own face and it works through others) what you see and describe as shaitan or satanic is basically one which is discarded by the shaitan and about to finish.

READER: – How to overcome satanic civilization and become healthy, happy and holy civilization, what is the way out?

EDITOR: –A story: A man after a proper bath proceeded to a worship place for early morning Prayer, in midway, he got some jerk and slipped into mud and found out his linen had become dirty, observing this he went to his home and prepared himself again for the prayer. Again on the way to worship place again he got some jerk, some slip and found him dirty and so again went to his home. At home he again took a bath and then once again proceeded for Morning Prayer. This time near the slip he saw one masked man (covering his face) with a lantern/torch. The Masked man said be careful there is slip, you might get dirty, come with me I have lantern/torch and asked are you going for prayer, and if yes then I can drop you.

On arriving at the worship place he said it is so nice of you to drop me, otherwise I would have again fallen twice on the road. Why don't you come with me? We will jointly offer prayer. Masked man replied, I do not come to worship places to offer prayer. He said to the masked man; you are so good that you have shown the path, so please show your face so that I can recognize you and offer my salute to you at a later date.

The Masked man said nobody can see my face, let me tell you, it was me who forced you to slip, but when you have shown will and came second time you have improved yourself and when you came third time you have improved the condition of your family. Had I forced you to slip for the third time and if you had come again you would have improved the condition of your whole village.

I am shaitan. I would not like you to improve the condition of the whole of your village, The Masked man further said nobody can see my face. Everybody is my mascot except those of strong willed like you, who have faith; to them even I offer my help to drop them to perform prayer. Shaitan said I am just the opposite of a saint; I too get air, water, sun, light and darkness, space from the Nature.

READER: It would be all right if India were, exactly as you have described it, but it is also India where there are hundreds of child widows, where two year old babies are married, where twelve year old girls are mothers and housewives, where women practice polyandry, where the practice of Niyoga obtains, where, in the name of religion, girls dedicate themselves to prostitution, and in the name of religion goats and sheep are killed. Do you consider these also as symbols of the civilization that you have described?

EDITOR: (1) when our body becomes weak many diseases overtake us. Similarly when one is weak, as individual, as family or as a society, then in order to protect the sanctity of daughters and dear sisters you marry them young, allow/force them to use the veil and restrict the movement of girls and women. Many such defects appear when one becomes enslaved. These defects and diseases automatically start disappearing when you grow strength and many vices start appearing when you grow in power but remain unchecked.

(2) Bharat has always respected purity of intention and one can remain pure even with three wives or five husbands and can remain unfaithful even to one. Making mockery or fun (mental or physical) of purity of intention is being severely punished whoever he or she may be. Devdasis are servants to the god like sisters in the Churches and cannot be equated and called with any other way.

(3) Blindness is blindness and may cause one to go down, whereas good civilization is that which asks us to remain aware/awaken.

On the similar question reply of Mr. Gandhi is (in italic)

ANS: You make a mistake. The defects that you have shown are defects. Nobody mistakes them for ancient civilization. They remain in spite of it. Attempts have always been made and will be made to remove them. We may utilize the new spirit that is born in us for purging ourselves of these evils. But what I have described to you as emblems of modern civilization are accepted as such by its votaries. The Indian civilization, as described by me, has been so described by its votaries. In no part of the world, and under no civilization, have all men attained perfection. The tendency of the Indian civilization is to elevate the moral being that of the Western civilization is to propagate immorality. The latter is godless; the former is based on a belief in God. So understanding and so believing, it behooves every lover of India to cling to the Indian civilization even as a child clings to the mother's breast.

READER: What can be the indication that given civilization is good civilization?

EDITOR: Pride and bliss can be considered as an indication to a good civilization and we request you to refer following from Mita- Life style Agenda for this:

PRIDE AND BLISS

Pride lies in being self-sufficient, respecting the inter dependence, being in serenity to accept and in capability and ability to give.

Any self-degrading effect or suppression of weak or ill practice turns the color of pride to black. Keeping our work or currency lower or upper eludes pride. When an apple is sold at four dollar/euro/pound per piece it is as easy to French or Briton to buy it as it is easy to Bhartiya to buy it at Rupees four. Discrimination and its chain effect start when it is to be bought at Rupees two hundred a piece by Indians in other countries. Equality of currency has to be bought at the earliest and to be maintained even if we have to live half hungry for the time being.

Bliss arrives at, after the pride enhances to its highest level and remains so in an awakened country. Bliss is maintained by remaining close to Nature and self-restriction to manipulate Nature in a big way (e.g. river linking project, large scale dams, deep sea exploration and nuclear testing in deep sea will bring disaster).

“Pride comes with providence, whereas bliss is in the lap of Nature”. ***

How can India become mentally free and responsible?

READER: I appreciate your views about civilization. What, then, holding the views you do, would you suggest for making India mentally free and responsible?

EDITOR: 1) Views alone do not do anything, views are the basis, duty performing is an attitude and karma is the medium and dharma is the way for India or any other country or society to be mentally free and responsible. When we surrender our karma to the almighty, freedom comes sooner than later. India became slave and appeared to be mentally slave by the acceptance that English are superior and hence adoption of English system of administration, judiciary, media, medical, economic and of mechanization.

It is a rule that the enemy dies first physically then mentally. Physical freedom has already been achieved, what is required is to get mental freedom and surely we will get it when we work toward it.

Current political setup in India is a continuation of system of pre-independence era with same or similar political parties which have more or less similar mind set of operation like that of Britishers (like black British-Kale Angrej) with more or less similar autocratic rules and regulation working on the prima-facie of ruler and ruled. Leaders of these parties still suffer from inferiority complex and consider English as superior.

One or two political parties which came up after independence are losing their relevance as these too are promoting feelings of differentiation of caste/class or region and religion rather than that of integration. What is needed is to have brand new political parties at national level having local concern and international outlook.

Further you are requested to refer excerpts from topics of Responsibility and Freedom from Mita-Life Style Agenda, before proceeding on this issue:

RESPONSIBILITY

It is said that with freedom comes the responsibility; it is rather the other way round. When one is responsible, then only one can afford the freedom, otherwise one remains in mental subjugation even when one is physically free.

FREEDOM

Paigamber Mohammed was asked by his disciple, 'are we free or not?

Paigamber Sahib asked the questioner to lift his one leg and the disciple followed. The Paigamber ji asked him to lift his second leg. Disciple said it is not possible.

Paigamber Ji said, "We are this much free and this much joined, one is free to lift his one leg and free to decide which one to lift, left or right. When the first step is decided and the person lifts his one leg, the other step has to just follow".

Born free is a concept limited to one. "Bin pag chale, sunahu bin kana" (One who moves without feet, listens without ear i.e. almighty). We accept the fact with serenity and pray that our first step is righteousness.

It may be noted that general health and height of male and female also depend on the freedom they enjoy, and can be appreciated by the simple comparison between average health and height in villages, towns, cities, metros and also between pre and post-independence period.

With freedom comes responsibility; only responsible, courageous people and society can remain free. Irresponsible person, society or nation loses its freedom and submits to one or the other.

One who is able to stand-alone (though such becomes characterless, unbiased and un-patterned), is free, yet most responsible. As such only brave, courageous people who can foray into the hidden future and are responsible can ask, take and afford the freedom whether its person, press, society or country.

Let us be responsible and remain responsible for our every act (misdeed or deed) as an individual, as a family member, as a common citizen, as an economist, judge, teacher, politician etc. then only we can afford freedom and maintain freedom and remain healthy and happy.

On the similar question reply of Mr. Gandhi (in italic):

ANS: "I do not expect my views to be accepted all of a sudden. My duty is to place them before readers like yourself. Time can be trusted to do the rest. We have already examined the conditions for freeing India, but we have done so indirectly; we will now do so directly. It is a world-known maxim that the removal of the cause of a disease results in the removal of the disease itself. Similarly if the cause of India's slavery be removed, India can become free.

QST: If Indian civilization is, as you say, the best how do you account for India's slavery?

ANS: This civilization is unquestionably the best, but it is to be observed that all civilizations have been on their trial. That civilization which is permanent outlives it. Because the sons of India were found wanting, its civilization has been placed in jeopardy. But its strength is to be seen in its ability to survive the shock. Moreover, the whole of India is not touched. Those alone who have been affected by Western civilization have become enslaved. We measure the universe by our own miserable foot-rule. When we are slaves, we think that the whole universe is enslaved. Because we are in an abject condition, we think that the whole of India is in that condition. As a matter of fact, it is not so, yet it is as

well to impute our slavery to the whole of India. But if we bear in mind the above fact, we can see that if we become free, India is free. And in this thought you have a definition of Swaraj. It is Swaraj when we learn to rule ourselves. It is, therefore, in the palm of our hands. Do not consider this Swaraj to be like a dream. There is no idea of sitting still. The Swaraj that I wish to picture is such that, after we have once realized it, we shall endeavor to the end of our life-time to persuade others to do likewise. But such Swaraj has to be experienced, by each one for himself. One drowning man will never save another. Slaves ourselves, it would be a mere pretension to think of freeing others. Now you will have seen that it is not necessary for us to have as our goal the expulsion of the English. If the English become Indianised, we can accommodate them. If they wish to remain in India along with their civilization, there is no room for them. It lies with us to bring about such a state of things.

QST: It is impossible that Englishmen should ever become Indianised.

ANS: To say that is equivalent to saying that the English have no humanity in them. And it is really beside the point whether they become so or not. If we keep our own house in order, only those who are fit to live in it will remain. Others will leave of their own accord. Such things occur within the experience of all of us.

QST: But these things have not occurred in history.

ANS: To believe that what has not occurred in history will not occur at all is to argue disbelief in the dignity of man. At any rate, it behooves us to try what appeals to our reason. All countries are not similarly conditioned. The condition of India is unique. Its strength is immeasurable. We need not, therefore, refer to the history of other countries. I have drawn attention to the fact, that, when other civilizations have succumbed, the Indian has survived many a shock.

READER: What do you say of following statement of Mr. Gandhi (in italic?)

“If the English vacated India, bag and baggage, it must not be supposed that she would be widowed. It is possible that those who are forced to observe peace under their pressure would fight after their withdrawal. There can be no advantage in suppressing an eruption; it must have its vent. If, therefore, before we can remain at peace, we must fight amongst ourselves, it is better that we do so. There is no occasion for a third party to protect the weak. It is this so-called protection which has unnerved us. Such protection can only make the weak weaker. Unless we realize this, we cannot have Home Rule.

*I would paraphrase the thought of an English divine and say that anarchy under Home Rule were better than orderly foreign rule. Only, the meaning that the learned divine attached to Home Rule is different from Indian Home Rule according to my conception. We have to learn, and to teach others, that we do not want the tyranny of either English rule or Indian rule or ruler.***

EDITOR: this statement has two parts and part-wise reply is as follows:

1) It appears to be a fair assessment of the situation and it reflects that Mr. Gandhi knew that there could be an eruption in India. What we have seen in 1947 during partition and thereafter as communal riots including in Gujarat between Hindu and Muslims is exactly what he means when he say “India and Indian people must have its vent, If, therefore, before we can remain at peace, we must fight amongst ourselves, it is better that we do so There is no occasion for a third party to protect the weak. It is this so-called protection which has unnerved us. “Such protection can only make the weak weaker. Unless we realize this, we cannot have Home Rule”. There is no substitute for strength.

2) We have to learn that we do not want the tyranny of either English rule or Indian rule.” We are observing that in India after independence there is tyranny of Indian rules in place of foreign rule and definitely this needs to be corrected, this is more so because rules, judiciary system, law court, land holding and Zamindar (middleman of Britishers) remained the same.

READER: I cannot follow all this; we are day by day becoming weaker owing to the manipulation of the English system. The English systems are in the power like a blight which we must remove by every means.

EDITOR: What has been discussed appears to be forgotten. To bring back the lost glory not only we have to be mentally free but we have to be free from the anarchic system devised by English as well. But let us assume that we have to drive away the English system by fighting, how is that to be done?

On the similar question reply of Mr. Gandhi is (in italic)i:

QST: I cannot follow this. There seems little doubt that we shall have to expel the English by force of arms. So long as they are in the country we cannot rest. One of our poets says that slaves cannot even dream of happiness. We are day by day becoming weakened owing to the presence of the English. Our greatness is gone; our people look like terrified men. The English are in the country like a blight which we must remove by every means.

ANS: In your excitement, you have forgotten all we have been considering. We brought the English, and we keep them. Why, do you forget that our adoption of their civilization makes their presence in India at all possible? Your hatred against them ought to be transferred to their civilization. But let us assume that we have to drive away the English by fighting, how is that to be done?

READER: In the same way as Italy did it, what was possible for Mazzini and Garibaldi in Italy is possible for us in India? You cannot deny they were great men? . . .

ITALY AND INDIA

EDITOR: Though it is old but still as you asked I would like to submit that: It was observed that Garibaldi and Victor Emanuel appearing to be saints opposing the 'Satan' becomes like them (it is most difficult to remain innocent after defeating criminals).

Arm rebels whether it is of Italy or of the former USSR or simple transfer of power like in India has not produced desired result, only the ruling class got changed. If we observe the history of the last one hundred year then we will appreciate that a lot has changed in the world scenario. Many of the votaries and admirers of arms only have gone astray and few are about to go.

For internal changes use of arms are not advisable this is similar to the condition of internal disease wherein cutting/chopping of body part is not advised. For internal disease, remediation, meditation, medicines are advised and if not cured then operation or even endurance is suggested. Similarly for internal change in the country mediation, memorandums are advised and if not achieved then endurance and change of government are advised. In the case of external aggression, first defense and effort for peaceful co-existence then attack is suggested, as for mosquitoes, cleaning of area, mosquito net/repellent or spray of chemical is suggested. Peace achieved by surrendering to the opponent reduces/cuts one in pieces whether it is physical or mental, as such humility is useless for external aggression.

On the similar question Mr. Gandhi reply is (in italic):

ANS: It is well that you have instanced Italy. Mazzini was a great and good man; Garibaldi was a great warrior. Both are adorable; from their lives we can learn much. But the condition of Italy was different from that of India.

In the first instance, the difference between Mazzini and Garibaldi is worth noting. Mazzini's ambition was not and has not yet been realized regarding Italy. Mazzini has shown in his writings on the duty of man that every man must learn how to rule himself. This has not happened in Italy. Garibaldi did not hold this view of Mazzini's. Garibaldi gave, and every Italian took arms. Italy and Austria had the same civilization; they were cousins in this respect. It was a matter of tit for tat. Garibaldi simply wanted Italy to be free from the Austrian yoke. The machinations of Minister Cavour disgrace that portion of the history of Italy. And what has been the result? If you believe that because Italians rule Italy the Italian nation is happy, you are grouping in darkness. Mazzini has shown conclusively that Italy did not become free. Victor Emanuel gave one meaning to the expression; Mazzini gave another. According to Emanuel, Cavour and even Garibaldi, Italy meant the King of Italy and his henchmen. According to Mazzini, it meant the whole of the Italian people, that is, its agriculturists. Emanuel was only its servant. The Italy of Mazzini still remains in a state of slavery. At the time of the so-called national war, it was a game of chess between two rival kings with the people of Italy as pawns. The working classes in that land are still unhappy. They, therefore, indulge in assassination, rise in revolt, and rebellion on their part is always expected.

What substantial gain did Italy obtain after the withdrawal of the Austrian troops? The gain was only nominal. The reforms for the sake of which the war was supposed to have been undertaken have not yet been granted. The condition of the people in general still remains the same. I am sure you do not wish to reproduce such a condition in India. I believe that you want the millions of India to be happy, not that you want the reins of Government in your hands. If that be so, we have to consider only one thing: how can the millions obtain self-rule? You will admit that people under several Indian princes are being ground down. The latter mercilessly crush them. Their tyranny is greater than that of the English,

and if you want such tyranny in India, then we shall never agree. My patriotism does not teach me that I am to allow people to be crushed under the heel of Indian princes if only the English retire. If I have the power, I should resist the tyranny of Indian princes just as much as that of the English. By patriotism I mean the welfare of the whole people, and if I could secure it at the hands of the English, I should bow down my head to them. If any Englishman dedicated his life to securing the freedom of India, resisting tyranny and serving the land, I should welcome that Englishman as an Indian.

*Again, India can fight like Italy only when she has arms. You have not considered this problem at all. The English are splendidly armed; that does not frighten me, but it is clear that, to pit ourselves against them in arms, thousands of Indians must be armed. If such a thing be possible, how many years will it take? Moreover, to arm India on a large scale is to Europeanize it. Then her condition will be just as pitiable as that of Europe. This means, in short, that India must accept European civilization, and if that is what we want, the best thing is that we have among us those who are so well trained in that civilization. We will then fight for a few rights, will get what we can and so pass our days. But the fact is that the Indian nation will not adopt arms, and it is well that it does not. ***

READER: What do you say of Vatican that is form in and out of Italy?

EDITOR: Definitely, it was a great step to consolidate and channelized Christians throughout the world but unfortunately Christians alone. Though Vatican welcomes leaders of different religion but what is needed is to establish a religious capital/country which caters to entire mankind wherefrom spirituality is spread to all the seas and sand.

Ayodhya has such vibration and energy level that it can cater to the entire

mankind's spiritual as well as environment requirement. What is needed is to dedicate and encourage our effort to establish Ajodhya a religious capital not only for India or for Hindus but for larger international community. At this juncture we would like you to refer topic 'the condition of our religion places' from Mita- Life Style Agenda:

Place of Worship –Temple, Mosque, Gurudwara etc.

If you want to break a man or a community, then break their faith, and the best way to do so is to break their faith (religious) centers–Mandir, Masjid and Church etc. or make them defunct/inactive. And if you want to unite a man or a community then make their faith (religious) centers (Mandir, Masjid and Church etc.) or make them active and operational i.e. reconstruct their religious centre.

Mandir, Masjid– Man Ke Utkrisht Pratifalan Hain (Temple, Mosque, Gurudwara are the most beautiful expressions of human head and heart). Construction of the worship place follows more or less posture of a sitting female in padmasana. Manifestations of the highest expression of heart and head are the Temple, Mosque and Gurudwara, and are the door for further exploration and expressions.

Condition of an individual, societies, group or country's temple and mosque (prayer place) indicates the condition of its individual, society, group or country as a whole. If the condition of the place of worship is dirty and in dilapidated condition, so will be the condition of that group, or society. If the condition of the temple Mosque, Gurudwara is in harmony, rhythm, sync and energized, apart from being clean (as the basic requirement) the condition of its visitors will also be good and in the same way shows them a good path.

1. By appreciating the condition of places of worship of Hindu, Jain, Christian and Muslims, we can appreciate the condition of these communities.

2. Both of these are interdependent and directly proportional– i.e. if the condition of community improves, or if the condition of the place of worship improves then the condition of the other will also improve. Wiseman asks us to take shorter steps i.e. improve the condition of the place of worship to improve upon the condition of our country and society.

3. Government will have to provide initial support for cleanliness of all major places of worship from block level onward at first, then from village level. Government will have to encourage these places of worship to be in charge of area cleanliness. In place of government offices of the so called welfare state which have miserably failed in providing basic services of food, visitor shelter, exercise, music, cow shelter, education, health and hygiene to its people across the globe people have to come forward and develop religious institutions as the center of growth and happiness.

4. Government will have to encourage the place of worship to add further responsibility, in an integrative way e.g. Pakshala, Pathshala, Dharamshala, Vyayamshala, Arogyashala, Sainya-shala, Sangeetshala, Gaushala, sanyas-ashram and Brahmacharya ashram (Lunger, education, visitor shelter, gymnasium, health center, defense training center, music-center and cow shelter along with place for people in Sanyas and Bhramcharya ashram), without any discrimination and in total Dharma Nirpeksha way.

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visitor shelter, gymnasium, health center, defense training center, music-center and cow shelter along with place for people in Sanyas and Bhramcharya ashram), without any discrimination and in total Dharma Nirpeksha way.

5. Mode of prayer in last four hundred year has changed drastically previously at the time of Kabir it was:

कांकर पाथर जोरि कर मस्जिद लई बनाय, ता चढ़ मुल्ला बांग दे क्या बहरा हुआ खुदाय

Kankar pather jor kar masjid layi banaye, Ta char mulla bangh de kya bahra hua khuday? (Masjid got erected with sand and babble, sitting on it priests shout, is god a deaf?).

Now the situation is:

कांकर पथेर जोर कर मंदिर/मस्जिद लाए, ता पर लाउडस्पीकर बांग दे, क्या बहरा करो सबय?
(Kankar pathar jor kar mandir/masjid laye banaye, Ta par loud-speaker bangh de, kya bahro karo sabay?)

(Mandir/Masjid got erected with sand and babble, sitting on it loud speaker shout, is there plan to deafen all.

We all have to come forward to contain noise pollution coming from Mandir/Masjid/Gurudwara etc.

6. Wise people say, as there is lifespan to all individuals similar is the case with temples, mosques, Churches etc.

Life of the temples, mosques, and churches can be ascertained by the energy level of that place and the number of visitors it has is the indication. Govt. with its own funds will have to renovate, support and may reconstruct all such places whether it is Ajmer Sharif, Nizamuddin Aulia Mazar, or whether it is Varanasi Shiv temple or Ajodhya Shri Ram temple.

In all such places where the government will directly intervene, will make religious study the center of world religion at that place and this will be done without ifs and buts. Such places will be opened for the entire humanity without any untouchability. Places with equal number of visitors will be converted into integrated religious centers cum and religious study centres and it will be made along with major religious construction activity in Ajodhya.

7. Ajodhya as a place has vibrancy, dynamism and energy level to be religious capital, a capital to cater all type of religious need of the people of all branches of Dharma the Sanatana (e.g. Hindu, Muslim Christian, Buddha, Jews etc.) of India as well as of the world. In the coming days our effort will be in the direction that Ajodhya becomes the centre to convert the world as a living paradise.

8. Places of worship are required for a human to become himself as a temple/mosque (Where-in requirement to move outside for finding peace and solace, health and happiness ceases) and s/he can pray anywhere and may be people also come to him for performing prayer.

For those whose karma (Work) is worship, their work place is temple and for those whom Dhyan is puja for them everywhere is temple.

READER: What do you say of the Vatican that is formed in and out of Italy?

EDITOR: Definitely, it was a great step to consolidate and channelize Christians throughout the world but unfortunately Christians alone. Though the Vatican welcomes leaders of different religions, what is needed is to establish a religious capital/country which caters to the entire mankind wherefrom spirituality is spread to all the seas and sand.

Ayodhya has such vibration and energy level that it can cater to the entire mankind's spiritual as well as environment requirement. What is needed is to dedicate and encourage our effort to establish Ajodhya a religious capital not only for India or for Hindus but for the larger international community. At this juncture we would like you to refer topic 'the condition of our religion places' from Mita- Life Style Agenda:

READER: You said Ayodhya can be a religious capital of the world, Why Mecca-Medina or Jerusalem cannot be a religious capital?

EDITOR: Mecca-Medina is a great place, previously it attracted people like Nanak, but in the last one hundred fifty years untouchability has cropped up at this place which deters people from following different routes and forms of prayer. Places Jeru-salem in Israel or Sri-Salem in India are respected and revered places and will continue to be so.

READER: Making Ayodhya religious capital is O.K., but what we are discussing is to achieve mental freedom, we will regain our lost glory, by losing just a million men (more or less) in fighting/clash. We shall undertake warfare and defeat evil doers.

EDITOR: (1) Allah loved not the aggressor, and Ram and Krishna tried for peace till last.

(2) To think of losing even one man in a fight is not appreciated.

(3) Any arm revolution leads to longer suppression of its people than the one they are opposing it and unity so formed are short lived and lead to disintegration sooner than expected. Guerilla warfare does not generally lead to freedom.

-To become a martyr or saint you are supposed to be respected but what matters is that have you achieved what has been planned? i.e. larger

freedom. For this all methods have to be thought off and the way of dharma has to be applied.

On the similar question reply of Mr. Gandhi (in italic):

QST: You are over-stating the facts. All need not be armed. At first, we shall assassinate a few Englishmen and strike terror; then, a few men who will have been armed will fight openly. We may have to lose a quarter of a million men, more or less, but we shall regain our land. We shall undertake guerrilla warfare, and defeat the English.

*ANS: That is to say, you want to make the holy land of India unholy. Do you not tremble to think of freeing India by assassinations? What we need to do is to sacrifice ourselves. It is a cowardly thought, that of killing others. Whom do you suppose to free by assassination? The millions of India do not desire it. Those who are intoxicated by the wretched modern civilization think these things. Those who will rise to power by murder will certainly not make the nation happy. Those who believe that India has gained by Dhingra's act and other similar acts in India make a serious mistake. Dhingra was a patriot, but his love was blind. He gave his body in a wrong way; its ultimate result can only be mischievous.***

READER: But you will admit that the English have been frightened by these and that English support in few countries is due to fear.

EDITOR: The English are basically a cowardly nation, they feel frightened even by mosquitos and they feel that killing is the only option. It is possible that English has granted support to many through fears, but supports which are given under pressure are always short lived. All these support lasts as long as the fear lasts and during this period, planning of further suppression continues.

On the similar questions reply of Mr. Gandhi (in italic):

QST: *But you will admit that the English have been frightened by these murders, and that Lord Morley's reforms are due to fear.*

ANS: *The English are both a timid and a brave nation, England is, I believe, easily influenced by the use of gun-powder. It is possible that Lord Morley has granted the reforms through fear, but what is granted under fear can be retained only so long as the fear lasts. . . .*

NEGATIVE FORCES

READER: This is surprising, that what is gained through fear is retained only while the fear lasts. Generally, what is given is not withdrawn?

EDITOR: If you snatch anything from me, you can retain only till I am fearful of you. It is living in a daydream that what is given under pressure will not be withdrawn. Only things which are not withdrawn are those which are given out of love or out of duty or as a gift or that do not remain in withdraw-able form. Whatever is given out of fear or temptation is likely to be taken back, it may be a different thing that in the process or with the passage of time, the donor may lose interest in that thing or in you and leave it to you. Moreover, whatsoever given out of fear, or taken by the terror, doesn't bring enjoyment and is always being cursed; this is a misnomer that men act only because of force and so one must use force only.

On the similar question reply of Mr. Gandhi (in italic):

*ANS: Not so. The Proclamation of 1857 was given at the end of a revolt, and for the purpose of preserving peace. When peace was secured and people became simple minded its full effect was toned down. If I cease stealing for fear of punishment, I would recommence the operation as soon as the fear is withdrawn from me. This is almost a universal experience. We have assumed that we can do things by force and, therefore, we use force. ***

READER: But we know that whatever English obtained in their country is obtained by brute force. I know you have argued that what they have obtained is useless, my point is that their desire was fulfilled. How does it matter what means they adopted? Why should we not obtain our goal,

which is good, by any means whatsoever? Shall I think of the means when I have to deal with a thief or dacoit or intruder in the house? My duty is to drive him out anyhow. Why, then, may we do not so by using brute force? And, to retain what we may receive we shall keep up the fear by using the same force to the extent that it may be necessary. Somehow or other we have to gain our end.

EDITOR: 1) First means makes the possibilities possible or may make it impossible. Seed may germinate and become a tree depending on the quality of seeds, its placing, timing of placement, watering, air and energy as the basic ingredient and manure, pesticides, insecticides as additional besides basic nurturing and protection.

2) Means are means, they are neither seed nor tree, giving less importance is useless and giving extra importance to means is meaningless. To do bad or to do good, mostly means the same, only intention/direction/goal changes.

Bhagirath performed prayer of lord Shiva and brought Ganga on earth and quenched the thirst of people, Bhasmasur performed prayer of lord Shiva and got Bhasmasur (burning other) power and felt like killing even the lord Shiva.

Means to achieve, Bhasmasur type desire or Bhagirath type desire are prayers to lord Shiva and are the same, only the intention of both were different, Bhagirath brought happiness to one and all but Bhasmasur got killed/burned by his own touch.

Prayer is being performed by both, both have dedication, commitment, discipline (observance to rule and regulation) and didn't know when prayer will be fulfilled, but after the blessing of Shiva, one brought goodness to all and another tried to kill everybody including the one who blesses. In both cases the means were the same, only intention was different, hence the difference.

3) Further you asked that English obtained whatever they obtained by brute force. In this, it may be noted that, whatever is due and good to you will come to you easily, giving pleasure, and whatever does not belong to you will come with difficulty and go giving diseases, displeasures.

4) Violence belongs to children, balance belongs to youth and nonviolence belongs to old, love with all its purity belongs to fully grown people. When one grows as a child to young then to elder his power increases from physical to mental to heart/ethics.

In the living world extremes like birth and death do take place and between these two extremes life lives on. Giving extra importance to balance or extreme can be considered extremism. Nature takes extreme steps with them and this is true with the so called violent or so called nonviolent people, who are sitting on fast on any pretext other than prayer to almighty.

For overall improvement, systems and systematic improvement in the area of security and defense, administration and management and laws and justice are required /envisaged.

For us to see that goodness prevails among us and our world brethren we must remain awake and do as need arises, we must do our duty and we must follow dharma, blessings of almighty is with us. God bless Bharat.

On the same question reply of Mr. Gandhi (in italic) :

ANS: Your reasoning is plausible. It has deluded many. I have used similar arguments before now. But I think I know better now, and I shall endeavour to undeceive you. Let us first take the argument that we are justified in gaining our end by using brute force because the English gained theirs by using similar means. It is perfectly true that they used brute force and that it is possible for us to do likewise, but by using similar means we can get only the same thing that they got. You will

admit that we do not want that. Your belief that there is no connection between the means and the end is a great mistake. Through that mistake even men who have been considered religious have committed grievous crimes. Your reasoning is the same as saying that we can get a rose through planting a noxious weed. If I want to cross the ocean, I can do so only by means of a vessel; if I were to use a cart for that purpose, both the cart and I would soon find the bottom. "As is the God, so is the votary", is a maxim worth considering. Its meaning has been distorted and men have gone astray. The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree. I am not likely to obtain the result flowing from the worship of God by laying myself prostrate before Satan. If, therefore, anyone were to say: "I want to worship God; it does not matter that I do so by means of Satan," it would be set down as ignorant folly. We reap exactly as we sow. The English in 1833 obtained greater voting power by violence. Did they by using brute force better appreciate their duty? They wanted the right of voting, which they obtained by using physical force. But real rights are a result of performance of duty; these rights they have not obtained. We, therefore, have before us in England the force of everybody wanting and insisting on his rights, nobody thinking of his duty. And, where everybody wants rights, who shall give them to whom? I do not wish to imply that they do no duties. They don't perform the duties corresponding to those rights; and as they do not perform that particular duty, namely, acquire fitness, their rights have proved a burden to them. In other words, what they have obtained is an exact result of the means they adopted. They used the means corresponding to the end. If I want to deprive you of your watch, I shall certainly have to fight for it; if I want to buy your watch, I shall have to pay you for it; and if I want a gift, I shall have to plead for it; and, according to the means I employ, the watch is stolen property, my own property, or a donation. Thus we see three different results from three

different means. Will you still say that means do not matter?

Now we shall take the example given by you of the thief to be driven out. I do not agree with you that the thief may be driven out by any means. If it is my father who has come to steal I shall use one kind of means. If it is an acquaintance I shall use another; and in the case of a perfect stranger I shall use a third. If it is a white man, you will perhaps say you will use means different from those you will adopt with an Indian thief. If it is a weakling, the means will be different from those to be adopted for dealing with an equal in physical strength; and if the thief is armed from top to toe, I shall simply remain quiet. Thus we have a variety of means between the father and the armed man. Again, I fancy that I should pretend to be sleeping whether the thief was my father or that strong armed man. The reason for this is that my father would also be armed and I should succumb to the strength possessed by either and allow my things to be stolen. The strength of my father would make me weep with pity; the strength of the armed man would rouse in me anger and we should become enemies. Such is the curious situation. From these examples we may not be able to agree as to the means to be adopted in each case. I myself seem clearly to see what should be done in all these cases, but the remedy may frighten you. I therefore hesitate to place it before you. For the time being I will leave you to guess it, and if you cannot, it is clear you will have to adopt different means in each case. You will also have seen that any means will not avail to drive away the thief. You will have to adopt means to fit each case. Hence it follows that your duty is not to drive away the thief by any means you like.

Let us proceed a little further. That well-armed man has stolen your property; you have harboured the thought of his act; you are filled with anger; you argue that you want to punish that rogue, not for your own sake, but for the good of your neighbours; you have collected a number of armed men, you want to take his house by assault; he is duly informed

of it, he runs away; he too is incensed. He collects his brother robbers, and sends you a defiant message that he will commit robbery in broad daylight. You are strong, you do not fear him, you are prepared to receive him. Meanwhile, the robber pesters your neighbours. They complain before you. You reply that you are doing all for their sake; you do not mind that your own goods have been stolen. Your neighbours reply that the robber never pestered them before, and that he commenced his depredations only after you declared hostilities against him. You are between Scylla and Charybdis. You are full of pity for the poor men. What they say is true. What are you to do? You will be disgraced if you now leave the robber alone. You, therefore, tell the poor men: "Never mind. Come, my wealth is yours, I will give you arms, I will teach you how to use them; you should belabour the rogue; don't you leave him alone." And so the battle grows; the robbers increase in numbers; your neighbours have deliberately put themselves to inconvenience. Thus the result of wanting to take revenge upon the robber is that you have disturbed your own peace; you are in perpetual fear of being robbed and assaulted; your courage has given place to cowardice. If you will patiently examine the argument, you will see that I have not overdrawn the picture. This is one of the means. Now let us examine the other. You set this armed robber down as an ignorant brother; you intend to reason with him at a suitable opportunity; you argue that he is, after all, a fellow-man; you do not know what prompted him to steal. You, therefore, decide that, when you can, you will destroy the man's motive for stealing. Whilst you are thus reasoning with yourself, the man comes again to steal. Instead of being angry with him you take pity on him. You think that this stealing habit must be a disease with him. Henceforth, you, therefore, keep your doors and windows open, you change your sleeping-place, and you keep your things in a manner most accessible to him. The robber comes again and is confused as all this is new to him; nevertheless, he takes away your things. But his mind is agitated. He inquires about you in the village, he

comes to learn about your broad and loving heart, he repents, he begs your pardon, returns you your things, and leaves off the stealing habit. He becomes your servant, and you find for him honourable employment. This is the second method. Thus, you see, different means have brought about totally different results. I do not wish to deduce from this that robbers will act in the above manner or that all will have the same pity and love like you, but I only wish to show that fair means alone can produce fair results, and that, at least in the majority of cases, if not indeed in all, the force of love and pity is infinitely greater than the force of arms. There is harm in the exercise of brute force, never in that of pity.

Now we will take the question of petitioning. It is a fact beyond dispute that a petition, without the backing of force, is useless. However, the late Justice Ranade used to say that petitions served a useful purpose because they were a means of educating people. They give the latter an idea of their condition and warn the rulers. From this point of view, they are not altogether useless.

A petition of an equal is a sign of courtesy; a petition from a slave is a symbol of his slavery. A petition backed by force is a petition from an equal and, when he transmits his demand in the form of a petition, it testifies to his nobility. Two kinds of force can back petitions. "We shall hurt you if you do not give this," is one kind of force; it is the force of arms, whose evil results we have already examined. The second kind of force can thus be stated: "If you do not concede our demand, we shall be no longer your petitioners. You can govern us only so long as we remain the governed; we shall no longer have any dealings with you." The force implied in this may be described as love force, soul-force or, more popularly but less accurately, passive resistance. This force is indestructible. He who uses it perfectly understands his position. We have an ancient proverb which literally means: "One negative cures thirty six diseases." The force of arms is powerless when matched against the force

of love or the soul.

Now we shall take your last illustration, that of the child thrusting its foot into fire. It will not avail you. What do you really do to the child? Supposing that it can exert so much physical force that it renders you powerless and rushes into fire, then you cannot prevent it. There are only two remedies open to you — either you must kill it in order to prevent it from perishing in the flames, or you must give your own life because you do not wish to see it perish before your very eyes. You will not kill it. If your heart is not quite full of pity, it is possible that you will not surrender yourself by preceding the child and going into the fire yourself. You, therefore, helplessly allow it to go into the flames. Thus, at any rate, you are not using physical force. I hope you will not consider that it is still physical force, though of a low order, when you would forcibly prevent the child from rushing towards the fire if you could.

*That force is of a different order and we have to understand what it is. Remember that, in thus preventing the child, you are minding entirely its own interest; you are exercising authority for its sole benefit. Your example does not apply to the English. In using brute force against the English you consult entirely your own that is the national, interest. There is no question here either of pity or of love. If you say that the actions of the English, being evil, represent fire, and that they proceed to their actions through ignorance, and that therefore they occupy the position of a child and that you want to protect such a child, then you will have to overtake every evil action of that kind by whomsoever committed and, as in the case of the evil child, you will have to sacrifice yourself. If you are capable of such immeasurable pity, I wish you well in its exercise. ****

PROACTIVE ACTIONS

READER: You have rejected brutal force to bring about the necessary changes in the systems, then from your point of view what can be the methods/way– passive resistance, non–violence, soul force or truth force or proactive actions, and what is the historical evidence for the success of these methods. I still think that the evil–doers will not cease doing evil without physical punishment.

EDITOR: Without understanding what actually, passive resistance (resistance is resistance, active and passive are mind games to befool self and others. During war or war like situation powerful countries say ‘either you are with me or it will be construed that you are against me) and nonviolence (nonviolence is a stage wherein duality between self and other cease to exist i.e. you feel other is your own part–Tatva masi) is, giving extra importance to nonviolence or passive resistance is suicidal.

Happiness coming out of freedom is the basic life sustaining value of an individual, family, country and society. When out of freedom love extends to the entire world then only the feeling of international brotherhood develops and enhances the feeling of non–violence/sacrifice.

Worldly love and selfless karma (benevolence) can be observed in every nook and corner of the world. Every new generation contains entire history in its head, future in figure (physique) and present in its heart. Needle is required to remove a nail from the foot and after the nail is removed you leave the needle as well, such is the case with violence or nonviolence.

On the similar question reply of Mr. Gandhi (in italic):

ANS: The poet Tulsidas has said: “Of religion, pity, or love, is the root, as

egotism of the body. Therefore, we should not abandon pity so long as we are alive.” This appears to me to be a scientific truth. I believe in it as much as I believe in two and two being four. The force of love is the same as the force of the soul or truth. We have evidence of its working at every step. The universe would disappear without the existence of that force. But you ask for historical evidence. It is, therefore, necessary to know what history means. The Gujarati equivalent means: “It so happened”. If that is the meaning of history, it is possible to give copious evidence. But, if it means the doings of the kings and emperors, there can be no evidence of soul-force or passive resistance in such history. You cannot expect silver ore in a tin mine. History, as we know it, is a record of the wars of the world, and so there is a proverb among Englishmen that a nation which has no history, that is, no wars, is a happy nation. How kings played, how they became enemies of one another, how they murdered one another is found accurately recorded in history, and if this were all that had happened in the world, it would have been ended long ago. If the story of the universe had commenced with wars, not a man would have been found alive today. Those people who have been warred against have disappeared as, for instance, the natives of Australia of whom hardly a man was left alive by the intruders. Mark please, that these natives did not use soul force in self-defense, and it does not require much foresight to know that the Australians will share the same fate as their victims. “Those that take the sword shall perish by the sword.” With us the proverb is that professional swimmers will find a watery grave.

The fact that there are so many men still alive in the world shows that it is not based on the force of arms but on the force of truth or love. Therefore, the greatest and most unimpeachable evidence of the success of this force is to be found in the fact that, in spite of the wars in the world, it still lives on.

Thousands, indeed tens of thousands, depend for their existence on a very active working of this force. Little quarrels of millions of families in their lives disappear before the exercise of this force. Hundreds of nations live in peace. History does not and cannot take note of this fact. History is really a record of every interruption of the even working of this force of love or of the soul. Two brothers quarrel; one of them repents and re-awakens the love that was lying dormant in him; and the two again began to live in peace; nobody takes note of this. But if the two brothers, through the intervention of solicitors or some other reason take up arms or go to law which is another form of brute force, their doings would be immediately noticed in the press, they would be the talk of their neighbors and would probably go down to history. And what is true of families and communities is true of nations. There is no reason to believe that there is one law for families and another for nations. History, then, is a record of an interruption of the course of Nature. Soul-force, being natural is not noted in history.

***QST:** According to what you say, it is plain that instances of this kind of passive resistance are not to be found in history. It is necessary to understand passive resistance more fully. It will be better, therefore, if you enlarge upon it.*

***ANS:** Passive resistance is a method of securing rights by personal suffering; it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force. For instance, the Government of the day has passed a law which is applicable to me. I do not like it. If by using violence I force the Government to repeal the law, I am employing what may be termed body-force. If I do not obey the law and accept the penalty for its breach, I use soul-force. It involves sacrifice of self. Everybody admits that sacrifice of self is infinitely superior to sacrifice of others. Moreover, if this kind of force is used in a cause that is unjust, only the person using it suffers. He does not make*

others suffer for his mistakes.

Men have before now done many things which were subsequently found to have been wrong. No man can claim that he is absolutely in the right or that a particular thing is wrong because he thinks so, but it is wrong for him so long as that is his deliberate judgment. It is therefore meet that he should not do that which he knows to be wrong, and suffer the consequence whatever it may be. This is the key to the use of soul-force.

READER: By showing or projecting love to people of other countries you may jeopardize the security of the country and it will be a disregard of laws as well? They say that we must obey the laws that have been passed, but that if the laws are bad, we must drive out the law-givers even by force.

EDITOR: Laws are not to be formed to take or to extract from others, laws are to be formed to protect the flora and fauna, laws are to be formed to distribute, laws are to be formed to enhance love and appreciate Nature.

Any law contrary to this is a set of documents of advantage seekers or the people who have gone astray. Bad laws do not enhance life sustaining values and as such cannot continue for long however ways and means to shun the bad may vary as per time, place and person. In a fully grown society love (benevolence) is the only way, any other way including compassion will lead to catastrophe.

On the similar question reply of Mr. Gandhi is (in italic):

ANS: Whether I go beyond them or whether I do not is a matter of no consequence to either of us. We simply want to find out what is right and to act accordingly. The real meaning of the statement that we are a law-abiding nation is that we are passive resisters. When we do not like certain laws, we do not break the heads of law-givers but we suffer and do not submit to the laws. That we should obey laws whether good or bad is a newfangled nation.

There was no such thing in former days. The people disregarded those laws they did not like and suffered the penalties for their breach. It is contrary to our manhood if we obey laws repugnant to our conscience. Such teaching is opposed to religion and means slavery. If the Government were to ask us to go about without any clothing, should we do so? If I were a passive resister, I would say to them that I would have nothing to do with their law. But we have so forgotten ourselves and become so compliant that we do not mind any degrading law.

A man who has realized his manhood, who fears only God, will fear no one else. Man-made laws are not necessarily binding on him. Even the Government does not expect any such thing from us. They do not say: "You must do such and such a thing," but they say: "If you do not do it, we will punish you." We are sunk so low that we fancy that it is our duty and our religion to do what the law lays down. If man will only realize that it is unmanly to obey laws that are unjust, no man's tyranny will enslave him. This is the key to self-rule or home-rule.

It is a superstition and ungodly thing to believe that an act of a majority binds a minority. Many examples can be given in which acts of majorities will be found to have been wrong and those of minorities to have been right. All reforms owe their origin to the initiation of minorities in opposition to majorities. If among a band of robbers knowledge of robbing is obligatory, is a pious man to accept the obligation? So long as the superstition that men should obey unjust laws exists, so long will their slavery exist. And a passive resister alone can remove such a superstition.

To use brute force, to use gunpowder, is contrary to passive resistance, for it means that we want our opponent to do by force that which we desire but he does not. And if such a use of force is justifiable, surely he is entitled to do likewise by us. And so we should never come to an agreement. We may simply fancy, like the blind horse moving in a circle

round a mill, that we are making progress. Those who believe that they are not bound to obey laws which are repugnant to their conscience have only the remedy of passive resistance open to them. Any other must lead to disaster.

QST: From what you say I deduce that passive resistance is a splendid weapon of the weak, but that when they are strong they may take up arms.

ANS: This is gross ignorance. Passive resistance, that is, soul-force, is matchless. It is superior to the force of arms. How, then can it be considered only a weapon of the weak? Physical-force men are strangers to the courage that is requisite in a passive resister. Do you believe that a coward can ever disobey a law that he dislikes?

Extremists are considered to be advocates of brute force. Why do they, then, talk about obeying laws? I do not blame them. They can say nothing else. When they succeed in driving out the English and they themselves become governors, they will want you and me to obey their laws. And that is a fitting thing for their constitution. But a passive resister will say he will not obey a law that is against his conscience, even though he may be blown to pieces at the mouth of a cannon.

What do you think? Wherein courage is required—in blowing others to pieces from behind a cannon, or with a smiling face to approach a cannon and be blown to pieces? Who is the true warrior be, who keeps death always as a bosom-friend, or he who controls the death of others? Believe me that a man devoid of courage and manhood can never be a passive resister.

This however, I will admit: that even a man weak in body is capable of offering this resistance. One man can offer it just as well as millions. Both men and women can indulge in it. It does not require the training of an army; it needs no jujitsu. Control over the mind is alone necessary, and

when that is attained, man is free like the king of the forest and his very glance withers the enemy.

*Passive resistance is an all-sided sword, it can be used anyhow; it blesses him who uses it and him against whom it is used. Without drawing a drop of blood it produces far reaching results. It never rusts and cannot be stolen. Competition between passive resisters does not exhaust. The sword of passive resistance does not require a scabbard. It is strange indeed that you should consider such a weapon to be a weapon merely of the weak. ***

READER: What is non-violence?

EDITOR: Act of That which is not violent is non-violence.

Views of Gandhi ji as per Hind Swaraj are (in italic); *the principle of non-violence and love was enunciated by Buddha and Christ centuries ago. It has been applied through these centuries by individual people with success on small clear-cut issues. As it has been recognized, and as Gerald Heard has pointed out, "the world-wide and age-long interest of Mr. Gandhi's experiment lies in the fact that he has attempted to make the method work in what may be called the wholesale or national scale." The difficulties of that application are obvious, but Mr. Gandhi trusts that they are not insurmountable. The experiment seemed impossible in India in 1921 and had to be abandoned, but what was the impossible became possible in 1930. Even now the question often arises: "What is a non-violent means?" It will take long practice to standardize the meaning and content of this term. But the means thereof is self-purification and more self-purification. What Western thinkers often lose sight of is that the fundamental condition of non-violence is love, and pure unselfish love is impossible without unsullied purity of mind and body.*

READER: What is violence?

EDITOR: Violence is violation of senses or norm or to say sensible norms either by physical act or by verbal abuses or by mind game. Grey collared people (male and female) generally resort to physical violence whereas white collared one resorts to mental violence. Many times, it is the mental violence which provokes physical action but due to our concurrent useless definitions we call physical action as violence and leave mental violators as innocent.

Violence can further be defined as a state when your activity, thought process, your attitude your action are directed and diverted toward fulfilling your lust and greed against those who come in between as hindrance can be called as violent (for example a lion is said to become violent when he start killing even after his need for food is fulfilled. An army is said to be violent when it kills after winning the war, or when at our house women/men break utensils, furniture etc. even after their need is fulfilled, then they can be called violent).

Those, who are physically more powerful, demonstrate their violence with muscle power e.g. Lion, wild animals, army etc. Those who are mentally more powerful demonstrate their violence with mind games e.g. verbal abuses, diplomacy, harming themselves so that others take their side to criticize and pressurize, sitting on hunger strike etc. And, those who are mentally as well as physically strong are not expected to be violent but, if they become, one must pray to god to save them and this is the only category that can claim to be practicing non-violence (like good government in a country toward its masses).

READER: Was Mr. Gandhi following violence or non-violence during his freedom movement?

EDITOR: That is very hard to say, everybody including himself thinks that His (Mr. Gandhi's) way was non-violent, before I say anything about

violence or non-violence of Mr. Gandhi I would like to quote him from his Hind Swaraj itself (in italic):

1) I came in contact with every known Indian anarchist in London. Their bravery impressed me, but I felt that violence was no remedy for India's ills, and that her civilization required the use of a different and higher weapon for self-protection.

2) The Partition has not only made a rift in the English ship but has made it in ours also. Great events always produce great results. Our leaders are divided into two parties: the Moderates and the Extremists. These may be considered as the slow party and the impatient party. Some call the Moderates the timid party, and the Extremists the bold party. All interpret the two words according to their preconceptions. This much is certain, that there has arisen an enmity between the two. The one distrusts the other and imputes motives. At the time of the Surat Congress there was almost a fight. I think that this division is not a good thing for the country, but I think also that such divisions will not last long. It all depends upon the leaders how long they will last.

3) Passive resistance is a method of securing rights by personal suffering; it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force. For instance, the Government of the day has passed a law which is applicable to me. I do not like it. If by using violence I force the Government to repeal the law. I am employing what may be termed body-force. If I do not obey the law and accept the penalty for its breach, I use soul-force. It involves sacrifice of self. Everybody admits that sacrifice of self is infinitely superior to sacrifice of others. Moreover, if this kind of force is used in a cause that is unjust, only the person using it suffers. He does not make others suffer for his mistakes. Men have before now done many things which were subsequently found to have been wrong. No man can claim that he is absolutely in the right or that a particular thing is wrong because he

thinks so, but it is wrong for him so long as that is his deliberate judgment. It is therefore meet that he should not do that which he knows to be wrong, and suffer the consequence whatever it may be. This is the key to the use of soul-force.

4) The only part of the programme which is now being carried out is that of non-violence. But I regret to have to confess that even that is not being carried out in the spirit of the book. If it were, India would establish Swaraj in a day. If India adopted the doctrine of love as an active part of her religion and introduced it in her politics, Swaraj would descend upon India from heaven. But I am painfully aware that that event is far off as yet.

*5) I offer these comments because I observe that much is being quoted from the booklet to discredit the present movement. I have even seen writings suggesting that I am playing a deep game, that I am using the present turmoil to foist my fads on India, and am making religious experiments at India's expense. I can only answer that Satyagraha is made of sterner stuff. There is nothing reserved and nothing secret in it. A portion of the whole theory of life described in Hind Swaraj is undoubtedly being carried into practice. There is no danger attendant upon the whole of it being practised. But it is not right to scare away people by reproducing from my writings passages that are irrelevant to the issue before the country. Mohandas K. Gandhi, Young India, January, 1921, ***

From the writing (Hind Swaraj) it appears that the non-violence of Mr. Gandhi was more a strategy than benevolence. Mr. Gandhi tried to live his life to prove that his non-violence is real and is not a strategy. This appears like a boy strategically arranged his marriage with a girl and then spending his married life pretending that it is an outcome of love (I am

not denying that many times fake do become real). In such cases even at the event of divorce boy never commit that his love was a part of strategy (in World war-II armed forces from India to defend British Empire was send with the permission of Mr. Gandhi in which approx. ten lakh plus soldiers died) and maintains the norms by giving alimony to estranged wives (like Mr. Gandhi maintained his non-violence even after being a party for killing of ten lakh plus soldiers).

It appeared that Mr. Gandhi tried hard to become and portray himself as non-violent knowing full well that non-violence is like a water jet spring forth from the ground to quench the thirst of self(one can also refer Mr. Gandhi's discussion with his master Shri Raj Chandra, which is available at Raj Chandra's ashram at Anand).

There is nothing wrong in strategizing, rather I feel non-violence was the leading option available with the country to organize its masses to come out from its sleep, hiding and infighting and prepare masses for the fight for the freedom of Bharat.

READER: Mr. Gandhi said that Hindu is non-violent and Muslim is Violent what do you say in this statement?

EDITOR: It is very unfortunate of Mr. Gandhi, that to prove his point that Hindus are non-violent and non-killing quoted Tulsidas Ji (*The poet Tulsidas has said: "Of religion, pity, or love, is the root, as egotism of the body-* दया धर्म का मूल है, जैसे शरीर का अहंकार), but forgets Ram, who killed the evil doers.

Dharma the Sanatana never teaches anyone to bow down or cow-down in front of miscreants, evil doers-Satan, rather it maintains that we must have strength to punish the evil doer and forgive the juvenile like we forgive children at home for their smaller mistake or mischief. If one has any doubt one can refer to all Vedas, Upanishads, Gita, and Ramayana. I don't how and why Mr. Gandhi has forgotten. Dharma the Sanatana never

asks anybody to initiate the fight and as such cannot be regarded as violent or cowardly.

As far as Muslims are concerned it is plain truth that Allah loved not the aggressor, hence Muslims too cannot be regarded as violent and Muslims too are not cowardly.

READER: You have said that love is a specialty of India. Have cannons never been used in India?

EDITOR: Christ has used love, non-violence and sacrifice, however Christian also used hate, war and violence, it is just that Bharat in its earnest desire to provide happiness to mankind found that love is the only way to provide life and sustain it.

As we grow and as society grows, love changes shape from raw to refine. Cannons are being used everywhere (as storms, earthquakes and volcanoes erupt) but these are not examples for day to day life. Love is the law.

READER: From what you say I deduce that passive resistance is a splendid weapon of the weak, but that when they are strong they may take up arms.

EDITOR: Before we proceed further we would like you to refer topic of 'Violence, Non Violence, Peace and Rhythm' from book Mita -Life style agenda:

VIOLENCE, NON VIOLENCE, PEACE AND RHYTHM

1) Strange and paradoxical things do happen in Nature and our history has its sufficient record. Deterioration in Bharat appeared after the exaggeration of nonviolence by Buddha and Mahavir and now, improvement started after the non-violence movement by Gandhiji and his followers. "The very cause by which downfall started in Bharat also became the cause of upward trend."

2) Ultimately game is decided by the power/strength, if power is with bad people/ rakshasa/asura/daitya/danav than society will be fearful, lawless, suppressed etc. and if the power/strength is with good people/Devta than of course society will be with full of goodness.

3) When Mahavir Jain was asked by a person “that everybody says that one should have strength and awareness, what is your views, Mahavir Jain replied that perhaps in my opinion “it is good that bad people remain weak and unaware and it is good that good people remain powerful, in strength and be aware (do not know how and when this exaggeration of nonviolence breeds in the Jains of the country).

4) All oppose violence as fun, or killing for fun, Allah loved not the aggressor, nor did Krishna start war. Who so- ever becomes Adharmic (unreligious-Kafir) needs punishment. Dharma-Yuddha/Jihad (war) is a requirement if a large group or particular section of society starts following or supporting the Adharmic (non religious) practices.

In all such Dharma-Yuddha Jihad/war the top leader does not kill anybody with his own hands, like Krishna. Such only, can remain nonviolent even at the centre of war; otherwise people support non-violence of common and violence of particular (of police and Army).

5) Fighting in life always continues, even in our body, white cells continue to remain in war with virus and bacteria, and as such peace is achieved only when one is reduced to pieces i.e. at death.

What is generally achieved is rhythm and is the one we need to aim at. Government will have to take an integrated approach on all the above and encourage its efforts for rhythm internally and externally.

On the same question reply of Mr. Gandhi is (in italic):

***ANS:** Evidently, in your opinion, India means its few princes. To me it means its teeming millions on whom depends the existence of its princes and our own.*

Kings will always use their kingly weapons. To use force is bred in them. They want to command, but those who have to obey commands do not want guns: and these are in a majority throughout the world. They have to learn either body-force or soul-force. Where they learn the former, both the rulers and the ruled become like so many madmen; but where they learn soul force, the commands of the rulers do not go beyond the point of their swords, for true men disregard unjust commands. Peasants have never been subdued by the sword, and never will be. They do not know the use of the sword, and

they are not frightened by the use of it by others. That nation is great which rests its head upon death as its pillow. Those who defy death are free from all fear. For those who are labouring under the delusive charms of brute-force, this picture is not overdrawn. The fact is that, in India, the nation at large has generally used passive resistance in all departments of life. We cease to co-operate with our rulers when they displease us. This is passive resistance.

I remember an instance when, in a small principality, the villagers were offended by some command issued by the prince. The former immediately, began vacating the village. The prince became nervous, apologized to his subjects and withdrew his command. Many such instances can be found in India. Real Home Rule is possible only where passive resistance is the guiding force of the people. Any other rule is foreign rule.

QST: Then you will say that it is not at all necessary for us to train the body?

ANS: I will certainly not say any such thing. It is difficult to become a passive resister unless the body is trained. As a rule, the mind, residing in a body that has become weakened by pampering, is also weak, and where there is no strength of mind there can be no strength of soul. We

shall have to improve our physique by getting rid of infant marriages and luxurious living. If I were to ask a man with a shattered body to face a cannon's mouth I should make a laughing-stock of myself.

QST: From what you say, then, it would appear that it is not a small thing to become a passive resister, and, if that is so, I should like you to explain how a man may become one.

ANS: To become a passive resister is easy enough but it is also equally difficult. I have known a lad of fourteen years become a passive resister; I have known also sick people do likewise; and I have also known physically strong and otherwise happy people unable to take up passive resistance. After a great deal of experience it seems, to me that those who want to become passive resisters for the service of the country have to observe perfect chastity, adopt poverty, follow truth, and cultivate fearlessness.

Chastity is one of the greatest disciplines without which the mind cannot attain requisite firmness. A man who is unchaste loses stamina, becomes emasculated and cowardly. He whose mind is given over to animal passions is not capable of any great effort. This can be proved by innumerable instances.

What, then, is a married person to do is the question that arises naturally; and yet it need not. When a husband and wife gratify the passions, it is no less an animal indulgence on that account. Such an indulgence, except for perpetuating the race, is strictly prohibited. But a passive resister has to avoid even that very limited indulgence because he can have no desire for progeny. A married man, therefore, can observe perfect chastity. This subject is not capable of being created at greater length. Several questions arise:

How is one to carry one's wife with one, what are her rights, and other similar questions. Yet those who wish to take part in a great work are

bound to solve these puzzles.

Just as there is necessity for chastity, so is there for poverty. Pecuniary ambition and passive resistance cannot well go together. Those who have money are not expected to throw it away, but they are expected to be indifferent about it. They must be prepared to lose every penny rather than give up passive resistance.

Passive resistance has been described in the course of our discussion as truth force.

Truth, therefore, has necessarily to be followed and that at any cost.

In this connection, academic questions such as whether a man may not lie in order to save a life, etc., arise, but these questions occur only to those who wish to justify lying. Those who want to follow truth every time are not placed in such a quandary; and if they are, they are still saved from a false position.

Passive resistance cannot proceed a step without fearlessness. Those alone can follow the path of passive resistance who are free from fear, whether as to their possessions, false honour, their relatives, the government, bodily injuries or death.

These observances are not to be abandoned in the belief that they are difficult. Nature has implanted in the human breast ability to cope with any difficulty or suffering that may come to man unprovoked. These qualities are worth having, even for those who do not wish to serve the country. Let there be no mistake, as those who want to train themselves in the use of arms are also obliged to have these qualities more or less. Everybody does not become a warrior for the wish. A would-be warrior will have to observe chastity and to be satisfied with poverty as his lot. A warrior without fearlessness cannot be conceived of. It may be thought that he would not need to be exactly truthful, but that quality follows real

fearlessness. When a man abandons truth, he does so owing to fear in some shape or form. The above four attributes, then, need not frighten anyone. It may be as well here to note that a physical- force man has to have many other useless qualities which a passive resister never needs. And you will find that whatever extra effort a swordsman needs is due to lack of fearlessness. If he is an embodiment of the latter, the sword will drop from his hand that very moment. He does not need its support. One who is free from hatred requires no sword. A man with a stick suddenly came face to face with a lion and instinctively raised his weapon in self-defence. The man saw that he had only prated about fearlessness when there was none in him. That moment he dropped the stick and found himself free from all fear.

READER: What do you say in the above Conversation/statement of Mr. Gandhi?

EDITOR: For service of the country in given paradigm, i.e. regarding observance of passive resistance and cultivation of fearlessness, perfect chastity and adoption of poverty, besides basic truthfulness, **it will be better if you refer excerpts from various topics–** Old And Wise (Wise Ones Of Old), Society's Security And Safety, Terrorism And Terrorist, Celibates, Saints, Sadhus and The Sage, Sex, Poverty, G.D.P. vis- a- vis G.H.R. (Gross Happiness Ratio) Belief, Faith, Trust And Truth of Mita-Life Style Agenda, before arriving at some conclusion.

OLD AND WISE (WISE ONES OF OLD)

Generally static definitions are given even for dynamics of life, but how can a static definition can explain or be fitted into dynamics of life?

Dynamics of life can be explained by dynamic definition only and can be appreciated in the following two ways.

A) People who believe in the evolution theory and practice, for them, human mind is ever expanding and increasing in physical size, here

dynamism takes place in the form of: Experience ---expression ----- suggestion and feedback ----experience----- expression---- (so on and so forth)

Here development does not take place in one generation only, but keeps on from generation to generation. Each new baby looks from the shoulder of its parents and so looks further. The Younger generation takes the task from where the old have left, and in that way take full advantage of elders' experience.

It can be said that a young person's forward journey depends on the elder's completed journey. Each new invention takes place on the base of older inventions, and in this way no invention can be said to be original. For each present achievement, even lives, we are obliged to old and hence duty bound to pay the debts to our parents and whole society.

The profounder of this theory says, "Human is the fruit of the entire evolution process and humanity is the development of this process, that is in this fruit (seed) entire evolution is hidden".

B) Sages and seers give credit to their Gurus and Gurus to their Gurus and finally to master or the first Guru, the Brahaspati, and Brahaspati says he has seen it with The Brahma and 'Brahma' says, he has experienced it from 'Brahma' (the cosmos) itself- the dynamic and ever expanding universe. In a way the profounder of this theory says there is nothing new under the sun and in the universe.

In this regard followings are submitted:

In both ways, older people are regarded as the base and the wise.

Government will have to take the help of the wise and old in its various institutions, and in its various functions of respect. Government will also encourage the religious institutions, to find ways and means to get the society benefited from the service of the old and wise.

Government will have to promote wisdom centers, where new technology/theory will be sent for clearance before application to see its usability, side effects and overall impact. Government will also have to promote regional centers of creative and suggestive work banks being run by wise and old.

All the so-called new inventions take place on the base of wisdom of older generations, feedback of society, imagination and intuition provided by Nature; claiming any authority and entire ownership of any new addition is utter nonsense and foolishness of intelligence and accepting such claims is more so. Bharat and the entire East with its golden past and master creator deny any claim of anybody or any country on any wisdom (intellectual) property right or law.

Twig cannot fall without the permission of the whole tree. All inventions are guided by humanity and the result of all such inventions belongs to the entire humanity. Entire Intellectual property rights and patent law have no ground and have to be done away with.

SOCIETY'S SECURITY AND SAFETY

Security is a must for any survival to survive, a child remains secure in the womb of the mother, then under the protection of parents and then finds security of society and its system. We respect those who assure us security, when we feel secure we express it through love, and when we take part in adventure we show that security is confirmed. At the most any one can put his security at stake and endanger it.

We extend our known security by possession of more and more and we expand our unknown security by prayer of bigger and bigger and mostly of biggest the almighty. Thief finds security at night and others find security in day and takes shelter in its house/home at night. Sadhus find security everywhere and live mostly in isolation, quietude, and solitude and in luxury of natural surroundings.

In a country, generally we all feel secure when we are physically secure, emotionally and economically strong and spiritually awakened, and then the country can be called secure. Safety is an attitude to do things. People feel secure when their household and country are physically independent, and its boundaries are secure, and countries have friendly or brotherly relationships with its neighbors. As a countryman our primary responsibility is to maintain and enhance our collective safety and security.

Media need to watch and the media needs to be watched for news that can come through outside influence and create doubt/panic/ over confidence about security and safety.

Safety and security is a mental concept, we have to disseminate/spread the right messages so that neither security hype is created nor any under estimation is done, so that we spend the right amount on it without jeopardizing other dimensions of life. Women need to be in charge of internal security whereas men of external security and for this woman need to be trained in Kung-fu, Judo-karate, Kairali-kala etc. and men need to be trained in martial arts and all types of weapons.

Safe and secure country needs a safe and secure neighbor, it is our requirement as well as moral responsibility to look after the interest of our neighbor's security.

To be strong and loving is admired by all and hardly creates any jealousy and ill will by others such is the need and aim for a safe, secure, strong societal standard of Bharat.

Healthy and emotionally strong people can play the flute in the crematorium, and plan corrective action even at that place; such has to be our aim for country security.

Whenever we will be able to provide shelter to anybody (political) without bothering about any one we can say that Bharat has become secure and strong, able and capable. However, the providence of shelter should pass

the test of our head and heart as there is no fun in becoming Pollyanna (spreader of bad vibes) doormat or martyr.

“The only aim of life has been searched in countless ways is to remain happy and being in the remembrance of almighty” and for this safety and security has to be safe and secure.

TERRORISM AND TERRORIST

Terrorism is like any other ‘ism’ (e.g. communism, communalism, regionalism and even religionism), but terrorist is an altogether a different breed, they may be driven by terrorism or may be single or isolated lot or in a small group, allowed themselves to the level of genocide.

9/11 happened in America and the many democratic people branded entire Muslims brethren as terrorists, and followed attacks on Afghanistan, Iraq, and maintaining constant vigil on all countries with large Muslim populations. Gandhi Ji was killed and the entire R.S.S. was made responsible for his martyrdom, Mrs. Indira Gandhi was killed and the entire Sikh community was branded as killer.” It does not hold such views.”

–Terrorists in killing, in a way, helping to the job of almighty– the master killer and master creator. It just prays for terrorists, not to hurt their hands with blood. There are only two important people in one’s life, one who gives birth and another who ends the life, and as such it does not hate terrorists and neither counter to terrorists, and it is so in all the religious texts.

Life begins with negative; children start saying no in the beginning and then at a young age understand where to say no and where to say yes. Old and energy less people say yes for all things.

Many of the multinational firms who deal with fuel oil reserves, mineral reserves, sales of arms and ammunition do want terrorism and terrorists should continue and serve their interest.

It is more often than not that these terrorist activities and wars bring right-minded people together to work for harmony. If terror activities are increasing it indicates that the system needs change and right minded and hearted people have to work hard.

Encouragement of growth oriented, right hearted and headed people and terrorist elimination has to go simultaneously.

Let's pray that these terrorists and so-called anti terrorists understand the lesson of courage, freedom, and love and enjoy the life in its totality.

CELIBATES, SAINTS, SADHUS AND THE SAGE

Those who live in the other head live long, those who live in the other heart live longer and those who live in others head and heart lives longest.

Sages live in people's heart and head and thus live in all ages, they hardly move from their place and it is the masses that pay visit to them.

Sage allows people to cross the barrier of country and religion and do not belong to coral of any creed, caste, religion and race. Such are the sages—my salutation to all these.

Sages when they say Aham Brahmasmi (I am Brahma), they at the same time do say Tatva Masi (you are that). Sages provide the freedom and do not make disciples as keeping the disciple is against the lesson of the freedom which they provide to their students.

Gurus who impart freedom to their students and do not make them disciple become sage and rest remain as just masters or teachers, who have mastery in one or many areas and have teaching skill.

Sadhu– is one who has caught hold of something in their internal being (Sadhu; jisne kuch sadh liya hai –साधु; जिसने कुछ साध लिया है) and as such is master of more than one art. These sadhus move to show off their mastery to help the masses.

Saints on the other hand are those whose end is good. Sant – (Jiska ant achchha hai, as we say Ant bhala to sab bhala (all is well if end is well) slowly and slowly these people get defined and refined on continual basis, these too move and share or express their experience of life and its various vistas with an aim of betterment of large population.

Forced celibates– are exact sins. It is disrespect to their parents, and faithlessness to future generations; these people get punished severely and secretly. Celibacy if appeared out of kundalini awakening then these persons reach directly to sage status, and can be differentiated by the atmosphere (negative or positive) created by their presence.

People though following the norms, still require to discuss inter and intra religion and come out with fresh norms for society and government for respect to these positively energized lot.

In the power game, the first lesson is to hide the intention by adjusting the face expression so as to attract or distract the masses, still all such leaders have not been able to adjust the eyeball movement and befool the watcher of eyes.

Bhogi (living), Rogi (diseased), Yogi, Mayavi, Bhairavi are natural progression in life, it depends on individual Dharna, dhyana and Karma where one is destined, (Mayavi achieves physical pleasure with the help of yoga, whereas Bhairavi and Manoyogi breaks the barrier of mayavi and clear the path of dharma).

The steadiness and loving expression in eyeball is an indication of journey toward Leader, Sadhu, Saint and finally sage.

SEX

From birth till death a sexual living being is known as a single identity (Like amoeba, Neem etc) and sexual beings are known as double identity, human (male and female). All living asexual or sexual are bisexual in Nature and this is the basis of parts (male or female), feeling fullness even if it remains in isolation.

In sexual acts when time and space vanish (at the time of orgasm) seeds of new creations are planted. To continue the Nature sex is the basis and to end the Nature sex is the reason that is how we call almighty the creator, the sustainer and destroyer “Shiva –the love and death”.

In humans sexual energy first take the physical form, (expanding the physique and reservoir for sexual energy) that is up to thirteen to seventeen years and then the reservoir of energy is filled up to twenty two to twenty four years of age, and from then it either moves up and known as kundalini awakening and provide food and energy to heart and head or moves down and creates tension in sexual organs. Any stagnation of sexual energy after twenty nine years of age creates an imbalance in personality. To remove stagnation, visit to spouse, whore, gigolo or masturbation are available outlets. Male by nature is desirous of variety of being and female is desirous of variety from being.

Sex is the known basis of longevity, self-indulgence, sustenance and termination and recreation and will remain so.

It is the rarest of rare to remain in continuous awakening of Kundalini stage i.e. to remain in upward movement of seminal energy on continuous basis and as such sexual intercourse, masturbation, and wet dreams are applicable to saints and sages also. This upward movement and continual cosmic orgasm facility is available or provided to Brahma.

Bharat understanding above may start removing mores, taboos, from its system and will propagate the same.

In Physio–Psychological dimension in mammals including human, sexual exploration of self, then of same, then opposite, then expedition to opposite and then pause are the norm and after this pause the same cycle repeats in Psychodynamic dimension till death or at the most one can stop growing and reach to his/her death. “Gays” and “lesbians” marriages are the rarest exceptions in Nature and do not need any legislation and normalization by any government and have to be left to society only.

1. Uptil kundlini is not awakened single person i.e. (without hetro–sexual spouse/partner) in the temple, mosque, monastery, church and Gurudwara may either remain as subdued or may create nuisance in the area of illegitimate sexual gratification or sexual abuse and will jeopardize sanctity of religious place. Hence such a place must have married people in their age of Vanprastha Ashram (forty eight year plus) or Sanyas Ashram (seventy two years plus) as head as well as performer of rituals/prayers. Unmarried, divorced and widowed persons can remain in such religious places but as in secondary and in supporting positions.

2. Forced bachelors in many organizations of repute have given a foul smell of sexual use or abuse. Such organizations need to change themselves to remain intact.

3. To expose (sexual) and eliminate in political circles and in other enmity will definitely remain a cause of concern for our society. Media need to take a wholesome view on exposure and elimination.

4. Eve teasing /rape is also because of high projection of sex and its low availability, one because of media and other because of stigma/taboo attached with sex, these need to be discussed in the society for corrective action.

POVERTY

Some say, “If one bucket is overflowing then the other will remain dry”.

It is said that “famines are the result of bad Prabandhan (Management) or arrangement”, similarly it can be said about poverty, otherwise Nature has given more than the required to sustain its Nature.

It is the mass poverty and massive difference between riches and ordinaries in the first place, which causes subjugation of any society, and further adds to its mass poverty. It is contrary to general belief that enslavement of society in the first place causes poverty in the general public. To maintain the freedom at large it is necessary to reduce or remove poverty and poverty causing phenomenon, whether it is religious (like it is result of ill doing in the last birth, or the doors of god is for poor, or it is good to give alms in Ramzan month or taking alms is kingly, as king Gautam Buddha, and king Mahaveer also taken it) along with social (richness is burden, and it is poor who can sleep well).

Alms taker (Bhikari) had rarely reached richness. Those who depend on Alms, donations, and subsidies hardly make up a decent living. It is observed that the middle class, rich and even billionaire take advantage of these subsidies, donations by manipulation and further add to their fortune, leaving the poor more poor.

Religious discussion will be promoted to erase the concept that poverty is once birth right and death destiny.

Government will initiate discussions on the above to come out at conclusion along with a course of action to follow, so as to reduce or erase abject poverty.

We need to see that the difference in income between top and bottom workers in any sector (government or private) does not increase by more than fifteen times. This gap has to be reduced either by raising lower or lowering raised or by both and this can vary from sector to sector.

Government will have to promote Act of Living and Art of Living for harmonious society as it has been said that

G.D.P. VIS- A- VIS G.H.R. (GROSS HAPPINESS RATIO)

As such, Gross domestic product (G.D.P.) is incorrect terms, for eight percent growth it gives impression like:

Eight percent growth: in poverty of poor.

Eight percent growth: in development of developed.

Eight percent growth: in no development of undeveloped.

Eight percent growth: in the looting, crimes, naxalite and militant activities, as well as submissiveness of downtrodden and goodness of Good.

Over emphasis on GDP has given rise to increased imbalance, enhanced gap between poor and riches in society. Increase in theft and dacoity, looting in day light, apart from other criminal and naxalite activity can be attributed to the phenomenon of excess importance to GDP. As percentage of oxygen in total air remains almost same and has to remain same, such growth in ecology or economics is an indication of disturbance/imbalance

As such term GDP needs replacement with gross happiness ratio, where in GHR can be defined as a ratio

Gross happiness ratio (GHR) = A/B

A: Total Expenditure of government and public on infrastructure, Strength building and maintenance, food and fitness, diet and design, fashion and entertainment, reserve and research, development and decoration, benevolence etc.

B: Total expenditure of government and public on health, litigation, and so called moral preaching, crisis management and mortuary business

Increased gross happiness ratio will provide a larger amount of life sustaining force to all of us.

When the trend is upward growth happens in infrastructure food and fitness, diet and design, fashion and entertainment, reserve and research, development and decoration, when the trend is downward growth happens in health, litigation, and preaching and mortuary business.

BELIEF, FAITH, TRUST AND TRUTH

Nanak says, "That which can be negated/crossed is not truth; non-violence is negated in war and hence not a truth." We take birth, live and then die and thus life also gets negated, that's why Grantha says, "Life is Leela, Maya or Drama".

Between birth and death as we appear so is between perpetual truths, situational truth appears, and also valued accordingly. Both these truths are flowing continuously in Nature and appear in individuals as faith, those who believe the faith can say that earth is flat and those who have tested and tasted the truth will say that earth is round and rotates round the energy source, trust experience.

If you want to break a man or a community, then break their faith, and the best way to do so is to break their faith (religious) centers—Mandir, Masjid and Church etc. or make them defunct/inactive. And if you want to unite a men or a community then make their faith (religious) centers (Mandir, Masjid and Church etc.) or make them active and operational i.e. reconstruct their religious centre.

"Taste creates the trust," Bharat does not work as per any belief but works as per its own testing and tasting."

READER: From what you say, then, it would appear that it is not a small thing to follow benevolence, and, if that is so, I would like you to explain how a man may become (benevolent) one.

EDITOR: Listen to your heart, it gives sound of one hand clapping, a sound without the use of another hand, it gives sound of what to do so as to make self and other happy, heart gives sound of sacrifice as well as sound to accept the offering.

Any emotion passed from the heart becomes pure and then whatever you say becomes pure. Certainly it is not easy to become strong and listeners of heart but by sitting near to masters one can easily become one. ***

EDUCATION

READER: In the whole of our discussion, you have not demonstrated the necessity for education. We always complain of its negligibility. We notice a movement for compulsory education in our country, but the government is spending only two or three percent of the budget and private business houses have entered into it for profit. Is this all in education?

EDITOR: 1) Main function of education in the current paradigm is to have commonality in conversation and commonality in understanding, and to provide a common platform for learning. Presently education is used as a platform to learn and then earn from the learning and higher education can be considered as a tool to complicate the process so that extra money can be earned even at the expense of befooling or cheating clients by sophisticated methods

2) As far as the requirement of basic education is concerned Indian ethical education at home then at temples/Gurukul (teaching place) can be considered sufficient to provide every need of common student and larger society.

3). A process of understanding environment doctrine to optimize uses and minimize abuses can be said to be the education. In Sanskrit and Hindi, it is said 'SA VIDYA YA BIMUKTYE –education is that which liberates, and teacher is that which acts like midwife in getting his students liberated from unnecessary worries, dogma etc. But what is happening now, in place of freeing individuals, education is making people more bonded, promoting individuals toward more temptation, making more divisions in the society than integrating. Most importantly, the present education system is not making man of us, it is not

promoting us to do our duty, our karma and follow our natural Dharma, and rather it is promoting rat race and cat fighting.

First and foremost thing that all education (along with health and legal/judicial system) has to be free (but without any compulsion on the part of children to acquire/receive education) without bothering about the budget and then let the student return it to the society when they become capable off and wish to return to their alma mater as a gift and gratitude.

On the similar question Mr. Gandhi reply is (in italic) :

QST: In the whole of our discussion, you have not demonstrated the necessity for education; we always complain of its absence among us. We notice a movement for compulsory education in our country. The Maharaja Gaekwar has introduced it in his territories. Every eye is directed towards them. We bless the Maharaja for it. Is all this effort then of no use?

ANS: If we consider our civilization to be the highest, I have regretfully to say that much of the effort you have described is of no use. The motive of the Maharaja and other great leaders who have been working in this direction is perfectly pure. They, therefore, undoubtedly deserve great praise. But we cannot conceal from ourselves the result that is likely to flow from their effort.

What is the meaning of education?’ It simply means knowledge of letters. It is merely an instrument, and an instrument may be well used or abused. The same instrument that may be used to cure a patient may be used to take his life, and so may a knowledge of letters. We daily observe that many men abuse it and very few make good use of it; and if this is a correct statement, we have proved that more harm has been done by it than good.

The ordinary meaning of education is a knowledge of letters. To teach

boys reading, writing and arithmetic is called primary education. A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children and his fellow villagers. He understands and observes the rules of morality. But he cannot write his own name. What do you propose to do by giving him a knowledge of letters? Will you add an inch to his happiness? Do you wish to make him discontented with his cottage or his lot? And even if you want to do that, he will not need such an education. Carried away by the flood of western thought we came to the conclusion, without weighing pros and cons, that we should give this kind of education to the people.

Now let us take higher education. I have learned Geography, Astronomy, Algebra, Geometry, etc. What of that? In what way have I benefited myself or those around me? Why have I learned these things? Professor Huxley has thus defined education: "That man I think has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold, logic engine with all its parts of equal strength and in smooth working order...whose mind is stored with a knowledge of the fundamental truth of Nature . . . whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience . . . who has learnt to hate all vileness and to respect others as himself. Such a one and no other, I conceive, has had a liberal education, for he is in harmony with Nature. He will make the best of her and she of him."

If this is true education, I must emphatically say that the sciences I have enumerated above I have never been able to use for controlling my senses. Therefore, whether you take elementary education or higher education, it is not required for the main thing. It does not make men of us. It does not enable us to do our duty.

READER: It appears that you are not giving enough importance to education, but can you tell us if you had not received higher education, how would you have been able to explain to me the things that you have?

EDITOR: Basic education and other education are definitely required but what we wish to submit is that whatever is written or spoken by me is not learned by me in schools or college but is a blessing of the masters who learned from Nature by watching it.

On the similar question reply of Mr. Gandhi is (in italic):

ANS: You have spoken well. But my answer is simple: I do not for one moment believe that my life would have been wasted, had I not received higher or lower education. Nor do I consider that I necessarily serve because I speak. But I do desire to serve and in endeavouring to fulfill that desire, I make use of the education I have received. And, if I am making good use of it, even then it is not for the millions, but I can use it only for such as you, and this supports my contention. Both you and I have come under the bane of what is mainly false education. I claim to have become free from its ill effect, and I am trying to give you the benefit of my experience and in doing so, I am demonstrating the rottenness of this education.

Moreover, I have not run down a knowledge of letters in all circumstances. All I have now shown is that we must not make of it a fetish. It is not our Kamadhuk. In its place it can be of use and it has its place when we have brought our senses under subjection and put our ethics on a firm foundation. And then, if we feel inclined to receive that education, we may make good use of it. As an ornament it is likely to sit well on us. It now follows that it is not necessary to make this education compulsory. Our ancient school system is enough. Character building has the first place in it and that is primary education. A building erected on that foundation will last.

READER: Do I then understand that you do not consider the English education system necessary for obtaining and maintaining Divincracy?

EDITOR: What is required for people to have experience and place for its expression, and then to develop the capability and humility to accept the feedback and criticism to improve upon, i.e. we must work/devote toward this continual process of experience, expression and feedback.

Language English, Sanskrit, Arabic, Tamil etc. can sustain if these pass the tasting of heart and testing of head.

As far as the system of education is concerned, only that system which provides a platform for; experience to express and un-experience to gain experience and society for suggestion, without any obligation except gratitude can be considered to be a good education system.

On the similar question reply of Mr. Gandhi is (in italic):

ANS: My answer is yes and no. To give millions a knowledge of English is to enslave them. The foundation that Macaulay laid of education has enslaved us. I do not suggest that he has any such intention, but that has been the result. Is it not a sad commentary that we should have to speak of Home Rule in a foreign tongue?

And it is worthy of note that the systems which the Europeans have discarded are the systems in vogue among us. Their learned men continually make changes. We ignorantly adhere to their cast-off systems. They are trying each division to improve its own status. Wales is a small portion of England. Great efforts are being made to revive a knowledge of Welsh among Welshmen. The English Chancellor, Mr. Lloyd George is taking a leading part in the movement to make Welsh children speak Welsh. And what is our condition? We write to each other in faulty English, and from this even our M.A.s are not free; our best thoughts are expressed in English; the proceedings of our Congress are conducted in English; our best newspapers are printed in English. If this state of things

continues for a long time, posterity will, it is my firm opinion condemn and curse us.

It is worth noting that, by receiving English education, we have enslaved the nation. Hypocrisy, tyranny, etc., have increased; English-knowing Indians have not hesitated to cheat and strike terror into the people. Now, if we are doing anything for the people at all, we are paying only a portion of the debt due to them.

Is it not a painful thing that, if I want to go to a court of justice, I must employ the English language as a medium, that when I become a barrister, I may not speak my mother tongue and that someone else should have to translate to me from my own language? Is not this absolutely absurd? Is it not a sign of slavery? Am I to blame the English for it or myself? It is we, the English-knowing Indians that have enslaved India. The curse of the nation will rest not upon the English but upon us.

I have told you that my answer to your last question is both yes and no. I have explained to you why it is yes. I shall now explain why it is no.

We are so much beset by the disease of civilization that we cannot altogether do without English-education. Those who have already received it may make good use of it wherever necessary. In our dealings with the English people, in our dealings with our own people, when we can only correspond with them through that language, and for the purpose of knowing how disgusted they (the English) have themselves become with their civilization, we may use or learn English, as the case may be. Those who have studied English will have to teach morality to their progeny through their mother tongue and to teach them another Indian language; but when they have grown up, they may learn English, the ultimate aim being that we should not need it. The object of making money thereby should be eschewed. Even in learning English to such a limited extent we shall have to consider what we should learn through it

and what we should not. It will be necessary to know what sciences we should learn. A little thought should show you that immediately we cease to care for English degrees, the rulers will prick up their ears.

QST: Then what education shall we give?

Ans: This has been somewhat considered above, but we will consider it a little more. I think that we have to improve all our languages. What subjects we should learn through them need not be elaborated here. Those English books which are valuable, we should translate into the various Indian languages. We should abandon the pretension of learning many sciences. Religious, that is ethical, education will occupy the first place. Every cultured Indian will know in addition to his own provincial language, if a Hindu, Sanskrit; if a Mahomedan, Arabic; if a Parsee, Persian; and all, Hindi. Some Hindus should know Arabic and Persian; some Mahomedans and Parsees, Sanskrit. Several Northerners and Westerners should learn Tamil. A universal language for India should be Hindi, with the option of writing it in Persian or Nagari characters. In order that the Hindus and the Mahomedans may have closer relations, it is necessary to know both the characters. And, if we can do this, we can drive the English language out of the field in a short time. All this is necessary for us, slaves. Through our slavery the nation has been enslaved, and it will be free with our freedom.

QST: The question of religious education is very difficult.

Ans: Yet we cannot do without it. India will never be godless. Rank atheism cannot flourish in this land. The task is indeed difficult. My head begins to turn as I think of religious education. Our religious teachers are hypocritical and selfish; they will have to be approached. The Mullahs, the Dasturs and the Brahmins hold the key in their hands, but if they will not have the good sense, the energy that we have derived from English education will have to be devoted to religious education. This is not very

difficult. Only the fringe of the ocean has been polluted and it is those who are within the fringe who alone need cleansing. We who come under this category can even cleanse ourselves because my remarks do not apply to the millions. In order to restore India to its pristine condition, we have to return to it. In our own civilization there will naturally be progress, retrogression, reforms, and reactions; but one effort is required, and that is to drive out Western civilization. All else will follow.

READER: Above are Mr. Gandhi's views on education but what is your view on the education system?

EDITOR: I will request you to refer Education from book Mita-Life Style Agenda–

EDUCATION

A brief story and thereon:

A man who had learned the language of the Lion in twenty years time went to the forest for real life conversation. To start the conversion he asked the lion about the weather and the lion replied that the lioness had run away. He asked another lion for food and the lion replied of rain. This goes on with many lions and he thought that lions are mad species. But to finalize his conclusion he thought of conversing with an old lion (whom other lions are respecting). He narrated the whole incident and said, "I feel lions are mad". The old lion said, "Normally I would have replied in the same way, but since you are going with a conclusion then I must tell you, that all the lions with which you have interacted are wise lions. They are so wise that none of them has spent twenty years in learning human language. All the lions understand that we are born as lions and we will die as lions, it is better to live life enjoyably and as it comes".

"Human are born as humans and will die as humans, there is nothing more to become and there is nowhere to go, whether one goes to the

Moon or to Mars humans will remain as human, life is here and now, maps are not needed for going anywhere but required for coming back to home.

Man has gone astray, it started feeling that life happiness will be then and there, maps are required to bring them back as all the wisdom and life happiness is here and now”.

Education which is required for bringing unanimity in understanding and unanimity in expression, learning and understanding from others experience and to carry on in the life from here to further unknowns of the future, should be such that it imparts wisdom to free oneself from unnecessary fear, dogmas, stress and strain. From this very understanding, education is ‘Sa Vidya Ya Vimuktye’, education is that which liberates”. Master and guru is one who helps his disciple/student in this freedom (like a midwife). It is the master or guru who can decide better which kind of student she/he can liberate and choose the students, then it is the student who chooses the master. As nobody can enter into the pond and start swimming or enter into the play ground and start playing football so it is the first master the mother who teaches him/her the chapter of love and service and then it is father and master who teach him/her the second chapter of duty and responsibility, then it is the third teacher the friends and colleagues who teach the chapter of competition and comparison, and it is the spouse who teaches the lesson of how to express the experience and then younger lot the lesson of benevolence of living like sadhu.

The real Guru teaches the karma of life and art of its doing and realized science of transcendent

In order to achieve all this in life it is necessary that:

1. Children live for sufficient time (five– six years) at home before going to formal school too, especially with their mother.

2. Everybody needs to learn basic education for bringing unanimity in understanding and unanimity in expression, but without any compulsion to do so. Basic education needs to be nearer to home and common for and free for all as it is a basic societal requirement than of individuals.
3. As the basic aim of education is the liberation of individuals, hence it is necessary that it should be free from government control, but indirectly funded by government. As the aim of education and of religion is somewhat matching so it will be best if the duty of imparting education is taken up by Mandir, masjid, church, Gurudwara etc. with free admission without any bias and prejudice and commonly agreed syllabus till twelve years of age.
4. Boys and girls learn differently for their role in life and need separate learning to bring unanimity between them after onset of puberty, i.e., women education –women oriented, men education – men oriented. Girls' education needs to be near the house whereas boys' education has to be away from the house. As internal jobs are being managed more effectively by women and external job by men, it is necessary that internal safety being managed by women and external by men and for this women need to be given training on Judo, Karate, kungfu, kairali-kala and men on all astra and shastra(e.g. sword, stick ,stein-gun etc.) along with all martial art
5. Sex education and education for family life will also have to be given before the marriageable age, where man and woman can sustain themselves not only bodily but financially and socially.
6. Dharma Nirpekshata suggests that in place of A – Apple, J – Jackal, G– Gobar, we should call A – Allah, G– Ganesh, J – Jesus.
7. Children should find enough room for play and training for self-security and for expressions of other qualities.

8. At twelve years of age the master and student must meet along with the educational fair on various dimensions and areas of education for selection of courses and students.

9. From teen age (Kishor avastha) streamlined education and from eighteen year advance education and from twenty two year education on sex and various other dimensions of life need to be given. This education must be on the basis of selection by masters on children's capability alone. Fees if at all necessary will have to be standardized, with free education to all the capable and financially lacking.

For streamlined education hostel/Gurukul has to be there, whereas for advanced education hostel/Gurukuls must be compulsory.

10. Education after twelve years of age will not be forced on any one and one can join its parental traditional business education at home. However, learning will not be limited to any age, adults and old can join school/college at any time.

11. Teachers must be those who have realized in their life and not just a information centre and so preferable age for teacher can be from forty-eight onward and school in charge will be those who have taken Sanyas ashram and are physically and bodily fit . There is a need for regular, frequent, behavioral, attitudinal and physical fitness testing to avoid sadistic and of slave mentality teaching staff, as such these cannot provide lessons of freedom, bravery, and education to become good future citizens.

In order to achieve the above following has to be fulfilled.

A. Working women should get five-six year leave on childbirth up to two children along-with reasonable money as children allowance. Age limit for women in service will have to be made forty years plus.

B. Nalanda, Takshila, Rome, Oxford, Harvard, do suggest that institution and country progress go hand in hand, so it is for all countries to decide how they want to be submissive or confident.

C. Senior citizen forums, religious institutions will be encouraged to impart free and Dharma Nirpeksha education to all, in its vicinity. Government will have to contribute to such a centre for its successful running. Working women may also be given leave to take care of parents /in-laws at the age of sixty five year plus.

Government will have to contribute approximately ten percent of the education system for achieving all the above necessities. Above education will also be available to foreign nationals on the same terms and conditions, i.e. no extra –negative or positive. ***

MACHINERY

READER: When you speak of driving out Modern civilization, I suppose you will also say that we want no machinery and industry.

EDITOR: 1) A old story: A man in his entourage to the countryside came across a farmer, whose two sons were moving Persian wheels by their own hands to fetch water from the well. He enquired the reason from the farmer and asked, are you not aware of modern means to fetch water from the well, why are you using your own son's in place of ox/buffalo, motor etc.

Farmer said 'he knows about all the development taken place in agriculture sector and also heard about its best practices, but as I myself and my two son have not been able to find out alternate avenue to utilize their youthful energy, so we decided to do it ourselves and wish to continue the same till we find out gainful alternate avenues for our energies.

We know that by sitting idle, we will only watch idiot boxes (television, video, mobile etc.) or will roam around in motors and enlarge our waist size and then maybe go to the gymnasium for work-out to maintain our figure. We find it better to work- in (beginning in the field with our own hands and enjoying ourselves) rather than work-out (first becoming fat and lazy by using machinery in the field and then going to gymnasium and using mechanized treadmills).

2) The starting and development of machinery has taken place due to vulnerability and unpredictability of mankind and hence to avoid them.

At first all mechanization was done for faster multiplication of the same kind and now mechanization is being done to mitigate mankind, it is making men tempted and then tempered.

3) It is very surprising that machine are used where manpower appears to be costly e.g. tea/coffee vending machines and manpower is used where machine are costly e.g. mining industries, scrap industries, Asbestos and radioactive areas, removing hot ash and burning coal from milling area in power plants etc.

On the similar questions Mr. Gandhi replies is (in italic):

ANS: By raising this question, you have opened the wound I have received. When I read Mr. Dutt's 'Economic History of India' I wept; and as I think of it again my heart sickens. It is machinery that has impoverished India. It is difficult to measure the harm that Manchester has done to us. It is due to Manchester that Indian handicraft has all but disappeared.

But I make a mistake. How can Manchester be blamed? We wore Manchester cloth and this is why Manchester wove it. I was delighted when I read about the bravery of Bengal. There were no cloth mills in that presidency. They were, therefore, able to restore the original hand-weaving occupation. It is true Bengal encourages the mill-industry of Bombay. If Bengal had proclaimed a boycott of all machine-made goods, it would have been much better.

Machinery has begun to desolate Europe. Ruination is now knocking at the English gates. Machinery is the chief symbol of modern civilization; it represents a great sin.

The workers in the mills of Bombay have become slaves. The condition of the women working in the mills is shocking. When there were no mills, these women were not starving. If the machinery craze grows in our country, it will become an unhappy land. It may be considered a heresy, but I am bound to say that it were better for us to send money to Manchester and to use flimsy Manchester cloth than to multiply mills in India. By using Manchester cloth we only waste our money; but by

reproducing Manchester in India, we shall keep our money at the price of our blood, because our very moral being will be sapped, and I call in support of my statement the very mill-hands as witnesses. And those who have amassed wealth out of factories are not likely to be better than other rich men. It would be folly to assume that an Indian Rockefeller would be better than the American Rockefeller. Impoverished India can become free, but it will be hard for any India made rich through immorality to regain its freedom. I fear we shall have to admit that moneyed men support British rule; their interest is bound up with its stability. Money renders a man helpless. The other thing which is equally harmful is sexual vice. Both are poison. A snake-bite is a lesser poison than these two, because the former merely destroys the body but the latter destroy body, mind and soul. We need not, therefore, be pleased with the prospect of the growth of the mill-industry.

QST: Are the mills, then, to be closed down?

ANS: That is difficult. It is no easy task to do away with a thing that is established. We, therefore, say that the non-beginning of a thing is supreme wisdom."

I am not aiming at destroying railways or hospitals, though I would certainly welcome their natural destruction. Neither railways nor hospitals are a test of a high and pure civilization. At best they are a necessary evil. Neither adds one inch to the moral stature of a nation. Nor I am aiming at a permanent summation devoutly to be wished. Still less am I trying to destroy all machinery and mills. It requires a higher simplicity and renunciation than the people are today prepared for.

QST: You have so far spoken about machine-made cloth, but there are innumerable machine-made things. We have either to import them or to introduce machinery into our country.

ANS: Indeed, our goods even are made in Germany. What need, then, to

...speak of matches, pins and glassware? My answer can be only one. What did India do before these articles were introduced? Precisely the same should be done today. As long as we cannot make pins without machinery so long will we do without them? The tinsel splendor of glassware we will have nothing to do with, and we will make wicks, as of old, with home-grown cotton and use handmade earthen saucers for lamps. So doing, we shall save our eyes and money and support Swadeshi and so shall we attain Home Rule.

It is not to be conceived that all men will do all these things at one time or that some men will give up all machine made things at once. But, if the thought is sound, we shall always find out what we can give up and gradually cease to use it. What a few may do, others will copy; and the movement will grow like the cocoanut of the mathematical problem. What the leaders do, the populace will gladly do in turn. The matter is neither complicated nor difficult. You and I need not wait until we can carry others with us. Those will be the losers who will not do it, and those who will not do it, although they appreciate the truth, will deserve to be called cowards.

QST: *What, then, of the train, cars and electricity?*

ANS: *This question is now too late. It signifies nothing. If we are to do without the railways we shall have to do without the tramcars. Machinery is like a snake-hole which may contain from one to a hundred snakes. Where there is machinery there are large cities; and where there are large cities, there are tram-cars and railways, and there only does one see electric light. English villages do not boast of any of these things. Honest physicians will tell you that where means of artificial locomotion have increased, the health of the people has suffered. I remember that when in a European town there a scarcity of money was. The receipts of the tramway company, of the lawyers, and of the doctors went down and people were less unhealthy. I cannot recall a single good point in*

connection with machinery. Books can be written to demonstrate its evils.

QST: *Is it a good point or a bad one that all you are saying will be printed through machinery?*

ANS: *This is one of those instances which demonstrate that sometimes poison is used to kill poison. This, then, will not be a good point regarding machinery. As it expires, the machinery, as it were, says to us: "Beware and avoid me. You will derive no benefits from me and the benefit that may accrue from printing will avail only those who are infected with the machinery craze."*

*Do not, therefore, forget the main thing. It is necessary to realize that machinery is bad. We shall then be able gradually to do away with it. Nature has not provided any way whereby we may reach a desired goal all of a sudden. If, instead of welcoming machinery as a boon, we should look upon it as an evil, it would ultimately go. ***

READER: When Mr. Gandhi writes (part of which is reproduced below):

When I read Mr. Dutt's 'Economic History of India' I wept; and as I think of it again my heart sickens. It is machinery that has impoverished India. It is difficult to measure the harm that Manchester has done to us. It is due to Manchester that Indian handicraft has all but disappeared.

Machinery has begun to desolate Europe. Ruination is now knocking at the English gates. Machinery is the chief symbol of modern civilization; it represents a great sin.

The workers in the mills of Bombay have become slaves. The condition of the women working in the mills is shocking. When there were no mills, these women were not starving. If the machinery craze grows in our country, it will become an unhappy land.

It would be folly to assume that an Indian Rockefeller would be better than the American Rockefeller.

Impoverished India can become free, but it will be hard for any India made rich through immorality to regain its freedom. I fear we shall have to admit that moneyed men support British rule; their interest is bound up with its stability.

Money renders a man helpless. The other thing which is equally harmful is sexual vice. Both are poison. A snake-bite is a lesser poison than these two, because the former merely destroys the body but the latter destroy body, mind and soul. We need not, therefore, be pleased with the prospect of the growth of the mill-industry.

Then when a direct question was asked from Mr. Gandhi: *Are the mills, then, to be closed down?* Mr. Gandhi answers (in italic) :

That is difficult. It is no easy task to do away with a thing that is established. We, therefore, say that the non-beginning of a thing is supreme wisdom."

I am not aiming at destroying railways or hospitals, though I would certainly welcome their natural destruction. Neither railways nor hospitals are a test of a high and pure civilization. At best they are a necessary evil. Neither adds one inch to the moral stature of a nation. Nor I am aiming at a permanent summation devoutly to be wished. Still less am I trying to destroy all machinery and mills. It requires a higher simplicity and renunciation than the people are today prepared for.

What is your opinion on the above seemingly contradictory statement, at least I feel bewildered?

EDITOR: These are called bouncers and such Jalebi like statements which are replied with a hundred eighty degree turn i.e. just reversal- (like Gandhi ji in italic): *That is difficult (closure of mills). It is no easy task to*

*do away with a thing that is established. We, therefore, say that the non-beginning of a thing is supreme wisdom.” I am not aiming at destroying railways or hospitals, though I would certainly welcome their natural destruction.)**–*

must have been considered by English and other industrialists to take the opposition of Mr. Gandhi lightly, and opposition for the sake of opposition with high degree of intellect but without any warning what to call an attack on industries. Such statements are liked by the industrialist and definitely they promote such person, but in real sense such statements reduces value of persons even if he is of the stature of Mr. Gandhi.

READER: What is your opinion on import of machineries, enhancement of mechanizations in the country, on the train, cars and electricity, closure or shutting down of industries and finally if you are for shutting down of mills then what you will say on the fact that whatever you are saying will be printed through machineries?

EDITOR: Point-wise replies are as below:

Many of the problems in western countries are due to over mechanization so much so that the entire country stands still on the collapse of electrical supply. This is a clear cut sign of slavery to machines, in other word the entire country can be put to ransom by playing with the electricity. This is not a comfortable situation either for individuals or for the country. Indigenous, import or export of machinery should pass the test of wisdom and need to be optimized rather than enhanced blindly.

With all these you can afford big cities and can easily encapsulate men within four walls in smaller flats. These are ways to complicate life, whereas life can be enjoyed more in simplicity even without trains, cars

and electricity. Though these entire things have now come under the purview of necessity but its uses need to be discussed and optimized.

Certainly many mills need to be closed down, e.g. Farm and farm supporting industry, in the countries where per capita agriculture land holding is getting reduced, development of these industries cannot be justified. Primary work has to be physical, secondary work has to be semi/partly mechanized, tertiary work has to be technologically driven and other advance stages to be automatic (agriculture and thread making for clothing is to be physical, processing of food to be semi mechanical, packing is to be technologically driven.

In India we have transferred large amounts of wisdom by listening and remembering (Shruti and Smriti) wisdom is carried forwarded from brain to brain and feelings were transferred through heart to heart and entire personality used to be reflected through individual actions. Individual action and mouth to mouth publicity was and is considered to be the best. Printing, publishing, purchasing, keeping in library, reading, analyzing, then acting or forgetting can be considered as second or third rated.

READER: When Mr. Gandhi writes (part of which is reproduced below in italic):

Money renders a man helpless. The other thing which is equally harmful is sexual vice. Both are poison. A snake-bite is a lesser poison than these two, because the former merely destroys the body but the latter destroy body, mind and soul. We need not, therefore, be pleased with the prospect of the growth of the mill-industry.

What did India do before these articles were introduced? Precisely the same should be done today.

Do not, therefore, forget the main thing. It is necessary to realize that machinery is bad. We shall then be able gradually to do away with it. Nature has not provided any way whereby we may reach a desired goal all of a sudden. If, instead of welcoming machinery as a boon, we should look upon it as an evil, it would ultimately go.

That Indian civilization is the best and that the European is a nine days' wonder. Such ephemeral civilizations have often come and gone and will continue to do so.

What is your opinion?

EDITOR: On above, two three things must be taken into consideration:

1 To say like above is to curse entire human evaluation i.e. in a way to curse god's creation.

2 One can easily go to the jungle leaving all clothes, whether he survives or not is a different thing. Generally only few can relinquish the thing(luxurious material, money, sex and ego) just by understanding its futility without actually getting involved in these, but a large number amongst us can leave only after involving (in all these material things/activities) and understanding its futility. In this way we can say that we have seen enough of industrialization and also started feeling problems because of industrialization, should we not think of its optimization?

3 Few says all vices are bad whether it is of money, machinery, material, manpower or market, or it is of narcotics or sex, and so many turn blind eye to these, still few others say that there are good virtues (which is suggested by saint and scripture) as well, and they say that above things has to be put in use, and still there are other who says nothing is bad, be at rhythms and don't get attached to anything.

Further you are requested to refer excerpts on Pollution, Environment and Employment generation from book Mita-Life Style agenda:

POLLUTION

Pollution is accumulation of undesired at desired place or accumulation of something where it is not required. Such accumulation whether it is in air, water or land causes disturbance in the natural balances not only of air, water, earth but also of fire and free space i.e. the overall ecosystem.

For air pollution –

1. Basic cause is burning of large quantities of fuels, which will have to be tackled by use of efficient automobiles, efficient combustion at other places, basically by efficiency improvement in all the burning and proper discharge of waste and dead animals.
2. Stopping the encouragement of consumerism in the automobile and electrical sector, easy availability of loans for using these, has to be reviewed.
3. Decongestion of cities/metros will have to be taken up. Concept of a standardized city needs to be planned, discussed, reviewed and implemented.
4. Tree plantation has to be improved and tree cutting will have to be allowed where it is causing hurdles in traffic and in turn adding to pollution.
5. Decibel limits of automobile and other honking will have to be implemented at the manufacturing level itself. Excessive use of honking/loudspeakers needs to be restricted (by monetary fines)
6. Optimization (minimization) of wastage and optimization of uses will have to be encouraged in the energy sector in place of conservation of energy and simply hiking the tariff. Research and development will have to be encouraged to find out special plants/trees for special discharge in the industry. In industry the concept of plantation on fences and poles will have to be encouraged.

7. Research and development will have to be encouraged for control of pollution in mining areas and the ash disposal system of coal power plants, refineries, petrochemical and fertilizer plants etc.

For water pollution–

1. Pollution treatment plants will have to be discussed for implementation at area level and even on individual house level (kitchen waste water can be treated and reused in toilet flush, for watering gardens, etc.).

2. Religious bodies, which regard rivers, wells, ponds, lakes etc., as sacrosanct, (Previously urinating or toileting in water bodies were looked as unethical, but now we started discharging even sewerage in river) will have to be encouraged to take care of pollution in water bodies. If we can manage our rivers and water bodies free from pollution, then hardly this issue is important for a large section of our society. .

3. In tropical countries the problem of water treatment is less in comparison to colder countries, because of fast oxidation in hotter areas, so more effort is required at colder places like Himalaya, Antarctica, etc.

For Nuclear and asbestos waste:

It has to be stored in no-man (Barron) Island after digging deep and then making layers of cement concrete. It needs not be disposed of in a third world country or in sea or in space.

For land pollution–

1. Polythene will have to be utilized in road making. Scavenger will have to be utilized to segregate the waste and earn by supplying scrap to process industries, and biological waste to prepare the biological manure

2. Architecture service will have to be improved in town and country planning, for utilization of natural sunlight, air circulation and solar heating [For efficient use of electricity].

Healing the healer by respecting five elements, i.e. space, water, air, fire and earth, and darshan (philosophy) of “कूए का पानी कूए में जाए हमारे कपडे सुख

जाए :kunye ka paani kunye mein jaaye hamare kapde sookh jaye” (let well water go to well and dry our clothes) will have to be the basis of maintaining environment and ecology.

VATAWARAN (ENVIRONMENT)

Environment –“Vatawaran the cover of air” reflects our living in the same way as our dress and uniform reflect us individually. It is our nature that creates, maintains and sustains Nature and vice versa. As we experiment with Nature, we are also being experimented by Nature in some way or the other.

When the environment of any area or planet becomes conducive to life it creates and generates life and when we change Nature and make it difficult for any species, it extinguishes in physical form leaving its energy wave in the environment. Whenever the environment becomes the same it resurfaces. It is true for the Earth as well as for the Moon and Mars. It follows reversibility in the law of circles and expansion of this circle. It may be possible that this circle completes in a minute or a month or may be millions of years; time depends on where the circle of Nature is drawn; if it is within the planet then it takes hundreds to thousands of years and if it is intra-planet it is billions of years.

In the breaking and making of planets and also in the breaking and making of inter-planet and intra-planet atmosphere, hotter particles, hot particles, moderate cool and colder particles join together and form the zone, such zones are connected with varying energy waves. Between two equally strong hot places, a perfect vacuum appears and such places are called black holes. Shapes of such holes are like triangle, square, hexagon or circular, and shape depends on a number of equal and opposite heat/energy sources. On the earth planet it appears as a triangle, and named as Bermuda triangle.

Every planet has its share of solid mass, liquid and gases and the shape of planets is always elliptical whereas that of the sun is spherical. The movement of planets in the solar system follows the path of almost circular line and movement is caused by the slight imbalance between the energies of different solar systems, and rotation on its axis is caused by simultaneous heating and cooling of the earth (planet) surface. Tides in the sea on a full moon appear because of energy blocked by the moon. This blockage of sun energy by the moon also causes some imbalances in the human head and those who suffer psychologically on this count are called lunatics. Entire solar system also moves to its nearest and bigger solar system and this movement is in a straight line between two light sources and in a zigzag line in case of multiple big solar systems and big-bang happens when two or more solar systems collide.

Continuance of a planet depends on various forces of its own solar system and other solar systems, and most importantly internal activity within the planet and somewhat on its intervention and so called search and research of other planets. This continuance is broken in the same way as that of any living species (As we die and take birth so are the planets and solar system).

Environment longevity, liveliness, luxury and loveliness depend on how the interaction between participants takes place. Environment on earth has poles and poles apart, an area which has almost a six months cycle of day and night to the areas of approximately twelve hours day and night, area with full snow, the cold desert and area with full sand, the hot desert. There are areas with a misty cold atmosphere to areas with moistly hot. These are all part of the earth body. Slight disturbance to any area causes slight/small ripple in other areas, and larger intervention in any area causes major disturbance in other areas and is reflected as drought, flood, cyclone, and earthquake, tsunami on occasional basis, and pollution and global warming on continuous basis. This reflection on

livestock is reflected as some disease on an occasional basis and stress, strain, tension and (blood) pressure on a continuous basis.

In Nature and existence, attraction of the same is norm in unipolar, unisex or unitype item, and of opposite in bipolar item and as such this defines all repulsion or attraction.

In such a close knit system if any country thinks and acts for protecting their immediate environment and thereby buying trees from Himalayan region, maintaining their oil reserve and unnecessarily burning other areas fuel, reserving their mine and buying ores from other area, cannot protect their environment but is living in a fool's paradise. We must understand that floods emanating from Himalaya by melting of ice will not only draw a part of Bangladesh but also a part of other countries" coastal areas as well. Excessive carbon dioxide emission from Delhi, London, and Paris does affect its neighboring areas and countries.

We understand the harmony of Nature and regard the earth as mother and sky as father. We never think in the line of conquering Nature, so it's our prima facie responsibility to correct our environment and guide the world at large for harmonious coexistence.

Followings are required to maintain the environment:

First and foremost is not to promote unnecessary consumerism and get tempted by it.

1) Sale of raw wood for import and export purposes must be stopped. We must request other countries to stop the export of raw wood.

2) Ore/manure import and export must be stopped, only finished goods of metal and semimetal should be promoted for export and import.

3) We have to ask our print media to exercise restraint in increasing the number of pages of the newspaper. Import and export duty on print media need to be rationalized

- 4) Bharat will not perform any major nuclear test in sea or land and will request the international community for the same as land and water are interconnected and belong to the entire living. Bharat will not take part in any expedition to other planets, but will limit to the Moon.
- 5) Unnecessary restriction on account of ozone layer depletion will not be accepted and costlier technology on this count for the third world will not be encouraged and accepted.
- 6) For (heating) energy purposes use of primary produce e.g. wood, coal, gas, and solar heating system will have to be promoted and use of secondary sources such as electricity, hydrogen gas need not be promoted.
- 7) Large-scale construction such as mega-dams, mega cities, interlinking of rivers will not be taken up and promoted neither in Bharat nor elsewhere.
- 8) Complexity of life in business, in administration and in entire life will have to be eased out for simplicity and its closeness with Nature.
- 9) Traffic restriction on account of obsolete forest rule and encroachment in cities on account of plant conservation will be removed.
- 10) Haphazard growth of the housing sector and automobile sector will be streamlined for the benefit of the entire nation and its neighboring countries.
- 11) Major tree plantation will be taken up in Bharat and if allowed then in neighboring countries of Himalayan region.
- 12) It is stated that for reducing the maximum temperature by two degrees in Hyderabad city, at least ten lakh trees need to be planted of bigger varieties such as Pipal, Neem, Banyan, Mango etc. Bharat will have to take a special drive to plant ten lakh (average) trees each in its five hundred approx. districts and five lakh in each block level.

13) Tree plantation will belong to individuals as well as to its local centre. Cutting of any tree for any purpose will be a subject matter of 'society of senior citizen' of that area.

14) Major employment will be created for tree plantation, each bigger tree plantation and watering would get some money along with the rights of its fruits and flowers. All employment seekers will get an opportunity for tree plantation and its growth and would get a minimum livelihood amount as reward with a right on its produce. This exercise will be taken up with the help of religious institutions and senior citizens and Members of Parliament in place of the existing system of municipalities/bureaucracy.

15) Through the religious institutions and senior citizens cooperative, canal cleaning, ponds cleaning and digging, river cleaning projects will be augmented and necessary financial and time being policing (police patrolling and protection) will be provided in case of requirement.

16) Lake/Ponds produce should be the property of that area, whereas river produce will be of the entire nation and, as such, responsibility of its maintenance also belongs to that concern.

17) Check dams, rainwater harvesting, use of solar energy, wind energy and biogas will be promoted.

18) Education system must accommodate the importance of environmental balance and individual action required for it.

Act of living and the art of living gets enlightened through yoga, dance and Tantra and these are needed for a happy, healthy and holy life in the cosmos.

EMPLOYMENT GENERATION

For the employment it is said that

उत्तम खेती, मध्यम व्यापार, निकृष्ट चाकरी, भीख निदान। (Uttam kheti, madhyam wan, Nikrisht Chakri, Bheekh nidan).

Best is agriculture, middle is commerce (business), lower is service, and begging is the last resort.

Current scenario world over indicates rising temperature (global warming), changing weather, rising pollution, lowering of ground water level, drought, flood, stressful life in cities, and appearance of newer and newer disease, which do suggest plans afresh for learning, learning and earning and working and earning.

Following is submitted:

1) Rising temperature and consequent research indicates:

That ten-lakh tree of bigger size (e.g. Neem, Pipal, Banayan, Mango, etc.) will reduce the temperature of Bangalore like cities, by two to three degree Celsius.

Bharat will have to plant ten-lakh trees in each city and five lakh in each block. Ownership right on produce and on cutting will be of its planter and up keeper even on government land. Necessary correction in the forest act will have to be done.

It is expected that the Tree plantation sector will create employment and self-employment opportunities in a large number. So-called scheduled tribes, the protector of the jungle, also need similar rights. If need arises or if the unemployment level increases more than ten percent then we may think of banning fuel oil or electricity driven machinery in agriculture and forest land.

2) To create and sustain a job/work it is necessary that primary work has to be physical, secondary as semi automatic, tertiary as technology driven. In this way the entire agriculture sector has to be physically/manually operated, packaging of food products has to be semiautomatic and maintenance of cold storage has to be automatic.

Jobs will have to be provided in

- a). Creation of small to middle size cities (like Bhubaneswar, Chandigarh and smaller public sector complexes in various parts of the country).
- b). Making of check dams, digging and cleaning of ponds, lakes, canal and river.

(3) In the entire West the requirement of manpower in various categories is bound to increase (because of declining birth rate); we may think of manpower import and export in a respectable way.

(4) With the rising internet, intranet and information technology it is viewed that after 2015–2020 information and other technology will not have any added value, hence it is not prudent for us to venture in it in a big way.

In employment creation effort will have to be made to ensure the minimum wages being paid by employing agencies. This will have to be ensured through various political workers of ruling and opposition parties. Along with minimum wages, the limit of maximum fees asked/charged will have to be streamlined (ratio of minimum and maximum wages need not be more than fifteen times. Checks and balances on minimum and maximum wages need to be made through political worker and senior citizen society in place of labour inspector and labour court.

It is viewed that in the coming years employment will revolve around security, food, fashion, energy and entertainment in luxury of Nature. We must create and follow the trend. ***

WAY AHEAD: – DIVINCRACY (DIVINE DEMOCRACY)

READER: From your views I gather that you would like new political/Rajnetic parties to come up. You appear to be neither an extremist nor a moderate, neither a leftist nor a rightist or even trying to appear a centrist?

EDITOR: Certainly new Rajnetic/political parties have to come. What is important that extremist and moderate who hold humanity at the top come together? As far as we are concerned we will continue to do our basic karma, following basic dharma to restore the glory of Bharat, to have Divincracry (Divine Democracy) based on basic tenets of Dharma the Sanatan in India and at international level.

READER: What, then, would you say to all the above?

EDITOR: (A) Extremist, are also human being, some times more good than an ordinary human being, they are ready to relinquish their life for happy future of their near and dear, I submit to them that love is the basic for sustenance and Dharma is the best guide, Allah/Brahma loved not the aggressor, Nature have not created the lion to kill for fun.

(B) We would submit that in place of sitting in a drawing room, organising a seminar, giving sermons, resting at home and doing nothing is good. Mere speaking, making the public more frustrated, enhancing helplessness and hopelessness among the public against dictatorship and carelessness of the ruler class will yield very little or no result.

Moderates must work toward setting an example to demonstrate to others that promoting consumerism which causes uneven growth in the whole world, is a mistake.

– In this work of setting Divincracy all extremists, moderates, mahatma, elite and ordinary have to join hands. Further we would like to submit the following:

(1) We should devote our energy to removing hunger and anarchy from society. We should have devoted our time and energy to take care of people, to minimize their spending and optimize the use of available resources in place of looting the world's wealth and feeding few citizens, making them more fat, lazy and lusty. Instead of father's day, mother's day, friend's day and thanks giving day (to observe the mourning), we should have set an example of thankful society.

(2) Our utter disregard to humanity and environment has resulted in miserable life and increased problems in many countries, but if we follow Dharma, we will not only reverse the damages but will also be able to cooperate in creating a living paradise on earth.

(3) Folks say: Do not do anything in the day which disturbs your sleep in the night and do not do anything at night wherein you need to hide your face in the morning or not be able to see your own face in the mirror or show your face to other (because of guilt). What is needed is to encourage and facilitate the honest and strong to take the center stage and disseminate the message that how goodness is good to one and all.

We need to be in Harmony/rhythm: Harmony/rhythm with self, in the family, in the society and country, respecting contribution of each, every member and every section in the society as per their ability and capability. With this Divincracy will be here for each and every section of society.

READER: How will you perceive people to connect with Divincracy?

EDITOR: As We listen to our heart and bother about the Services like food security, social security, health and hygiene, education and basic training of act of living and art of living, local administration and justice, shelters

for visitor and destitute, entertainment and other day to day requirement and like these services to be available easily and Divincracy ask these services has to dealt through religious institution (Temple, Mosque, Gurudwara, Churches, Monastery etc.) which is again central to mankind. This is what people want and as such people will not feel disconnected with Divincracy.

For all these services Divincracy ask people to contribute as per dharma. Efforts have to be to strengthen the society (which has become more or less a non-entity in current administrative set-up, where in government trying to connect with each and every individual (as an economic identity, as if government is set up to run the business)) which will reduce load on the government, so that the national government can concentrate on broader issues e.g. foreign policy, defense/war, disaster management and other national services. Government taxes on income need not to be more than twelve percent.

READER: Mr. Gandhi has talked about Gram Swaraj; that can be a solution to problem of safety and security of villages and other ills in and of the villages, what your view is, this can be a part of set up in Divincracy?

EDITOR: There appears to be fascination with the word Swaraj, first Mr. Gandhi in 1908 coined the word Hind Swaraj then in 1921 has settled for the parliamentary Swaraj then in his entourage to the India he used the word Gram Swaraj knowing fully well that only one type of raj can function. Further it may be noted that villages Mr. Gandhi is talking about, with the rise in population has now been converted into block if not town, and what you or current generation is talking about villages were basically run away hamlets of fifty to two hundred people inside the jungle, these hamlets with the span of hundred fifty year and broadening of rail and road network are appearing to be villages.

People questions will Swaraj in itself is not sufficient for the country. Now what is needed is to have ingredients in increasing order of the Divincracy

so as to have basic faith and respect among the citizens.

About Mr. Gandhi Gram Swaraj one thing which is worth noticing is a comment by Shri Vinoba Bhave who wrote in the back cover of book Gram Swaraj “that in future there will be only villages unit and world government, countries or state may remain as mere operating unit”.

READER: We would like to know more on your statement (from Mita) that “We will have to encourage the place of worship to add further responsibility, in an integrative way and has to accommodate in its fold Dharmshala, Path–Shala, Pakshala, Vyayamshala, gaushala, arogyashala beside jyotish and nagar prabandhan (i.e. place of stay for bona–fide guest of community, school, lunger/community food, gymnasium, and cow center, hospital besides astrology and city governance body) and has to be source of inspiration, aspiration and local administration, without any discrimination and in total Dharma Nirpeksha way”, Whereas, you will appreciate that these works are either taken directly by government or by NGO’S (non–governmental organization, funded by government and people).

EDITOR: For this we request you to refer the topic of Trust and NGO, from Mita–Life Style Agenda:

TRUST AND N.G.O

All societies of the world over–select governments for general security and large–scale activities. The same society selects the group of people who make trust, make a place of worship, which deals with people’s day–to–day chores and other problems. It is the people’s collective wisdom to form the government and also segregated yet collected, wisdom to make trust, arrange facilities, and make a place of worship. Forming a government is its bigger necessity/compulsion, whereas making trust,

temples, and mosques are its heart desires. Rajniti/politics is a super structure built on basic faith and facilities.

Paying tax to the government is its compulsion, whereas contributing in temples and mosques is its magnanimity, and we all know the value of each one. We understand that the head is the government and heart is the temple, mosque, undermining any one or overpowering one by another, causes disturbance and in the long run it leads to societal infertility.

In the colonial past, to sideline the society, first the concept of welfare state was pronounced and then these temples and mosques were made defunct for social activities, later on the stage has come where temples and trust were reduced to places for few karmkands/rituals and begging from almighty/Allah.

Still, in spite of making temples, mosque defunct, people's faith/heart cannot be removed; and people continue to contribute to the temple/mosques. By seeing the large earnings of these religious places, few typical suggestions are coming that this should be taxed. Does the government pay tax to anybody? Yes when it is enslaved, similarly if the Government wants to enslave its own society then only it should resort to taxation on temple, Mosque, Gurudwara, etc and trusts.

N.G.O. (Non Governmental Organization), which was introduced as a showoff, to take up these social responsibilities and activities of temples, mosques and trusts have not been proven and will not, in Bharat as well as elsewhere in the world, be it UK, or USA. Purpose of introduction of N.G.O. was just a showoff. When so-called welfare governments fail in their effort to provide real welfare to its masses, it will be too much to expect any real thing from NGO except the showoff.

1. We have to see that the temple, Mosque, Gurudwara etc. remain free from any taxation activity, every Mandir/Masjid needs to form trust and become the center of activities for the larger society.

2. We have to see that places of worship play a larger role in society building, as faith plays a larger role in people's working. For betterment Govt. will have to reduce tax on individuals so that their head and heart functions normally and they contribute equally to government and trusts temple, mosque, Gurudwara etc.

3. Expecting more from N.G.O's after witnessing Tsunami, earthquakes in Asia and series of cyclones in the United States will be detrimental to betterment. N.G.O. activities will have to be assigned to the temple, Mosque, Gurudwara etc. as we can see that twenty lakh N.G.O. were not sufficient to raise the status of five lakh villages in Bharat. NGO need to be screened and restricted.

4. General tax has to be reduced, tax rebate on contribution to N.G.O. need to be stopped. it will also reduce white-collar manipulation with tax. Hundred percent tax rebates need to be only for national relief funds.

5. Foreign contribution (in and out) to NGOs and trusts, temples, mosques etc. if any has to be through parliament/government only.

International fraternity in due course of time will adopt the above.

READER: Do you feel confident that Divincracy will be liked by the riches and the powerful and they will also consider Divincracy as the best form of government for them as well?

EDITOR: Yes. Best part of life or love life/play is when somebody loves you and you are watching them loving you (and not hate you). Happiness is the only life sustaining force.

It may be possible that neo riches (persons whose richness is a new found notion) may not appreciate it initially, but they too will like it if they remain rich for twenty five years (i. e. duration of one complete Ashram).

READER: What can be the expectation of the poor, helpless and destitute in Divincracy (Divine Democracy)?

EDITOR: ‘ जिनका कोई नहीं उनका तो खुदा-भगवान है यारो-Jinka koi nahi unka to khuda-bhagwan hai yaro’, Divincracy (Divine Democracy) has been come out from the basis of-mutual faith and respect with spirituality as its base. To be precise at least they can expect Services like food security, social security, health and hygiene, education and basic training, local administration and justice, shelters for visitor and destitute, entertainment and other day to day requirement through religious institution (Temple, Mosque, Gurudwara, Churches, Monastery etc.) for free.

READER: What can be the mechanism to choose a person to represent the system and head the system? How to find out the representatives for Divincracy (Divine Democracy)?

EDITOR: In Ashram Vyavastha they say after forty eight-fifty years of age when one enter into the age of Vanprastha Ashram (or reaches at the age of Vanaprastha) can said to be available for social, political, judicial etc. work, and continue to remain so till he enter into the Sanyas Ashram (seventy two years-seventy five years plus) and hence representative has to be in the age of (forty eight-seventy two years – or -fifty-seventy five years -).

Further to choose someone for some job, a process can be- to nominate self-i.e. self-proclaimed leader or of selection or election. It has been observed that to a certain level selection of candidate/representative gives best result but at upper level the process of selection and election has to be combined, i.e. first selecting few than election of one amongst them.

On this issue you are requested to refer excerpts from various topics (Secular Vis-À-Vis Dharma Nirpekshta, Rajniti (Politics), People Who Join Rajniti (Politics), Value Based Politics, So Called Criminalisation Of Politics,

Rajneetic (Political) Power, Alliance And Top Leaders, Law, Order and OATH) from Mita- Life Style Agenda:

SECULAR VIS-A-VIS DHARMA-NIRPEKSHTA

Bharatiya Dharam Nirpekshata has been derived from Dharma Grantha where Nirpeksha means Dharma which is non relational i.e. not sapeksh/relational to Hindu, not sapeksh to Muslim, not to Buddhist, not to Christian not to Jews and not sapeksh to x, y, z.

Nirpeksha is opposite to the Sapeksh. Bharat says dharma is 'Sanatana' and it includes all Religion in its fold, whereas the word secular causes a little bit of confusion as it means non religious and fully money oriented government. There is no exact word in English for Dharma Nirpeksha.

Dharma Nirpeksha means totally religious or fully religious. Bharat as a Dharam Nirpeksh country indicates a fully dharmic (religious) country and it can be called as 'Bharat – Dharma Rastra, Bharat – Religious Country'.

The name "Bharat" (Bha -light, and rat -busy) has come after its efforts to enlighten mankind, by various Sages.

The name 'Hindustan' and 'India' has been assigned to it by others from the common source 'Sindhu':

One stream start calling it 'Sindhu -Hindu - Hindustan'

While another stream start calling it 'Sindhu' - 'Indu' - 'India'

The name, which came out after its work, quality, attitude and behavior is of paramount Importance e.g. Doctor, Jeweler, Builder, Minister in comparison to simple names of persons or cities like Lallu, Kallu, Delhi, Mumbai, etc.

We can easily decide as to how we would like it to be called: Hindustan, India or Bharat.

Bharat gives bright white light, which encompasses all colours of life and lives. Individuals with their colored lens can see in it their desired color,

and appreciate it. The word 'Sanatana' truly indicates Bharat old and new alike.

Bharat was is and will remain Dharam Nirpeksha (as it is in the blood and marrow of every Bhartiya); so any effort of meddling with it or calling it Secular will cause unhappiness to all of us.

Various on- going interactions (national and international) between Muslims, Christians, Jews, Buddhists and Hindus of aggression, promotional conversion, adoption of yoga, dhyan, sadhna are indicative of mixing and assimilation and consequently emerging Dharma Nirpeksh (fully religious – Sanatana) world order.

Media a maker of life has to behave as Dharma Nirpeksha.

RAJNITI (POLITICS)

The word politics has been taken from Greek, which means to police, basically a policing activity: It works under the set norms (law) finalized by some body, and even in difficulty hardly questions the sanctity of law. It is static in a dynamic world, or it is like running the government with a set of laws, which might have become dead. So called politics regards the law book as sacrosanct and in this working starts after taking oath of law book or constitution. In such a scenario the judiciary system feels handicapped or extra smart, and public; what to say-feels as heap of masses, unable to do anything, and passes their lives cursing everybody.

Rajniti contrary to politics – is ethics of (Raj) government, and here ethics flows from ecology, environment, Nature, (Niti, Niyamat se Aati Hai) and as such take natural action, remain dynamic, vibrant and lively. We all understand that the word carries energy waves (Sabd Brahm/world/cosmos) and we can attribute many ills of current politics on this very simple account.

Henceforth we have to use the word Rajniti for governance (Politics for police or we may remove this word) and politics as a profession limited to assistant of rajnetic leaders.

English and other languages are growing because of its adaptability, and these languages will adapt this word, which will then pave the way for the world community to use this word and benefit. Masters and teachers, performers and preachers have to give more attention to it than the so-called leaders.

PEOPLE WHO JOIN RAJNITI (POLITICS)

Apart from family tradition and inheritance, it is observed that mostly people of the last wrung in educational merit, join the Politics (profession) and to expect them to perform is too much.

Generally students, initially turn towards better career presently; engineering and doctors then to economics, then to administrative service, then to teaching and research profession, then to self-business and then to people of last wrung which have the balances and an open sky to follow the Jesus saying, "Blessed are those who can stand last in the queue", Presently such blessed are joining the politics as last option and ruling the entire classes.

1. As everybody wants security of food, cloth and housing and somewhat so called respectable life to lead, so it cannot be possible, except in rarest case, that parents promote and students opt for politics as first profession.

Situation is so alarming that a professor of political science even after teaching for thirty years in university does not find a single student who is in the politics profession or doing Rajniti. If a professor of medical college cannot produce doctors, then no one can understand the logic of its continuance. We have to restrict political (science and art) teaching to aspiring politicians (Rajnetic) only.

2. Visualizing these facts and trends, the government will allow the government employee, (so called trustees of public) to join politics, contest elections with an open option to rejoin the government services.

We will have to open training and education centers for Rajniti to improve upon the national and international scenario for healthy, happy and holy society.

VALUE BASED POLITICS

This term is generally being used in the political arena, corporate houses, and big multinationals, here they say leadership (politics) should be value based. In most of this area they are undecided whether it is the value (ethics, code of conduct), which is important, or leadership is important, generally what value one gives, to the values or to the leadership decide one's course of action. If for one, value is important then it may be possible that for him leadership will become insignificant and may be she/he will sacrifice a lot for maintaining value [Such was the frequent trend during freedom movement]. And if for one, leadership is important, then it is quite obvious that to maintain the leadership s/he will first sacrifice personal values, and then will sacrifice all such values which are causing hindrance to his/her leadership.

Practicality indicates that some values change as per time and space, (e.g. at war, at peace, at sorrow and at pleasure] region and religion and few values remain perennial. For maintaining perennial values in the society it is best that if leadership is hindrance then leadership also goes. With the blessing of sages new leadership will easily be established which can be asked to work as per the vision and as per the goal to maintain perennial values.

1. Person with inborn leadership capability needs to be provided with leadership training for further sharpening her/his talent. For this, leadership colleges need to be opened (which will include subjects like Rajniti, politics, business, human resource administration, geography and

brief history, glimpses of world religion, our ability and our capability etc.)

2. It is expected and prayed that we will develop and sustain leadership, which emanates from its vision and goal. In order to develop value based leadership, politics and life itself it is necessary to educate and train people on ethics and why and how it is better to be good.

Right from primary school to college level (books on ethics have systematically been removed in the British era and surprisingly books on ethics are still absent in the entire education system). Books on ethics and Dharma need to be introduced in the education system.

3. In the corporate sector it is observed that; in continuously failing management theories, the family type atmosphere prevailing in industries is still giving good results. It will be best for us to augment the effort of these industries and apply it in our industrial sector and this is bound to give best results for us and best example for others to follow.

4. In the political arena, professional politicians show sincerity as per their professionalism. But where one sees extra sincerity, generally it emanates from either deep sense of insecurity or overflowing of love. Rajniti (politics) which emanates from a deep sense of insecurity creates insecurity in its party organisation and in public, and the Rajniti which emanates from deep sense of commitment and overflowing love creates leaders to make sacrifices for a goal and to facilitate others.

It is prayed that we see such differences and then choose our path and leader for local, regional, national and international level, and start our journey by strengthening first– self then group, then religion and region and then nation and inter–nation and finally the Dharma the Sanatana.

SO CALLED CRIMINALISATION OF POLITICS

Power is better than intelligence/conscience.

“One Powerful is feared by hundreds of intelligent(gyani), only powerful can stand on his own feet, By standing on his own feet, he becomes capable of serving the guru, by serving the guru he becomes able to sit with the guru, by sitting with the Guru he becomes listener, thinker, doer and he finally become conscious scientist (vigyani)”.

If one is a criminal what is he doing in the open? Are we not creators of criminals by letting him open? Whether the person is criminal minded or one is charged with criminality by opposing the set free criminal? It is better that so called criminals, (but good at heart) take the front seat than working behind and allowing lawyers to justify criminality of white clad

Rajnetic parties will have to see whether one is criminal minded or courageous, and should come forward to take cooperation from such good people. Rajnetic parties will have to restrict ticket distribution to intelligent Rascals and gentlemen bastards.

Efforts should be made to speed up Nyay (justice), and Nyay (justice) will have to see whether he is a forced criminal or just a criminal.

Where Valmiki and Angulimal are examples, need we say more? At least it is for all the powerful persons good at heart, even if they are convicted.

RAJNEETIC (POLITICAL) POWER, ALLIANCE AND TOP LEADERS

It is widely believed that politics belongs to the cunning, cheater, thug, looter and bluffers etc. If we closely see then we can appreciate such politicians never make it to the top or even if they make it, remain for a very short period as their name arises out of no agreement and as such cannot last long.

It is said that:

1) “ जिनको कछू ना चाहिए वोह ही शहंशाह-Jinko kachhu na chahiye we hi shahanshah”, Those are heads (Like king), who doesn't need anything.

It is not that things don't come to such people, only the innate desire is not there and their actions are not the outcome of desire for money, name and fame. Bharat in its long tradition had many such people in the past, have more at present and will have more in future.

2) “नीयत साफ तो मंजिल आसान- Niyat saf to manjil asaan”, When intention is clear, achievement of goal is easier.

Whenever, innocence of purpose backed with deep conviction, perseverance and goal orientation is seen in the leadership, people have shown faith and backed them with its power. In Bharat, Congress never got the kind of support, as in the nineteen hundred eighties, when in its leader people saw innocence, energized face, and appearance of desirelessness yet decided to do things for the country. Whenever such a thing appears; people support it with full fervor, whichever party she/he belongs to or starting with a new rajnitic (political) party/group. This is a fact over and above, all the political tools and gimmicks.

3). समझदार कौवा गोबर खाए, भोला बछरा दूध पिए –Samajhdar Kowa Gobar Khaye, Bhola Bachhara Doodh Piye(Intelligent crow eats cow dung, Innocent Calf drinks milk).

Highest Power belongs to innocent, yet fearless, forward looking. Government functions when sage's feet (sandals– Ram ki khadau) lie on the throne, i.e. top leaders are blessed and protected by the power of seers and sages, such leader and government last long spreading all around happiness.

4) Many parties never get majority or absolute majority because these parties themselves did not think of it. Alliances are made to show their incapability at first hand and weakness at second hand.

Government of Alliances is a temporary phase until new leadership emerges/comes up, which can decide and direct the public to work for common and over-all growth.

5) Proprietorship political party has no scope, private limited political party has very little scope, and limited political party has limited scope whereas top leader with integrative attitude and behaviour will have all the scope for him and his Rajnetic (political) organization. And these people take the country and society to a higher level i.e. toward dharma.

This is the natural course of journey from jungle raj (where might is right) to concrete jungle (where profit is right, and deception is might) to well-structured society and country where goodwill is right and ethics is might.

LAW

A famous painting in China and Japan depicts, Zen master burning Dhammapada, a religious book (a sort of law book to Buddhists) of the very Zen master. When one arrives, books, scriptures Dhammapada, Quran, Bible, Guru Granth Sahib, Ramayana, and Gita lose their relevance, or rather a person crossed the threshold and arrived. Such people vibrate with Nature and its word becomes the order, and events happen, whether written in the law book or not. The people become characterless (i.e. can't be predefined or predicted) but responsible (Responsibility is the ability of response).

For those who have not arrived, rules and laws are required. Those who are childish, the whole law books are required. Countries, whose law and law books are bigger and bigger, can be regarded as more like children and if books are causing chaos then it can be said that the country is in the age of creating new sets of law books, integrating knowledge and experience. From chaos comes creation.

Young countries wish to have compactness, firmness, openness, and still desire to experience its law book.

1. India is currently in a chaotic stage in many areas including law books. If the rules and laws are complicated, justice will be reduced, currently we have a room full of law books and almost empty handed justice (more than two crores cases are pending in various courts).

It is said that ruler have his or her rule or one can say that if rules and law of somebody are operational than it is his rule which is running direct or indirect/proxy, so if British rules are still operational in India than it is clear that it is British which is running the country in an indirect way, We have to bring our own Laws and judicial system if we wanted to call ourselves as independent, free and sovereign country.

2. Government needs to promote the discussion, encourage individuals and groups to come out with a whole set of laws including the constitution, which integrate and express our wisdom and experience.

3. Government needs to promote the constitution of various committees including of lawyers and judges to study and experience others' law, recommendation, and to come out with collective recommendation for people to appreciate and later accept the final recommendation.

4. Apart from law, the government will have to promote the public to find an ombudsman for each block/district, whose word the public regards as sacrosanct.

5. Government needs to continue to interact with global brother and sister for sharing mutual experiences and also to provide a platform for expression for the larger good.

The sound of law appears to be of taker la-la, whereas Niyam (rule) came from Niyamak, (the almighty), we may use this word in English language as well.

ORDER

Tantra says those who are in perfect order, when say's anything becomes an order, and only those who are in order have the authority to order.

Any systems (even machines), which are not in order, cannot follow orders. Giving order to un-orderly or order given by un-orderly systems and individuals, creates further disorder, "There solution supplies problems and each new invention creates further intervention".

The Statement : "The need is the mother of invention, changes in the disorderly system to that need is the baby or daughter of invention".

Tantra suggests one hundred twelve ways for bringing oneself and system in order. These twelve hundred ways are all-inclusive and contain all processes of all religion and all time (past, present and future, and are tested.

1. To execute anything orders are required. When one is in order, i.e. when one is in consonance with Nature (environment, weather, surrounding and situation) then only orders are followed and as such fulfilled by the human system. When one is not in order, it is rare that the right order can be given and executed by an un-orderly or disorderly system. When one is not in order even sneezing cannot take place by any order.

In an orderly system one does not have any stress, strain any barrier of wishes and desires, and it is like a perfect electrical system, wherein by switching on, the bulb glows, and it is even more so as the electrical system also provides energy/power required for the glow.

2. Society is to promote and encourage the process and practice for bringing itself and government in order so that order is respected and followed.

3. Those who are in order will have to take the seat of power, or of guidance, critic or of conscious keeper or all in one. We will have to

examine the system and remove the barriers causing disorder. In an orderly system people will reject orders, which are not in order and accept which/those are in order.

Let us pray to the almighty for us to be in order.

OATH

Bhishm Pitamah (Mahabharata time) life indicates how dangerous it is to be tied up with oath.

Many say oaths are taken to break it, and many say oaths are taken to make others believe and then cheat them or get cheated.

If at all oath is considered necessary then swearing in the name of god is sufficient.

Generally religion and religious text do not ask us to take any oath.

1. Oath taking ceremony of selected/elected and nominated members is to be replaced with agreement, and self-commitment statement.
2. Taking oath in court has to be stopped without any substitute, as it is self-contradictory.
3. Generally oath-taking functions in school/government sector jobs need to be replaced with self-commitment statements and need to be obligatory. It looks laughable when same oath is repeated year after year e.g. Oath ceremony- against corruption, against terrorism etc, this needs to be stopped with. In place of these oaths, self signatory commitment is sufficient.

READER: This appears to be a very large order. How do you feel the concept of Divincracy will be accepted, at local, at national and at international level? When will we all carry it out?

EDITOR: They say ‘यथा मुंडे तथा ब्रह्माण्डे –yatha munde-tatha brahmande (as one’s head, so is the cosmos)’, thought in my mind is not coming out of blue moon, it must be in the environment, everybody in the earth must

be having some glimpses, some indication, some thought/ idea of divineness and fair idea of democracy.

In every wood, fire is there, it only needs a match stick to ignite it, so it can be a matter of time, place and energy of individual or group of individuals that fire remains at local level or regional level or it touches total geography of the earth.

To us, Divincracy appears to be implemented faster than one can ever imagine. As inner desire of Divincracy is in everybody's heart, only thing, it needs to surface up. Collectivity is the buzzword.

We can start right now, let us do our duty, let me do my duty first as a son, as a father, as a brother as a friend toward building the healthy, happy, and holy society.

READER: What you are saying needs redefining of each and every section/segment/span of life and interrelationship in local, national and international perspective, what do you say on it.

EDITOR: Mita-Life style Agenda has been placed keeping this perceptive in heart and head, further various questions have also been answered on it (and are available on internet).

READER: Do you feel that it (Mita-Life style Agenda) and question, answers (in the form Videos) on it will be sufficient for systematic changes and change of system?

EDITOR: It is an initiation for growth, experts need to elaborate and detail out the treaties on each subject.

READER: Need for Divincracy (Divine Democracy) is being felt but the people which will conceptualize it and bring it in light are nowhere to be seen. Though I am aware of the Pope, Shankaracharya and other leaders in religion, they are simply, not those who are going to do it anyway. In this world the worst thing that could happen is commercialization of

religion and the old religions are so saturated that nothing can be added to them(also because of flooding of knowledge in the world). The only addition could be in a new religion or a brand new religion altogether or a new sect so that new ideas can be introduced into the market. I, seriously, feel that old religion cannot be used to bring about change. There is a difference between theory and practicality.

Democracy and communism are good in theory but in practice they both are corrupted. Increasing intelligence of humans, higher rate of money minting and decreasing space for people in the world, even now religion is corrupted, so what can you say about Divincracy today, tomorrow, after hundred years and so on, money can corrupt anyone, and we are humans after all.

EDITOR: Your question has two parts and I would like to answer them in two parts:

It is nice to learn that you also felt the need of Divincracy (Divine Democracy) and worried about its modus operandi. To bring about necessary changes you are looking toward the person who is either no more or failed to contain the youth of their own religion. In a way you are looking towards your parents, grandparents i.e. towards the past generation and getting hopeless, whereas I am looking towards the future generation and hopeful.

Communism has lived its life; democracy (demos–people, cracy–rule) has lived half of its life as demon– cracy and about to complete balance half as demonstrable aristocracy, both of them completing their term in theory as well as in practice. Next form of government is Divincracy (Divine Democracy).

READER: How will the government of Divincracy (Divine Democracy) be? Or how you feel Divincracy will be.

EDITOR: It will be as desired or expected by my sons, my daughters, i.e., they do not have to bother about unnecessary things, either for material well-being or for emotional well-being. They do feel that respect of their parents has to be there or their parents' work has to be a guiding path to them, and at the same time they do feel that their parents have to be there as their watch man- watching and if required correcting or supporting them. They feel that wherever they go they do not find difficulty and as such they want all round growth and development or in clear terms- they want Vasudev Kutumbkam (whole world is my family) feeling to come into being as practical, in practice and not merely as a remote concept for sermons.

The Divincracy (Divine Democracy) set up will look like a living paradise on earth with healthy, happy and holy individuals, their family and our society.

Narendra Agarwal
