

# **Shaktivada**

*(The Doctrine of Absolute Power)*

A Powerful Commentary on Politics

by,

**Swami Satyananda Saraswati**

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*This book is open to the entire humanity. Its publication and distribution is always praiseworthy as long as it is not distorted in any manner.*

## Preface

We are happy to present to readers the English translation of “Shaktivada”, originally written in Bengali by Swami Satyananda Saraswati in 1940. It is a political treatise on the contemporary situation in then undivided India. A cursory glance at the book may suggest that this book is outdated essay on a country, which does not exist anymore, by an obscure writer. Why do we have to take our trouble to translate this book, which, by no means, is less than a daunting task in the limited capability of the translator? The main motivation of writing this note lies in this question. The subsequent issue is about the rigour and scope of this translation.

In this present age, spiritual thinkers from India are fairly commonplace phenomenon. They talk about different theories on emancipation; discuss on abnegation of the self; and demonstrate very many yogic techniques. Is Shaktivada just another of these neo-age spells of spirituality? Shaktivada may have the appearance of being similar to one or more of them. It postulates theories and recommends spiritual practices just like other spiritual dogmas. It judges different opinions and recommends things in life like any philosophical doctrine. But there is a truly remarkable difference. Unlike other neo-age spiritualities, a state of utter bliss is not the recommended goal of Shaktivada. Shaktivada seeks to imbibe followers with the spirit to judge the various possible activities in life and also to enthuse them with the spirit for pursuing the correct path of action in the most dedicated manner throughout one’s life. The state of eternal bliss is not the objective of Shaktivada, but continuous lifelong pursuit of karma without a shred of desire for sensual enjoyment, mental attachment or egoistic satisfaction is the pinnacle of accomplishment under this weltanschauung.

Yes, Shaktivada presents a complete world view. Among myriads of modern day Hindu gurus, seldom there is someone who is genuinely concerned about the society rather than individual pursuit of liberation. The rare few gurus, who deliberate about social welfare, eventually choose service of all as the only possible course of action for social liberation. And remember, we are not even considering the great majority of spirituality sellers. Shaktivada dwells on a spiritual science to classify any human deed or thought in one of the three classes of Shaktivada, Asuravada and Durbalavada. All thoughts nay psychologies, actions, doctrines or

worldviews could be attributed to one of the three categories with the guidance of framework laid by Shaktivada. Shaktivada argues at the least for a comparative study of Shaktivada, Asuravada and Durbalavada to understand the nature of “karma”. The world view of Shaktivada also demands incessant activities primarily directed toward total annihilation of Asurvavada. Therefore, the appeal of Shaktivada is rather limited to intellectual pursuers of philosophies; but immense to thoughtful activists, who seek to usher a better world for mankind. This is in synergy with the notion that the appeal of the Theory of Gravity and Newton’s Laws in mechanics is more to an engineer working for construction of a rocket rather than to a professor of physics.

The existence of consciousness in this vast universe is a food for contemplation for all philosophers. Existence of various layers of conscious entities is acknowledged by most of them. Shaktivada identifies a process of evolution of consciousness in this universe. The entire process is segmented in sixteen steps – each part being known as a kala, derived from one of the phrases of the moon. The first four kalas are associated with the vegetation, amoeba like small creatures, the oviparous and the mammal, respectively. The next four kalas are observed among human beings, termed as Ganesha, Surya, Vishnu and Shiva, respectively. The most evolved person comes from the Shakti stage. Every stage (kala) in a human being leads to totally different psychology (stated as science of thought) and action strategy (again often articulated as science of action) for individuals and society. This natural progression of consciousness is known as vikash and translated as “evolutionary development” in the translation. Shaktivada favours the progression of consciousness, vikash; whereas asuravada and durbalavada ceases it. Peace is the natural outcome of progression of consciousness – called dharma. Evidently, asuravadas and durbalavadas go against dharma. Any activity of Shaktivada-inspired consciousness is called karma. The realization of manifestations of consciousness in incommensurable forms is known as jnana. This is the science of Shaktivada in brevity. Mankind, despite of tremendous technological progress in the present ages, is becoming increasingly ignorant regarding the purpose of life, which is nothing but vikash. They are being led astray to durbalavada and asuravada. And consequently, even though most amounts of material comforts are being accessed by greatest proportion of human beings in this present age, still where is peace in today’s life? The panacea is Shaktivada and Shaktivada alone.

Swami Satyananda Saraswati developed all his books with the central theme of Shaktivada; therefore it may be more appropriate to refer to his work as Shaktivada literature collectively. Any volume on Shaktivada should be as precise and objective as deemed appropriate for a scientific textbook. It is not, by any means, a description of imaginations and hallucinations of mind, but a scientific discipline with testable implications. The various aspects of mental actions and thoughts are classified and analyzed. A scientific study is usually replete with technical terms. Shaktivada is no exception to that. This is where the translation of this Shaktivada literature poses a unique challenge for us. To some extent, it is associated with the lack of appropriate unambiguous synonyms for the Sanskrit words in English describing various aspects of a spiritual or psychological phenomenon. Language is the expression of the inherent culture. The deep spiritual traditions of the ancient India is the key for the Sanskrit language (and its descendant Bengali) being rich in terms of words expressing psychological and spiritual elements of life. In the same vein, English is ripe with technical words promoting understanding about the material sciences. Translating a book on the science of consciousness to English is just as difficult as it is to translate a book of modern material sciences to Sanskrit (or Bengali for that matter)! The latter turned out to be too ambitious a task in connection with introducing science lessons in Bengali for colleges students in West Bengal. In spite of full government patronage, the progress is minimal in decades of attempt. In this particular case, the only resource is one or two isolated individuals and their spare time out of gruelingly demanding job schedule.

Resolution of this question is a must-have to even attempt translation of Shaktivada literature. Therefore, we have kept these key words in *italics* in the translated text and in their original Sanskrit form. These technical terms are part of the Sanskrit vocabulary. However with utter degradation of Indian culture over the past millennium, the intended usages of these words are lost in our language. The average Indian is surely aware of these words but perceives the meaning of these words in a distorted manner. We have enlisted all these technical terminologies in a glossary and also expanded them for a ready reference to the reader. A few examples might illustrate it better. Aryan is a word, which is etymologically akin to “arya” in Sanskrit. Arya in Sanskrit used to denote a cultured individual with adequate moral values. On the other hand, the word “Aryan” is used to denote a racial context primarily in Europe. The colonial rule of Europe gifted us a concocted history for India, which most Indians find uncontested in today’s world. This history treats arya as a race and thereafter the Indian vocabulary views the word “arya” in a racial

context in the present times. However, the intended use of “arya” is to denote something pertaining to the cultured thinking of India of distant antiquity in this volume. Same is the case with word of “karma” denoting pursuit of activity for the benefit of the world. With durbalavada dominating the core of Indian culture for centuries, the word “karma” acquired a rather fatal interpretation – manifested in the corresponding entry of the English dictionary. Guru is a mentor – more of a spiritual father – to a person. Dharma is not religion, but the laws of nature for evolutionary development. We entrust our case with the reader without enlisting countless more examples from the glossary.

A page full of technical terms might be apposite for a scientific journal, but extremely poor in terms of readability for a general reader. The target audience of Shaktivada literature is any human being inclined towards welfare for self and the world. Therefore, we have undertaken special attention to ensure readability at the expense of technical terms. As much as it has been avoided, modest use of technical terms might have precipitated a compromise – hopefully mild – to objectivity of the translation. Sometimes we have used a parenthesis to denote both the technical term and our word for that to shun any undesired miscommunication. We acknowledge this to our reader with undying optimism that once more the science of shaktivada would be revived and human beings find their quintessential purpose of existence. If this effort of ours be of any use – however minimal – to that future, we would be proud of our contribution to humanity. Not the least, I can deny the contribution of few individuals, inspired by Shaktivada, for the cause of translation of this literature. I include them in “we” when sharing the thoughts to the reader. They, too, expect no personal return from this karma. Mere naming of these persons is tantamount to insult for them and I desist from doing so, here.

Om tat sat Om! Om Shanti Shanti Shantihi! Hari Om!

Vishwamitra Upadhyay

Translator of the volume

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## What is *Shaktivada*?

1. The central administration (government) is required to be established on the basis of the policy, which favours the evolutionary (*vikash*) journey of a human being from any section of the population, individually as well as socially, and which is opposed to any individual or social attitude detrimental to evolution for any section of the population. This policy of governance, which does not indulge in any kind of immorality leading to problems regarding food, clothing, education, and employment for any section of the population, is *Shaktivada*. *Shaktivada* can be termed as the doctrine for absolute journey in the path to evolution (*vikash*).

2. Those, who adopt a course of action (*karma*) to guide, to reform or to push forward the policies of the administration toward that goal, are the *Shaktivadin* (the followers of *Shaktivada*). They are committed for the absolute journey in the path to evolution.

3. *Shaktivadins* shall develop themselves with the anti-injustice and anti-*asuric* elements of their mind. They shall resort to fearlessness (*abhaya*), truth, love (*prema*) and peace.

4. Cowards cannot accept *Shaktivada*; so there is no room for cowardice in *Shaktivada*. To perpetrate atrocities and for committing *asuric* deeds, one has to be daring enough. But, that is not the aim of a *Shaktivadin*. On the contrary, he shall attain courage out of his honest conscience to oppose them.

5. **Truth** - Truth is nothing but the dissemination of truth. Propagation of lies based on imagination is the trait of an *asuric* operational policy. Those, who do not enjoy the natural moral support of the human psyche in their operational policies, are compelled to propagate lies to gather support for their immorality from their own people. A *Shaktivadin* shall not do that, because *Shaktivada* is founded upon the moral support of the human psyche.

6. **Love** (*prema*) - Love is nothing but absence of hatred. It is non-violence as mentioned in the *Gita*. *Shaktivadins* shall abide by the principle of absence of hatred toward any particular community, race, *dharma* and individual; nevertheless they shall not approve any kind of atrocities

and *asuric* traits. Moreover, understanding the implications of this principle, they shall follow slightly tough measures for the remedy. If there is no secret or open support of any community in the root of atrocities and *asuric* acts, one can implement justice through cultivation of social contempt against these immoralities by means of public campaign. But, if there is endorsement of these atrocities among any particular community, it's not possible to counter them by means of sheer public campaign. One needs to adopt tough measures in that case. If endorsement of these kinds of immoralities is found in any particular community, *Shaktivadins* shall never render any assistance to a single person pertaining to that community – let whatever dire circumstances that society may face. They shall pursue this agenda to the extent that they shall not help even a beggar from that community by provision of alms.

7. **Peace** – Every human being has the right to worship (*upasana*) according as his belief. In each *dharma*, the ritual for worship is without much grandiose procedures and congenial to attain peace. Besides this, there are also many occasional ceremonies and external rituals in a *dharma*. Hooliganism and disturbances have also been cultivated unnecessarily in the disguise of external rituals for *dharma*. Thus, we will consider anything as an act of hooliganism which creates disturbances by holding ceremonies antagonistic to the conventions of a land.

8. **The *asuric* Nature** - The administrative policy, by whose impact, provocation or weakness, the evolutionary journey of a human being, individually as well as socially, is hampered; and which indulges any kind of individual, social, or communal misbehavior or atrocity; and whose short-sightedness breeds problems regarding basic human requirements of food, clothing, education and employment, is an *asuric* policy of governance. An attempt to seek remedy of these problems causes the *asuric* government to pursue a policy of oppression toward the community seeking the remedy instead of solving those problems.

9. For the purpose of evolutionary needs, mankind has set up the faculties of education, justice, society, *dharma*, administration, and military. If any of these faculties designs a policy hampering the evolution of mankind instead of assisting in that, it shall be regarded as a manifestation of the *asuric* nature. The obstacles in the path of evolution are indeed laid under an



*asuric* rule. *Asuric* or weak mentality in the central policy is characterized by persecution of women, violence, hatred, manifestations of jealousy, and continuous attack on a peace-loving neighbouring community by another community.

10. Once equipped with advantages, a man, a society, a country or a community with *asuric* mentality moves to enforce policies, which are detrimental to evolutionary path, upon other men, other societies, other countries and other communities. That is why their governance is one of extreme immorality. In this era of establishment of republic, the electoral candidates are required to possess certain special virtues. Unless these virtues are congenial to the principles of the *Shakti* stage, the policies of the governance directed by them can not be beneficial for the evolutionary path of all communities and sections of the population. Tough laws must be enacted so that the elected representatives are compelled to adhere to the policy of the *Shakti* stage. If central administration is guided by narrow motives, any administrator shall come under the purview of the law. The age of monarchy was terminated to usher the age of republic for the purpose of addressing certain immoralities in the government. Those immoralities should be strictly addressed by the new system of administration. It is natural to find the actions of departments of mass education and mass protection adverse toward the evolutionary path unless the policy of appointing highly talented and intellectually capable individuals is introduced for each and every post of the departments of health, education, justice and administration.

11. **The struggle between the *devata* and the *asura*** - If the central administration is honestly willing then it will be easy to reform the central policies in the appropriate science of action (*karma*) that favors the evolution for people of all strata. Special emphasis needs to be put up so that the respect of women enhances in the society. The central power shall focus so much of its power behind every woman such that even if a woman travels from one end of the country to the other alone, not a single person would dare to behave indecently with her. A plan must be chalked out to solve the unemployment problem of the land and the implementation of that plan should be guaranteed as well. Food, garment, and milk should be abundantly available to everyone. Compulsory primary education in accordance with the science of evolutionary path should be imparted. Every fragment of the society or community should have the liberty to organize itself based upon the foundation of the science of evolution portrayed in *Shaktivada*. Again, tough laws

have to be enacted so that no community can mold itself in the form of *asurik* mentality. If the followers of *Shaktivada* can not easily make the central administration pursue these policies then it shall prompt the war between the divine-natured people (*devata*) and evil-natured ones (*asura*).

12. If the goal of the central administrative policies is *asuric* in nature then the unjust shall prevail by their support. Therefore, the *Shaktivadin* shall have to move forward by founding an organization and creating a movement based upon opposition to all sorts of immoralities. As one moves forward to prevent the depravity of the miscreants, the direct or indirect confrontation with the central *asuric* policies in the heart of those moral depravities shall be inevitable. Every single human being has the ability to discern between immorality and morality. And, if one can render suitable opposition, the number of misguided people by the impact of *asuric* thoughts shall gradually diminish. If the *Shaktibadin* do not oppose these policies, the support for these kinds of immoralities will snowball over time. The central policy will also bolster the position of the supporters of this immorality by awarding them honor and dignity. It is possible for many activists (*karmin*), whose principles of activity are based on thoughts from the lower stages of the evolution, to conceive that when the grand goal is to oppose the central policies, the goal would shift even further if one tries to implicate these immoral persons with the central policies. But *Shaktivadins* shall surely recognize these kinds of emotional activists as weak *karmins*. Let however great their reputation and fame be, *Shaktivadins* shall not lose the purpose being influenced by their words.

13. **The science of karma** - Those, who want to grasp the science of action (*karma*) in details, should read our core work “The path to evolution” (In Bengali, “*Kramabikasher Pathe*”). There, we have elaborated the origins of human beings with different characters from different stages of the mental development and also the root of various departments of human civilization from different stages of evolutionary path for human mind. It shall facilitate the course of action (*karma*) taken by *karmins* if they can perceive the psychologically connected principle at the root of the all the faculties of justice, education, society, *dharma*, and administration. Every *Shaktivadin* shall read each and every paragraph of that book with due attention. There, the highest stage of evolution is named as the stage of *Shakti*. Our *Shaktivada* is written based on the science of action (*karma*) of the *Shakti* stage. It is the development of the sixteenth stage (*kala*) in the evolutionary ladder. Readers should consult that book for a detailed discussion about the

placement of various beings in our scale of evolution graduated with sixteen *kalas*, starting with the vegetation and animals eventually to consider the highest possible evolved human being. In the first *kala*, there belongs the vegetation, in the second *kala* the small creatures like amoeba, in the third the oviparous, in the fourth comes the mammal. Human beings are also creatures from the *kala* of the mammal. There is a very little difference between an animal of high stage and a lowly evolved man with no mental development.

14. The faculty of justice has originated from the stage of the fifth *kala* (from 4.5 to less than 5.5 is denoted by five, similarly from 5.5 to less than 6.5 is denoted by six and so on) in the mental evolution. The architecture and the material sciences have indeed come from this stage. Human beings from this stage of evolution are against injustice, self-abnegating, fond of war, broad minded, slightly adamant, patriotic, capable of enduring hardships, committed to justice, firm-talker, courageous and devoted towards material sciences. They do not pursue anything in blind faith. These kinds of human beings are more abundant among judges, overseers, engineers, youth-leaders etc. They are tough hearted to some extent in delivering remedy to injustice.

15. The philosophies, which have originated from the stage of thought of five *kala*, are atheist philosophies. They accept a philosophy only if it is principally founded upon the material sciences. They do not like any ideology of faith. In the present era, the doctrine of equal distribution of wealth has originated from the basis of this stage of thought. The department of justice is established on the science of this stage of thought. People from this stage of evolution are fond of sciences of action (*karma*) and of philosophies, which seems ethical by the thought of this stage. Readers should remember that in human society, one cannot implement an idea unless it is backed by the science of thought of at least the seventh stage of the evolution (*kala*). Anyway, communism is founded upon the science of thought of this stage. A large chunk of India (youth section) has devoted itself to regulate their thoughts and action strategy based on the thought from this stage. Therefore it will be discussed here and there. The peculiarity of thoughts of this stage is that it goes very well with our imagination, but can never be implemented in the society for it is a science of action regulated by lowly developed science of thought. The very characteristic of the thoughts of this stage is that its science of thought can only encourage people to engage in a conflict; but the administrative machinery can not be operated by this science.

16. The faculty of education has originated from the stage of the sixth *kala*. The contributions of this stage of thinking are the medical department, the departments for dissemination of knowledge, all departments of social services, and the faculty of astrology. The people of this stage are amiable, polite and patient in their words, calculating natured, talented, possessing reputation, believers in a doctrine of faith, and emotional. This stage of evolution among women is a very healthy development. Men from this stage of evolution are slightly effeminate their efforts, characters, words, and physical appearances.

17. The philosophy of this stage is founded upon a doctrine of faith. The philosophy of the fifth *kala* is an atheist philosophy; but the philosophy of the sixth *kala* is the philosophy of faith. *Vaishnavism* in our country, the doctrine of *Ramakrishna*, the *Brahma* philosophy, Allah of Islam, the *Ishvara* of the *Arya Samaja*, the God of Christianity and the gods of almost all the common religions are founded upon the philosophical basis of this stage. The social policies of Islam and that of *Arya Samaja* embraced the science of action based on the seventh *kala* by overcoming that of this stage. There is a reason to account for the difference between science of action (*karma*) and philosophical knowledge. It is due to the fact that the character, a human being inherits by birth, comes into him naturally on the basis of his evolution in his past births. His actions and character show resemblance to that evolutionary stage. But the knowledge (*jnana*) though realization depends on the austerities and penances (*sadhana* and *tapasya*) he performs in this life. Even if one is at the seventh stage of evolution, one's knowledge (*jnana*) based on realization may not be of that stage. In one's take on the theories (*tattva*) of creation and God (*ishvara*), it will become evident how advanced that person has been concerning his realization in this present birth. Furthermore, an intelligent person of the seventh stage could quite easily establish a doctrine based on the philosophy of god as perceived by the sixth stage (*kala*) after discussing a little bit around similar theories. Anyway, it is necessary to state here that one can easily acquire the realization up to the evolutionary stage related to the traits of one's action. Whatever be one's *kala*, as far as the knowledge (*jnana*) of realization is concerned, it shall come gradually- first fifth, then sixth, after that seventh etc. Nevertheless, those who possess the memories of the past lives (their previous births) shall inherit the realizations from the previous birth inborn. This is not a suitable place to discuss all these things. The policy of action and the philosophical basis of the Congress Party at

present are guided by Gandhism and they are founded upon the policy of action of the sixth *kala*. It may have some value to the sentimentalists (*bhabavadin*) from this stage; but *Shaktivadins* shall be very cautious about this. By this thought, the society cannot be governed and communities with *asuric* purpose get encouragement.

18. Ones among this stage of people, who have attained some establishment and authority, love to deliver very high-sounding sermons now and then. One of the characteristics of this stage is providence of fame. The most reputed ones of this stage conceive that they are greatest knowledgeable persons of the world and one day this world would be heavenly by their fantastic nonsense sermons. They cherish to deliver some sermons even in their death bed. The unwise youths may love these sermons very much for a day or two; but these sermons never benefit the society much. The reason is that the true social workers (*karmins*) come from the seventh stage of evolution and they perceive these people very well. If these people knew that they are only about in the sixth stage of evolution then it would have at least benefited our country, if not others too. As they are always in dire need of fame, they sometimes deliver sermons by feeling the appropriate opportunity of fame. They never accept the course of action and philosophical knowledge of the fifth stage in their hearts; but deliver sermons even in favor of atheism and the tenet of equal distribution of wealth, if it benefits their greedy purpose of attaining the fame. If the people of this stage attempt to perceive *Shaktivada*, their impudence shall diminish a bit. They consider themselves very broad-minded. But *Shaktivadins* shall categorically remember that if the society remains under the deception of their broad-mindedness, it shall suffer from atrocities inflicted by a community based on *asuric* policies. Just to retain their scarce reputation, the mendicants of fame from the sixth stage (*kala*) deliver sermons of such a high-sounding ideal entertaining the *asuric* society that it shall be difficult to self-defend against hooliganism if one moves in life based on those sermons.

19. People from this stage of development are more abundant among talented students, advocates, physicians, diplomats, memory-men, interpreters, preachers, orators, journalists, priests (*purohita*), singers, poets, monks devoted to service, followers of non-violence, railway workers and astrologers.

20. The human beings from the seventh stage of evolution possess the authority and command over the society. They have the authoritative insight and keen intelligence. They are reserved and crafty/astute by nature. They have two things in their minds and words; they are of two forms in their words and actions. They are suspicious by nature. But none can perceive it unless one is from this stage or higher. They are hedonists, and not at all idealists. They possess the gift of organizing ability.

21. These people from the seventh stage can be categorized in two categories - 1) the seventh stage of evolution possessing divine endowments (*daivi sampada*) and 2) the seventh stage of evolution possessing *asuric* endowments (*asuric sampada*).

22. The ones with divine endowments are soft hearted, benefactors of the society, donators, broad minded, sweet and reserved in their speech. The ones with *asuric* endowments are cruel hearted, persecutor, oppressor and opportunist. Read the sixteenth chapter of the *Gita*.

23. In each and every society, there are another category of people imitating the character of the seventh *kala* of evolution. They acquire the character like the *asuric* of this stage. This is seen to be acquired by those originally from less than fifth stage and from the sixth stage of evolution. They are called the ill-developed *asuric*. These people are even more harmful to the society than the *asuric* ones. One may find the details about this in the core work, “The Path to Evolution” (“*Kramabikasher pathe*” in Bengali). We have also named the various stages of the evolution in that book.

24. The ones of the fifth stage of evolution have been called the development of *Ganesh* stage. The sixth and the seventh stages of the evolution have been described as *Surya* and *Vishnu*. The readers can discuss by calling names or by calling the number in the evolutionary ladder as they wish.

25. Any and every society is administered by the ones nourished with the thoughts of the seventh stage. If these people are *asuric* in nature, the society run by them is also *asuric*. Similarly

if they are of divine mentality, the society governed by them is also broad-minded. If one can understand the nature of the people ruling over the society, he will perceive the nature of the society directed by them. Again, the psyche of the society indicates the nature of its leaders. This is the most effective way to perceive the real nature of the society as well as that of its leaders. None from the other stages of evolution can reform the course of thoughts of a society or nation by a new science or tradition (*sanskara*) sooner than ones from this stage. The nations of the Japan and Turkey in the modern times have been founded upon by the power thoughts of people from this stage. The fate has not been so kind toward India. The national leadership here has never crossed the boundary of the thoughts from the fifth and sixth stages. Among Muslims, leaders powerful in the thoughts of this stage (Jinnah etc.) never came forward to build the nation based upon their thought crossing the boundary of the narrow interests of the Muslim community. Among Hindus, ones powerful in the thoughts of this stage (Savarkar etc.) are condemned as communal by the short-sighted people nourished with thoughts of the fifth stage (the leftist segment of Congress) and the sixth stage (the rightist segment of the Congress). Therefore they have no impact among youths of our land. They too are not surrendering under the banner of Congress, regulated by thoughts of a lower level. We are thinking that deception in the form of Congress is choking the youth of our nation and the leaders from the seventh *kala*.

26. The people with this kind of character can mostly be seen among kings, landlords, administrators, governors, detectives, police officers, jewelers, bankers, prosperous farmers etc.

27. We do not think that there is any need to discuss about the philosophical basis of *karmins* established in this stage. The reformation of the ancient thoughts of a nation is the principal basis of the philosophy of this stage. They can move the nation on the basis of any tradition (*sanaskar*) at the forefront. Any well-developed person of this stage is capable of innovating a powerful action strategy (science of *karma*) and can render great benefit to the society by implementing that in the society. They tend to be extremely arrogant if they are *asuric*. In spite of being arrogant, their policy of action is a hundredfold advanced and powerful than the ones nurtured with thoughts from the fifth and sixth stages. They are very powerful part of the society. Every society obeys them overwhelmingly. The impact of this stage of thought is minimal in the Hindu society at present times. We shall explain later the reason when necessary. None holds the

power to evict their influence from the society. It is none but them who are the leaders of the society and administration. Irrespective of the administrative system, they are rulers. They are rulers in the age of monarchy. Again, republic or democracy whatever may be established, persons from the ruling class must possess the development of this stage. If the rulers with this stage of development do not perceive the thoughts of the eighth stage, or if they do not consult the wise men (*jnanins*) of the eighth stage then often they become arrogant, and eventually *asuric*. If they consult the ones with the sixth stage or hold the ideal of the sixth stage, their administration becomes weak and due to this weakness, the land suffers from atrocities and persecution by communities guided by leaders with *asuric* mentality. The ones from the sixth stage should more aptly be called a flatterer rather a true adviser. Therefore their advice is actually detrimental to the responsibilities of governance. If in the society the impact of these people or this stage of thought is profound then the rulers do not have much of a choice but to accept their consultation. In that case, the rulers should prepare the ground in society to pursue the thoughts of the seventh *kala*. Otherwise, their authority shall shrink and also the society ruled by them shall be doomed. If the rulers from the seventh stage are advised by the wise men (*jnanins*) of the eighth stage or the rulers acquire the power of knowledge (*jnana*) of the eighth stage then their administration shall be similar to the principles of the *Shakti* stage.

28. The ones from the eighth stage of evolution are human beings of the *rishi*-stage (the stage of seers). Persons from this stage could be found among the self-abnegating ascetics living a life of renunciation from earthly pleasures (*tyagins*) and among ones performing *yoga* and austerities (*tapasya*). In present times, the human beings of this stage of evolution are absolutely scarce. With patience, they shall build the rulers or future rulers from the seventh stage in the ideal of the *Shakti* stage. For them, it is the *karma* without any desire. It is impossible to measure how benevolent they are about the society. They are the best friends of human beings on this earth. In the ancient times, they are the ones to be the *Guru* of the kings. Even before the beginning of the Buddhist era, instead of these seers, the people of priestly class (*purohita*) were in charge of the worldly and spiritual teachings of the ruling class. Even after the Buddhist era, probably they never found much adoration in the society and were never employed for the education of the royal family. The priestly class grabbed the deep esteem the society had for them. As a result, India underwent a steep fall. These people are great persons crossing the boundary of human traits of enjoyment



(*bhoga*), infatuation (*moha*), and ego (*abhimana*). They live a simple and natural life. They are profoundly opposed to the *asuric* or possess the virtue of *tejah* to the hilt and are also extremely calm. In the core work of “The Path to Evolution” (“*Kramabikasher Pathe*” in Bengali), we termed them as the higher development of *Shiva*. The evolutionary developments from the eighth to the sixteenth *kala*, can be found among the kings or the seers (*rishis*). For details, look at that core book.

29. The number of people over the fourth stage and less evolved than the fifth stage are extremely high on this earth. They are followers of simple *dharma*, of poor intelligence, and fond of natural life. In the core book, we have termed them as the lower development of *Shiva*. The people of this stage of development are more abundant among porters, laborers, guards, book-binders, orderlies, cooks, tea-vendors and small hotel owners, ones earning bread by conducting simple *puja*, cleaning persons, press compositors, maintainers of horses, drivers of ox-carts, tribes living in the jungles etc. They can be moved by any kind of doctrine. The development of intellect among the common farmers is not more than this stage. But the faculty of farming has come from the seventh *kala*. Thus, the psychology of farmers is not same as the psychology of simple people.

30. The number of people evolved up to four and half *kalas* is more than 299 in every 300. The number of ones with the fifth stage of development is less than one in seven hundred. The number of people of the sixth stage of development may be even two in six hundred. The number of people with development of the seventh stage is less than one in a thousand. From the eighth to the sixteenth *kala* is almost absent. If there is provision of some kinds of *karma* for them in the society then their number may be one in a million. In present times, due to deterioration of thought and science of *karma* in our land as well as in the world, the number of these best elements of the society has plummeted down. Also, the number of people developed with the fifth and the seventh stage of development has also diminished. By the impact of the priestly system (*paurohityavada*), *Vaishnavism*, and Gandhism, the number of people from the sixth stage has actually increased in India. In all countries except India, there is less approval for the thinking of the sixth stage because it offers an effeminate mindset to the society. Thus, the number of people from the sixth stage of evolution is lesser in those countries. If the thoughts of our country improve, the number of most

advanced human beings and also the number of persons from the middle stages of evolution (the fifth and the seventh stages) will augment. Further, the number of lowest evolved human beings will diminish too. It is pointless to talk about the number of ill-developed persons regulated by thoughts of the seventh *kala*, because it is not a stage of evolution. In present times, the number of ill-developed persons has increased a lot. It is a sign of extreme danger for the human society. These people will grow in number until the policies of action (*karma*) of the *Shakti* stage is established as the aim of the central administration. We can call them development of the degraded *kala* (stage). The unnatural abundance of their number indicates a fall for the society. The Indian history is especially associated with these ill-developed people acquiring their character from the sixth stage. We shall elaborate it later. Those, who attain the ill-developed stage from low stages of evolution, are more concerned with *asuric* rule and communities founded upon *asuric* policies. Most of them are bred as a result of *asuric* or weak administrative policies. Inculcation of right teaching and good tradition (*sanskara*) in them along with application of tough repressive policies toward them should be pursued to root out this ill-developed stage. The aim and ideal of the administration should be to facilitate food and clothing for people of all stages and to root out the immoralities in the society. It is impossible to happen until the advent of *Shaktivada*. Only *Shaktivada* can transform this earth into heaven and because of the absence of *Shaktivada*, the sufferings have augmented multiplicatively in this earth. The policy of our central administration should be directed to increase the number of highest developed stages of evolution and to curtail the number of degraded ill-developed *kala* in the society.

31. If it is necessary to establish the faculties of justice, education, governance, and *dharma* in human society for the sake of evolution then it is next to impossible to maintain the administrative policies based on universal suffrage. This is because of the fact that the number of people from lowest possible stage (*kala*) is extremely high and they can only understand the need for women (sex), food and clothing. They are not capable to comprehend anything else regarding administrative policies. Therefore it makes no difference in administrative policies irrespective of their endorsement for such policies. Almost all of their problems get resolved once their need for food and clothing has been adequately met and a strict code is implemented regarding the sexual matters. The administration is run by people regulated by the thoughts of the seventh *kala*. Therefore, we can not expect any betterment of governance through the doctrine of universal

suffrage. To ameliorate the administrative policies, there is necessity to connect the thoughts of the seventh and the eighth *kala*. If this happens then all the problems of the human society, existing as well as forthcoming, are solved. If there is provision to receive the advice of persons from the eighth *kala*, the necessities for further evolution of all the stages are secured. *Shaktivada* enunciates this as the best policy of governance. The thoughts of the fifth and the sixth *kala* are that of middle (income wise) class of the society. They are excellent idealist and the genuine beneficent activists (*karmins*) of the society. Most of the persons with thoughts from the seventh stage belong to the affluent class. If they are *asuric*, there remains no opportunity of action (*karma*) in that society with the ideal of the fifth and the sixth stages. The work belonging to the middle layers of the society is performed by the ill-developed seventh *kala*. The people of lowest stage in their society find more joy in performing activities like plunder and loot rather than doing some humanitarian work. Persons with divine development of thoughts of the seventh *kala* want to implement in the society what is favorable to the activities (*karma*) of the fifth and the sixth *kala* and moreover, the path of evolution remains open for people of that society. But, if the persons endowed with divine seventh *kala* are not regulated by the development of the eighth *kala*, their government will be defeated by the *asuric* policies. That is why the people from the eighth *kala* are indispensable to advise a government suitable to the evolutionary requirements. An extensive consideration of ancient Indian history will reveal the tremendous effort of the monarchy to encourage the growth and development of the eighth *kala*. Just having a bit of current western politics, we have denounced the class of *yogis* and hermits, who can build the characters of persons truly beneficent for humanity. This is nothing but a sign of fall in the thoughts of our leaders. We should not judge the evolutionary advancement of each and every member of the hermit community; rather we should possess the power to conceive that the hermit community attracts the thoughts of our children toward higher goals. Anyway, if the goal of the governance is evolutionary development then there is a requirement to pursue stringent policies by the society and the government toward the people with *asuric* mentality and also toward the people of ill-developed *kala*, who are formed by the impact and approval of the *asuric* and commit plunder, abduction of women, and theft.

32. We think that it is necessary to change the policy of universal suffrage to some extent. We accepted it in our society in the deception of attaining independence. As a result, till date, the

government policies have only deteriorated instead of improving. This is also a very costly scheme for governance. The policy of universal suffrage can benefit only the rich. For now, we do not want to consider too deeply about universal suffrage, because for attaining the independence of India, it may have been necessary. If the purpose of the administrative policy is endangered by the doctrine of universal suffrage then immorality will creep in the government. As a result, the struggle between the divine-natured people (*devata*) and evil-natured people (*asura*) will resume. Thus, the goal of a *Shaktivadin* is not universal suffrage, but reformation of the administrative policies.

33. The governance, which combines the thoughts of the fifth, sixth, seventh, and eighth *kala*, is the best and the most powerful administration. The governance combining the fifth, sixth, and seventh *kala* is weak administration. And the *asuric* governance infusing with the thoughts of the fifth, sixth, and seventh *kala* is undesired even though it is relatively powerful. This is due to the fact that it neither facilitates the evolution of the ruler, nor helps the evolution of the ruled. Peace is impossible to attain under that policy of governance. The struggle between the divine-natured people (*devata*) and evil-natured people (*asura*) is, therefore, inevitable except the administration of the *Shakti* stage. It is required to enunciate it here that a state cannot be run by anything other than the science of action (*karma*) of the seventh or the sixteenth *kala*. In particular the science of action (*karma*) of the fifth or sixth *kala* cannot run a state at all. Thereby, *Shaktivadins* shall not be misled by any goal other than attainment of *Shakti* stage.

34. In the history of India, the administrative policy based on the *Shakti* Stage was established during certain periods among the rulers of this land. Of course, it was in the age of monarchy. It was made feasible by the synthesis of knowledge (*jnana*) of the seers (*rishis*) and the power of activity (*karma*) of the rulers. Even before the advent of the Buddhist era, the priestly class (*purohita*) was dominant in the place of the seers (*rishis*) and their thoughts were very much dominating instead of that of the stage of *rishis*. Because of this reason, the trait of feebleness of power became prominent in the thought process of the kings. In the Buddhist era too, the synthesis of the power of action (*karma*) of the kings and the power of knowledge (*jnana*) of the truly knowledgeable persons (*janins*) never occurred. Ones among the Buddhist monks, who came in contact with the kings, never displayed the thought belonging to the eighth stage (Higher *Shiva* stage) overcoming the boundary of the sixth stage (*Surya* stage). Even after the Buddhist era, the

synthesis of the power of action (*karma*) of the kings and the power of *jnana* never happened. The dominance of the priestly class (*purohita*) became vibrant then again. The last vestige of knowledge obtained from the study of scripture does not overcome the boundary of the thought of the sixth stage (*Surya* stage). The power of this class is very less compared to the power of *rishis*. A great person from the eighth stage possesses *tejah* (spirited opposition towards the *asura*), renunciation, broad-mindedness and peace to an extent, which is impossible to find in a person of the sixth *kala*. The knowledge of the sixth *kala* is merely the knowledge of scripture; but the knowledge of the eighth *kala* is knowledge realized through penances (*tapasya*). The science of governance, which had been a synthesis of the seventh and the eighth *kala* in an early age, came to be a combination of the seventh and the sixth *kala* in the later age. As we have enunciated it before, this rule is bound to fall in the wake of an *asuric* aggression.

35. The priestly class (*purohita*) commenced their downfall by their action of establishing themselves in the place of the *rishis*. It is indeed a characteristic of downfall if someone wants to take up a position not befitting that particular person. Eventually, they did not have any responsibility or onus toward the society. The only jobs they have are flattering the kings, positioning themselves as *rishis* amidst the society, and protecting their self-interest in the society. The *karma* and the thought of the sixth *kala* attained the ill-developed seventh *kala* (ill-developed *Vishnu*) after reneging off responsibilities and duties. Both our society and monarchy were indeed weakened by the impact of these selfish people.

36. It should be recognized that the *asuric* seventh *kala* and the ill-developed seventh *kala* (from the sixth to ill-developed seventh) possess extremely mean mentality. Persons from these two *kalas* cannot conceive anything at all other than their self-interest. The thought of ill-developed *kala* is even dirtier compared to the thinking of the *asuric* *kala*. None from the other stages can perceive the self-interest like these persons. Whatever advanced doctrine or teaching you may inculcate in persons of the under developed *kala*, they will be able to follow everything, but shall not adopt anything from that but self-interest. They are the ones most afraid of hurting their self-interest. The persons of the ill-developed *kala* move forward only with the pursuit of self-interest. In the present time, the traits of ill-developed character is very prominent among priests (*purohita*), *pandas* (ones helping the pilgrims in the pilgrimage sites), drivers, farmers, and

lowly designated police personnel. In our land, the farmers are capable of perceiving self-interest much more than what the socialist workers want to coach them. Socialists expect sacrifices from them for the cause of service to the nation. However they are more prone to defect to the other side for serving their self-interest. History shall bear witness to this. For the sake of guarding the narrow self-interest of their own family, the priestly class (*purohita*) caused great harm to the society. It is also necessary to state here that the thoughts of this class can never be beneficial for the society. In the time of Muslim aggression, the Hindu rulers became so arrogant that they could not even fight the aggressors by putting together up a united front. The place of *guru* (spiritual mentor) for kings was occupied by the thought of the priestly class, which was filthy and blinded by self-interest. Therefore the mental downfall of kings continued unabated. This would have not been possible had sages (*rishis*), full of renunciation and austere penances (*tapasya*), been the *gurus* for kings. In that age, the priestly (*purohita*) thought became the vanguard of the society. They are in charge of teaching and spiritual mentoring (*diksha*) of the society. They have cultivated a social opinion with themselves as in the place of gods, and in their own psychological world, they were entirely driven and also blinded by narrow self-interest. Consequently, not only the monarchies fell in the wake of the Muslim aggression, but also our society underwent a massive downfall. They do not have any broad-minded basis of their thoughts other than serving to divide the society, belittling one member of the society to the other, and pursuit of their own self-interest. The aggressors even managed to split our society to incorporate their civilization in it and they created a large chunk of the society as their supporter with this design. At present, that portion of the society consists of a population of seventy millions. Many great men attempted to protect the society through spiritual awakening (establishment of *dharma*) based on the thoughts from the sixth *kala* (*Surya*). They were unable to prevent the fall of the society brought about by the impact of *paurohityavada* (the priestly system). In middle ages, Guru Gobind Singh were able to dispel the impact of *paurohityavada* (the priestly system) from a small fragment of the society by instituting a society somewhat based on the *Shakti* stage. The same could be said about Swami Dayananda Saraswati, who established a society based on the thoughts of the seventh *kala* in the present age. Nevertheless, the major branch of the society, which is following *paurohityavada* (the priestly system) even now, has not achieved the power to cease the downfall prompted by *paurohityavada* (the priestly system).

37. The job of the sixth *kala* is to disseminate the science of thought of the *Shakti* stage. Irrespective of contents being mundane or unworldly in nature, education should be imparted on the basis of the *Shakti* stage. The goal of our movement and the purpose of our propaganda shall be to disseminate the thought of the *Shakti* stage. *Gandhism* is violating this principle just like what happened in the age of the *paurohityavada*. The faculty for dissemination of thought shall definitely remain non-violent. Nevertheless it is an extremely fatal and dangerous idea to regulate the central administrative policies through the directive of non-violence. The mission of the central administration is not propagation of non-violence, but manifestation of the *Shakti* stage. It is impossible to crush *asuras* by means of non-violence. A publicity campaign is empowered within the ambit of non-violence. From the view point of *Shaktivada*, non-violence as a weapon of independence means an essential recourse in a powerful way to present the demand for Indian independence. This is not any policy of confrontation, but a policy of demand only. If a demand fundamentally enjoys the moral support of human psychology, it can be achieved by means of non-violence. It should also be noted that there exists no morality among *asuric* rulers. It can never be accepted as a weapon of total independence. In the present situation of India, perhaps there is no alternative other than adoption of the policy of demand. Congress has adopted the policy of seeking self-governance (*Swaraj*) through demand alone. *Shaktivada* does not even remotely accept it as a powerful policy. A non-violent revolt is not a powerful revolt by any standard. A non-violent revolt could be accepted as a weapon to reform the central policies. If people attempt to reform the central policies through non-violent movement, it is indeed a correct thing to do. However, it is impossible to attain self-governance (*Swaraj*) by means of this non-violent movement unless the British willingly grant it. If adverse circumstances befall the British nation, a little more of the demand might be granted. It could be a policy of demand but never a policy for the central government. If any community accepts non-violence as the policy of central government then that community shall lose.

38. As the Congress has entered into the government, its policy cannot be based on the sixth stage, because central administration cannot be run by that policy. It has to adopt the policy of at least seventh *kala*. If the policy of the seventh *kala* is regulated by policies of the sixth *kala*, it shall result in a fragile administration, which abets growth of the *asuric* ideas in the form of communalism, along with rising incidences of persecution of women, hooliganism, disturbances,

moral depravity etc. In this context, one more thing needs to be elaborated. Congressists (supporters of Congress) believe that they alone are the patriots and they alone are benefactors of the society. It is an undeniable fact that the present “Government of India Act” is not a consequence of the *Gandhian* movement, but it is an administrative scheme proposed by the Simon Commission long before. Moreover, *Gandhian* movement has actually paved ways to innovate and incorporate certain things in this proposed administrative system to restrain the true patriots, and thereby has essentially diminished the power of the Congress itself. The *Gandhian* movement has, in fact, caused harm to the Hindu society. On the contrary, had the Congress accepted this administrative system first based on seventh-*kala*-thinking, and thereafter created new movements to enforce the British towards a more functional administrative system then the Congress would certainly have possessed more power in that scenario compared to what it possesses in the current scenario. Hindus of Bengal have suffered great losses through this administrative system and it is beyond the power of Gandhism to even assess that loss. We simply want to say that Gandhism has hurt us. In spite of knowing that the policies of action of the sixth *kala* have caused damage to us, if Congressists think that they are the sole patriots, and further the nation accepts that claim too, it would be an import of the priestly system (*paurohityavada*) in a new shape. As kings were the puppets in hands of the priestly system (*paurohityavada*) in an era, similar is the situation of the provincial governments ruled by Congress today. The Congress controls them ridiculously in each step based on the science of thought of the sixth *kala*. Kings were compelled to remain subjugated under the priestly community because of the fact that the priestly class can wag the society in their way by a convenient interpretation of scriptures. Similarly, the provincial cabinets have been compelled to become puppets of Congress because the Congress can wag the nation in any way they like with the scripture of nationalism. As the priestly community became gods in the eyes of the society, likewise the Congress, although confined to the thoughts of the sixth *kala* only, has transformed into God to the society. If the Congress does not alter its stage of thought and purpose of policies of action (*karma*), they shall utterly ruin Hindus. Congress activists are grossly misunderstood if they consider themselves the be-all and end-all of the nation. The science of action (*karma*) of the seventh *kala* (*Vishnu*) is far superior compared to the science of action (*karma*) of the sixth *kala*. The thought of the seventh + eighth *kala* (*Vishnu* + *Shiva*) is even more advanced. It shall take a really long time to repair the damage, which has occurred to the nation for the sake of activities of Congress taking refuge in a



science of action of a very low stage of evolution. Whatever bits and pieces of administrative authority the nation has achieved should be channelized properly in the science of action of the *Shakti* Stage. *Shaktivadins* shall stir great movement everywhere to compel the central government to rechristens itself and adopt policies to help in evolutionary development of every human being with any biases and prejudices. If the central government adopts policies of the *Shakti* stage, there remains no reason for people to rise against that government. However, no organization of activists can expect that the evolutionary development of people from all stages is safe and secure in their hands, when they are grounded on the sixth-*kala*-thinking alone. People may take note that *asuric* atrocities and moral depravities shall augment as a consequence of present policies of the Congress.

39. A powerful section of the Muslim society has adopted policies based on the science of action (*karma*) of the seventh *kala* surmounting the sixth *kala*. Hindus bear an obligation to protect their just rights and mores of Indian civilization by forming a similarly powerful Hindu organization. The Congress, of the sixth *kala* activities (*karma*), does not possess the required strength to defend rights of Hindus on the face of demands of the Muslim League. Until now, the Muslim League did not do anything mentionable besides protection of Muslim interests and opposition of freedom movement of the nation. Their course of action is really amazing in the present era. By their movement, they have sown the seeds to promote the thoughts of the ill-developed seventh *kala* (ill-developed *Vishnu*) in their community. Congress activists have expressed their opinion against this policy; but in their deeds they have effectively supported those policies. This is the weakness of policies of the Congress. In spite of the best efforts by the Congress, they shall never enlist the support of that community regulated by the seventh *kala* thinking. An argument could be put forward that there are a lot of Muslim members in the Congress. As a riposte, we can point out to the fact that those Muslim members have not created any powerful movement in their community in favour of the Congress; but they are content with appeasement found among Hindu community. They have little support in their own community. Some of them have deserted the cause to go back to the narrow circle of their own community after achieving recognition by the power of Congress. Even inside the Congress, their mentality has never risen above the narrow communal interests. Their sacrifice for a cause is negligible. Meanwhile, instigated by the leftist segment, the Congress is considering fighting against the

proposed Federation system. Consequently after being manipulated by shrewdness of the British and the Muslim League, the Congress shall enforce some changes in the proposed Federation system just to hurt even its present prospects of power at least partially. We are hereby stating it categorically that the Congress does not still possess the ability to perceive politics. Even now, if the Congress tries to grasp the thoughts of the seventh *kala*, India shall benefit. For that purpose, it should allow the Hindu organizations to be sufficiently powerful. Later on, it could augment its authority among communities of Hindus, Muslims and others simultaneously. The power of the Congress shall only enhance in the event of the Hindu Mahasabha gaining power.

40. We have stated it earlier that the endorsement of the *asuric* seventh *kala* in the central governmental policy reduces the scope of activity for the fifth *kala* and the sixth *kala*. In the present era, all powerful imperial nations have taken up the *asuric* ideal. Nevertheless, the fifth *kala*- and the sixth *kala*- thinking have not suffered in those nations. The characteristics of the *asuric* central policy are manifested in invading other countries and also in oppressing them. This is indeed the ideal of the powerful European nations. They have not established any *asuric* policy in their own countries even though they are *asuric* for others. That is the reason why the thoughts of the fifth *kala* and the sixth *kala* are intact in these countries.

41. The goal of *Shaktivada* is never to allow the establishment of any *asuric* policy. The *asuric* development of the seventh stage is indeed the sign of degradation of this *kala*. Even then, it should be made explicit that the *asuric* form of evolution is not unnatural. Society has to suffer from *asuric* persecution due to existence of weaknesses in central policy and social outlook. It is the natural chastisement for a society because the society does not take up the responsibility to reform the central policies. Society suffers for being irresponsible. The law of nature demands the evolutionary path for all stages of human beings to remain unblocked and it is possible through active pursuit of the science of action (*karma*) of the *Shakti* stage in the central policy. The goal and duty of every *Shaktivadin* is to extend support toward this natural law. We must not concern ourselves the amount of success achieved through our course of action in this direction. "I will use the appropriate science of action in as much as scope of action I have." Moreover, we shall attempt to point out the mistakes to activists (*karmin*) and organizations regulated by a weak psychology. A *Shaktivadin* shall never assist in any kind of activity supported by weak thinking.

42. The policies of governance have deteriorated in the age of universal suffrage compared to the age of monarchy. The objective, which prompted people to take possession of governance from their king, has not been fulfilled through universal suffrage. The confrontation between the divine-natured people (*devata*) and evil-natured people (*asura*) was initiated because of the *asuric* rule of monarchs. But the seers of this initiation process possessed little knowledge about the psychology and the science of *karma* – that is why they were wrong about their vision of history. Therefore, the objectives of the revolution, namely liberty, equality and fraternity, remained unfulfilled. As a consequence of this revolution, there came in the society the exploitation of the capitalist and heart-rending persecution by the rich. This persecution was far more pathetic and tragic compared to the persecution in the feudal rule. Consequently, the doctrine of equal distribution of wealth was reinforced. It is known as the revolution of the working class. The seers of this revolution were not very far-sighted either. This revolution has not achieved any of the goals which were targeted in at its inception. All the elaborate plans, they had in their mind, have been in conflict with the human psychology, and hence futile in nature.

43. Persons from the fifth *kala* (with well-developed *Ganesha* center in brain) exult over revolution. This is the natural impulsiveness of human beings of this stage for being not farsighted enough. The seers of revolution first baptize the people of this stage. In every revolution, the youths of this stage embrace the cause first. Gradually, a class of writers and intellectuals gather around to supply their food for thought. Writers (activists of the sixth *kala*) disseminate the populist thoughts merely for the sake of money. Thereby, the propaganda for the revolution becomes intense. Though the intellectuals approve the populist expressions for the sake of money, yet they adorn themselves with the glorious title of progressive writers. In this way, they earn both fame and money. Without these activities, they cannot cater to their basic needs. Gradually, the activists find a powerful leader (from the seventh *kala*) and the revolution becomes successful. After a few days, it appears that the nature, by dint of her authority over the human psyche, selects one from the seventh *kala* as the ruler. Undergoing a change in tune, the progressive intellectuals start praising the thoughts of the ruler for the sake of fulfilling basic necessities of their lives. We empathetically state that *Shaktivada* does not support the idea of revolution. We value the power of subjects, the power of people, the power of youths, and the power of the society only if there is

approval of *asuric* and weak policies in the central administration. If the central administration adopts the policies of the *Shakti* stage, no one is capable of rousing a revolution. It is not possible to instigate a person of the fourth *kala* if his stomach is full. Similarly no movement is possible with persons from the fifth or the sixth *kala* unless there is persecution of women, hooliganism and approval of immoralities in various spheres of the society. Additionally, there has to be a persistent problem of unemployment among people from the fifth and the sixth stages. All these do not occur in the administrative system of the *Shakti* stage. If the central rule is *asuric* in nature, the struggle between the divine-natured people (*devata*) and evil-natured people (*asura*) is inevitable. Furthermore, if a weak central administration engenders *asuras* in the society, the struggle between the divine-natured people (*devata*) and evil-natured people (*asura*) is inevitable too. The root of any revolution could be traced back to approval for *asuric* policies in the central administration. This is the reason that the visionary of a revolution conceives the thought of revolt. However, the visionary, being myopic in nature, seeks to guide people to a complete upheaval of the existing system rather than leading them to bring reform to the existing scenario. The revolution only complicates the existing problem further and the purpose of the revolution is, thereby, defeated. Therefore, reformation is the natural law, but not revolution. An organized movement shall continually be pursued to enforce the policies of the *Shakti* stage in the central administration. *Shaktivadins* should restrict their policy of action to this level only until the time, when public opinion is strong and prepared enough to overthrow the central *asuric* rule. The central policy is bound to be reformed as a consequence. If it is not reformed, it shall face spontaneous rebellions and upheavals at every stage. In essence, *Shaktivada* can very well validate the following claim: If the central policy is not *asuric* in nature, it shall be reformed by dint of movement alone. If it is *asuric* then its collapse is inevitable.

44. Imperialism, Capitalism, and Fascism are all founded upon the policies of action (*karma*) of the *Vishnu* stage (the seventh *kala*). Socialism was founded upon the science of action (*karma*) of the *Ganesha* stage (the fifth *kala*); but a state cannot be run by these policies. Therefore, Stalin's Russia is not a socialist state any more. And, it is not fair to blame Stalin for this transformation. The threat of execution is looming large over the Marxist idealists of that nation. The science of action (*karma*) regulated by the thought of the *Ganesha* stage (the fifth *kala*) deserves the blame for this. The common people know nothing about various theories and

doctrines. They have been told that they should receive the same amount of money the affluent have. “If the rule of Stalin cannot ensure that, this administration must also be toppled.” Leaders can understand all these fallacies; but the infatuation (*moha*) for authority and leadership over people is goading them to hide this true picture from the masses and to perform vile activities. That is why the leaders are receiving opportunities to create vain movements and to hatch upon vain conspiracies to gather momentum on the basis of this science of Socialism, already known to be extinct. The Socialism of that country can not be called the Socialism of Marx or Lenin. We can name it Moscowism. If Moscowism seeks to put an end to these daily executions, it has to denunciate Socialism and put before the people some kind of sociology based on the science of *karma* of at least seventh (*Vishnu*) stage of development. Until the day the society is not getting rid of its infatuation with the science of *karma* of the fifth *kala*, there is no end to this bloodshed. We accept any kind of administrative system – Monarchy, Democracy, Single-party rule – everything, if the administrative policies are that of the *Shakti* stage. We can reform any one of them if it is *asuric*, as well as if we have faith in the power of the subjects and in the power of organization. We have provided the foundation of an organization, namely *Shaktivada*, in this science itself. This organization shall have to be pervasive enough to include all – from a cabinet minister to a daily labourer, from a hermit of the forest to a beggar living under a tree. *Shaktivada* shall build up its movements definitely in the course of reform, but not for revolution.

45. It can, no way, be an imagination of even a poet that the human society will be transformed into a stateless society in due course of progress. The history of the human society is not indicative of any such progress. The transformation in the society never came along with the change in the means and methods of production. These kinds of theories could be hypothesized because of lack of knowledge regarding the science of evolutionary development; but these theories are void for all practical purposes. This is due to the fact that these theories are inconsistent with the science of evolutionary development. Implementation of anything inconsistent with the science of evolutionary development implies disturbances against the path of evolution. The central administrative policies are required to provide with suitable opportunities and encouraging circumstances for evolutionary development toward the absolute stage. Furthermore, the moral degradation of any stage (ill-developed *Vishnu* stage) must not be approved. Human beings were regulated by the natural law in the earliest age. In that age, human

beings belonging to the fifth-, the sixth-, and the seventh- *kala*, were not born. Later with the birth of the fifth-, the sixth-, and the seventh- *kala* human beings, the age was transformed. Until one can prevent the births of the fifth-, the sixth-, and the seventh- *kala* human beings, the stateless society is impossible. The kind of stateless society Marxists are dreaming of is not akin to the rule-less society of the earliest age of our description. That is something very different – a figment of imagination with little understanding of the human psychology. We cannot regard those, who can live with imaginations like this, as divine entities (*devata*) – eventually they are bound to usher *asuric* policies in the society.

46. Marxists believe neither in reincarnation, nor in independent personalities of human beings. They opine that a human being is the sum of some social relations. “A human being dies, but a society does not. The society of a kind of monkey-like creatures transformed itself into a human society by shedding their tails in the wake of a crisis of food. That society faced different kinds of struggles to defend itself among natural hardships around them. To that, the society kept on changing the means and methods of production. Consequently, the present social situation has arrived in. In the path of the further progress, it shall land up into a stateless society.” The youths of our country have probably admired this so-called scientific theory of history. Therefore, they have dedicated themselves in the field of action (*karma kshetra*) to advance the course of the history. They like explaining every single thing through invention of peculiar imaginations based on money and gross materialism. To them, there is no other yardstick of morality or immorality. They can not conceive a human being any better than an animal. Reacting to a protest against the persecution of women, they taunt the protestor an idealist. It is natural to find endorsement of animalism, which equates human psychology to animalistic urges, among those whose principles are governed by the psychology of the fifth *kala*. They will surely find ample opportunity to verify the progress of their version of history in case they take an excursion to their dearest Russia.

47. We do not need to concern ourselves with whether *Shaktivadins* would believe in reincarnation; because, even though reincarnation is true, not acceptance of reincarnation is a characteristic of evolution in a certain stage. The science we have presented along the line of evolution of human psyche is true to the precision expected in a scientific instrument in its objectivity. Anybody can verify the veracity of this statement with suitable experimentation. There

is not a single word of imagination in it. We do not have any particular view other than that there has to be opportunities favorable for the evolutionary development of all stages of human beings in the central policy. In the earliest human society, there were two kinds of human beings – some belonging to the fourth *kala* and others from the eighth *kala*. Until the time, the society is composed of only these two kinds of men, we call it the age of the *Shiva* or the primeval age. There is no necessity of governance for these men. After that, the age of social governance (*Vishnu* age) comes. The age of monarchy is initiated after the age of social governance. In the age of monarchy, the policies of governance were sometimes non-*asuric* and run in the seventh *kala* science; other times those were *asuric*; and there were times, when the governance was regulated by the policies of the sixteenth *kala*, the absolute stage of evolution. History of human society is the tale of transformation of human society from the primeval age to the present age, which was prompted by the advent of human beings in various stages of evolution. History is also the story of rise and fall and transformation of the policies of governance since the inception of monarchy. It is not the history of “progress” as described by socialism. This is not the proper place to elaborate the variations in evolutionary development as a consequence of different types of administrative policies; and also how various kinds of administration, naturally, gives rise to various kinds of customs, morals and philosophies. The knowledge of India became so advanced because of these historical reasons. If the central governance is regulated on the basis of the science of *karma* of the *Shakti* stage, this administration becomes powerful enough to face up to the *asuric* policies and overcome them. This system of governance is congenial for birth of highly evolved beings in the society. The natural directive is that the policies of governance shall be based upon the *Shakti* stage. This is truly the benevolent central policy. Any exception to this directive by any means causes *asuric* moral depravities. Until the time the central governance adopts the policies of the *Shakti* stage, there shall be no permanent remedy to this problem. Marxists believe, a state is a particular weapon for a class to suppress the other class. Therefore, there is no respite for the Marxists until a stateless society comes. Neither do we do accept the society of a monkey-like creature in the foundation of our society, nor we recognize the possibility of a stateless society. If the state is really a weapon for benefitting a community at the expense of another community, it is an *asuric* form of governance, by our definition. The administrative policies of the *Shakti* stage must be founded to replace them. The purpose of the *karma* of *Shaktivadins* helps them to move forward themselves in the evolutionary path. On the contrary, the intent of Marxists advances them to a

level of thought process slightly above the animalistic level; but it is impossible for them to grow beyond the fifth *kala*. As an activist (*karmin*), this is all that a Marxist attains. In the policies of Stalin's government, the seventh *kala* psychology and the corresponding science of action (*karma*) is apparent. We support the revolution, which has liberated countless many after ending a oppressive system of governance in Russia. But how can we support a tenet that has once inundated the country with bloods of the rich, and subsequently has encouraged, again, establishment of wealth inequality? Can it go with the principles of a moral person that the brave activists, who had earlier carried out the great revolution being firm in the principle, were executed by the newly founded administration? In any event, the reader may note that a state could never be run in the fifth *kala* psychology and the science of *karma* of the fifth *kala*. Management of the State requires application of the *Vishnu* stage of thought, at a minimum.

48. An *asuric* state of the seventh stage faces widespread disturbances and interruptions; and it has to suppress them utter ruthlessness. That is why a state or a central administrative policy must be regulated by the ethics and action-policy of the *Shakti* stage.

49. The morality of the activists of our country has suffered in the intensified waves of thoughts of the *Gandhian* Congress. As a consequence, the atrocities of the hooligans have increased manifold. On the one hand, Socialist historical analysis of progress has tempted us for a wild life akin to the life of a dog and a bitch or a he-monkey and a she-monkey. Moreover on the other hand, *Gandhism* has made the activists imbecile. Consequently, indiscipline and atrocities are increasing day by day. The nationalism on the basis of *Gandhism* is approving perpetration of atrocities and the peculiar psychological nuances from Socialist point of view are instigating indiscipline. The Congress supporters do not even let anyone speak up against the atrocities for the perpetrators are mostly Muslim. There are not even strong protests of these atrocities in the newspapers, who endorse the Congress. How can the Congress be nationalist, which is busy to form a treaty with the communal Muslim League representing Hindus? We cannot accept the Congress as a nationalist establishment as it is appeasing the communalists, whose policies are rooted in opposing the national interest, and also sanctioning their aberrant impulses at every step. We can accept nationalism only if the definition of nationalism signifies an establishment providing assistance to all stages of people in their evolutionary development irrespective of caste,



creed and gender. Our definition of nationalism means a powerful establishment devoted to eradicate atrocities and persecution aimed at all stages of the people of nation; otherwise we cannot consent to the idea of nationalism. It could only be made possible by a thoughtful human being guided by the science of *Shaktivada*. Only an administration, regulated by *Shaktivada*, can claim itself to be nationalistic going by our definition. Pundit Jawaharlal says that there is no mark of any community in him. Then, how does he attempt to resolve the Hindu-Muslim problem with the Muslim League being a representative of Hindus? The newspapers of Congress try to conceal the immorality of organized perpetration of atrocities over Hindu women by mixing up a law and order problem with the discussion of lack of widow marriages and iniquity of caste systems in the Hindu society in that context. With utter disgust, we condemn this policy of camouflaging the real problem through those commentaries. We shall endorse the reformation of a social tradition through enactment of law or creation of social movement, if any custom of Hindu society is against the evolutionary development of women. But, if the support towards the atrocities on women is in the agenda then it cannot be a policy of nationalism. Are women lie outside the nation? Think about it in the science of evolutionary development and identify how awful it is to approve such a policy, which goes diagonally against the evolution of a woman. Should there be a powerful foundation of nationalism, the first and foremost responsibility of nationalism is to exert all the powers at its disposal to enact laws and channel the thinking of the society to give support to women in their evolutionary path. We cannot even conceive how the women still hoist the national flag under the umbrella of this imbecile nationalism. *Gandhians* get petrified in the name of the Hindu Mahasabha. The leaders are afraid of loss of their authority, should youths come under the influence of the Mahasabha. By analyzing so many activities and policies of the Congress, we can disprove its claim of being a nationalist establishment. It is *bhabavadin* in nature (extraordinarily sentimental) and communal. Most of its thoughts are established on the basis of foreign thoughts and it is regulated by the myopic policies. The Congress activists are not anywhere close to the root of Indian thought. In Indian thought, there are many powerful bases of nationalistic thinking. If one accepts it as a nationalistic establishment, we shall declare that *Shaktivada* does not want to entertain such nationalism. At present, the Congress is a Hindu organization guided by the policies of the fifth- and the sixth- *kala*. It has become evident through many of its actions that it is not a non-communal establishment. The policies of action of the Hindu Mahasabha are far advanced compared the action policies of the Congress. There is a basis of the seventh *kala* thinking in the

Hindu Mahasabha and the foundation of the *Shakti* stage has not been jeopardized by their thoughts. Nationalism is better secured in the shelter of the Mahasabha. Either the Congress will change its policies or the impact of the Congress shall fade away in the thinking of a large chunk of countrymen. We can even not believe that the Congress is capable of accepting *Shaktivada*. We advise the leadership of the Hindu Mahasabha to accept *Shaktivada*, and thereby to come forward as a harbinger of national liberation by converting itself into a non-communal organization.

50. The freedom movement shall be especially weakened in the provinces, where Hindus are less in number by the impact of the Congress, regulated by the thoughts of the fifth- and the sixth- *kala*. The internal policies of Congress will be compelled to adopt the science of *karma* of the seventh *kala*, in the provinces, where the Congress has entered the ministry. Again, there are provinces where the Congress could not enter the ministry for Hindus being a minority. In those regions, the Congress, directed by the fifth- and the sixth- *kala* thinking, shall utterly ruin their supporters, the Hindu community, unless Hindus protect their ethos and interest under the shelter of the Hindu Mahasabha, which is guided by the thoughts of the seventh *kala*.

## **The Indian Independence** **from the point of view of *Shaktivada***

51. a) *Shaktivada* does not deny a monarchy. *Shaktivada* maintains that its policies could find place in the central administration through even monarchy. “The Indian Cabinet would independently govern the domestic administration as well as the foreign policies under the emperor, just like the British Parliament governs the British administration as a representative of the British people under the emperor, and no other Cabinet of any nation would have any say in it”. *Shaktivada* accepts it as the independence of India, once the Indian Cabinet reaches this state.

b) “The British Cabinet could advise the Indian Cabinet by courtesy of friendship, and the Indian Cabinet, whenever it wishes, could cease the relation with the British Cabinet and would independently dictate the domestic administration as well as the foreign policies under the

emperor.” *Shaktivada* also accepts it as the independence of India, once the Indian Cabinet is in that state.

c) “Breaking the relation with the British, India would be a fully independent nation regarding the domestic and the foreign affairs and would form an independent Cabinet.” *Shaktivada* accepts this form of independence too.

## How could India be Independent?

52. In a time of crisis for Britain after observing the anti-subjugation spirit and abundance of power in Indian people, if the British thinks that they have to please India to use her for their own benefit then India could achieve independence of the type a) and b). India could attain the independence of type c), if Britain is defeated in a great war at a time of crisis and India is established upon a powerful thought at the same time.

53. If India cannot perceive *Shaktivada* and remains confined at the fifth- and the sixth-*kala* thinking then India would not be able to secure her due even at the time of crisis for Britain. The sixth *kala* psychology is not at all powerful to secure something in the time of crisis. Further, if India remains confined in the fifth *kala* psychology, India shall miss the boat for the power of India shall be divided into two opposing camps. If a fraction of India initiates the conflict in the fifth *kala* psychology, a more powerful division of India would oppose this fraction standing beneath the banner of imperialists. If Britain is not in crisis, India shall never be able to achieve complete independence. If Britain is in crisis, the present Congress nurtured by the thoughts of the fifth and sixth *kala* shall not be able to achieve anything substantial. Under these circumstances, if India initiates a fight, not only she shall be defeated but also it shall weaken the foundation of national power considerably. At the present juncture, even if the British are in crisis, they do not fear any exceptional situation concerning their relation with India. They are aware of the fact that the present Indian psychology favours them. If the Congress with the sixth *kala* psychology seeks a conflict with imperialists, a *Shaktivadin* shall not join them; because a *Shaktivadin* knows that the fragment of India seeking independence shall be rendered even more powerless compared to

the present if the conflict is initiated in that psychological foundation. *Shaktivadins* know that the Muslim community with the current state of mind shall not join the Indian struggle for freedom. Therefore, if the Congress initiates the conflict without undergoing an analysis of power, it will be a blunder for the Congress. If one seeks to initiate a conflict, it should be done on a powerful basis. Petitions and pleas are better than a non-violent conflict. We do not feel it necessary to elaborate any more on this. We can firmly state that this action policy of non-violence is creating a grave danger in the India freedom struggle. India shall surely benefit if this doctrine disappears.

## **Various directions of action policies of *Shaktivada***

54. The science of *Shaktivada* is a policy of action regulated by a beautiful and broad-minded psychology that it could be acknowledged as the sole international state policy. If any state, country, nation, society or individual adopts this policy at the respective level, there shall be no conflict between the thoughts and actions of that entity and those of an activist based on the science of action and thought of *Shaktivada* from a non-communal perspective. Thus, any state, country, nation, society, community, class or individual will not perform dishonourable activities even if it adopts *Shaktivada* in a limited scale. If someone wants to adopt this *Shaktivada* in a limited scale, even then the main *Shaktivadin* organization shall encourage and assist them. It may here be mentioned that society shall only be benefited by this.

55. In the science of *Shaktivada*, class struggle and Socialism engender *asuric* nature. A careful consideration of the modern world history will reveal that no country has been benefited by Socialism. It has divided the people of any country into two opposing conflicting camps, wherever this system has been attempted to put forth. This thought will divide India too into two opposing camps. We especially warn the socialists of Bengal regarding futility of their efforts should they attempt to indoctrinate the farmers of Bengal into communism. In the class of farmers, the ill-developed seventh *kala* thinking is usually more observed. The majority of the farmers in Bengal are from the Muslim community and as the Muslim League has adopted the seventh *kala* psychology, the socialists shall never be able to guide them out of the communal periphery. All the efforts of the thoughts and policies of the fifth *kala* shall be rendered ineffective by the Muslim

League directed by the seventh *kala* psychology. Because the Muslim League has adopted the seventh *kala* psychology, they are pursuing a course of action channelizing the thoughts of the poor, middle class and the rich of their community in the same direction. We have previously proved that revolution is not congenial to the goal of the activities (*karma*) of an activist (*karmi*). Hence, we call upon the socialists of Bengal to denunciate this policy and accept *Shaktivada*.

## **Economic policies of *Shaktivada***

56. *Shaktivada* describes the best economy as the one which guarantees abundance of food, clothing, and milk for people of all stages. A central government based on *Shaktivada* shall do whatever is necessary for this provision. If the central policy does not provide that, the action policies of *Shaktivada* require powerful movements to demand those provisions. *Shaktivada* does not support class struggle as it is equivalent to an *asuric* nature. Further, *Shaktivada* supports neither capitalism, nor communism. Capitalism is the rule of the merchant class (*Vaishya*) and Communism is the rule of the labouring class (*Shudra*). *Shaktivada* does not deem both of them appropriate. *Shaktivada* denounces the policy of nationalization of means of production, and maintenance of ruling party members through control of these means of production as incompatible for the evolutionary development. This policy leads a state toward being *asuric*. The state shall establish industries considering the requirements of the country especially for the sake of food and clothing for the poor and employment for the unemployed. It should be very much like small scale industries. The state shall focus more to ensure that people can solve the problem of food and employment without forgoing the happiness of rural living and social life with adaptation of benefits of machines. For this purpose, the state shall make sure that the external industries do not cause harm to industrial paradigm of the land. It is required to formulate a gigantic plan to raise cows and to build up cultivation through irrigation. Initially only those vast stretches of lands, which are mostly vacant, are to be selected for this purpose. Viable plans to build colonies in those places are required to be chalked out. Huge sum of land all over the country has to be arranged for the sake of raising herds of cows. At present, the Congress activists have adopted the policy of

instigating the farmers against the landlords. Their action policies cannot help the genuine unemployed and the poor by any means; but hurt landlords and augment the prosperity of the already prosperous farmers. That is why *Shaktivada* does not support it. Without troubling the landlords this way, procurement of a lot of land for cattle grazing from them would have helped the unemployed to earn their living through cow-rearing. That way, the society would have been immensely benefited too. *Shaktivada* calls for movements all around to persuade the central administration to develop new schemes on a regular basis for rural industries, rural life, schemes for raising and farming. There needs to be a potent institute to innovate these plans. *Shaktivada* shall accept imposition of income taxes on the rich to implement these schemes. Also, there is requirement to enact laws to ensure that the owners of the factories provide residence for the labourers; that the labourers do not disturb their owner unnecessarily and vice versa. *Shaktivada* does not support propagation of hatred by the activists among one class against other classes, because it poisons the thoughts in a nation. Propagation of hatred encourages the thoughts of ill-developed seventh *kala*. It is required to prepare a list of all unemployed persons in the country. *Shaktivada* shall also endorse movement to pressurize the central policy to provide job for these persons. A most prosperous economy is indeed characterized by abundance of food, clothing, and milk. In India, it could be made into reality quite easily. Not only this is the economic policy of *Shaktivada*, but also this characterizes the best element of oriental thought. Our social happiness shall evaporate if we poison the oriental thinking by importing the stream of hatred from the West. *Shaktivada* does not approve that. There are many beautiful elements in the oriental thinking, which are especially important for happiness of a human being. Inequality is inevitable in the science of evolution. We know that rice and milk contains all the necessary ingredients for the nurture of body, mind and knowledge (*jnana*) of everybody – from an ordinary laborer to a king; from a beggar to an advanced *yogi*. The quintessence of economic policy is their abundance. Unnecessary vent of hatred in the name of equality of wealth is not an attribute of an advanced principle. Those, who have entered the central administrative system, should think how to tear apart the exploitive grid of foreigners. The duty of men of action (*karmin*) is not to approve the divisive thinking inside the country, but to maintain unity of thought in the nation and attempt to pressurize the foreign exploiters with the solution of the problem of unemployment and food in the perspective.

## ***Shaktivada* and Gandhism**

57. Perhaps none has properly perceived Gandhism till today. We have analyzed it using the science of *Shaktivada* in the appropriate context. It is the well-accepted doctrine of nationalists of our country, who embattles the imperialism to unfetter the shackles on the one hand and approves the atrocities of thugs on the other hand. Gandhism caters to the demands of Muslim communalism enthusiastically and essentially adds to their strength. Again, this doctrine is essentially an instrument to denounce Hindus communal and thus keeps the youth away from the Hindu reaction to Muslim immoralities – when Hindus only seek to be cautious before getting oppressed by the ever-increasing wanton desires of the Muslim communalism. This is a wonderful doctrine, which directs women to come to the outside world by shedding veils, and simultaneously presents hooligans opportunities to perpetrate atrocities on women. Additionally, this doctrine does not provide any rigorous explanation about the synthesis of these two facades of its own. The Congress regulated by this doctrine is an establishment, which consents to its activists to instigate farmers for eviction of landlords; and again provides shelter to the rich from any loss. It is a doctrine without any logical coherent idea regarding economics, sociology and governance. This approves thieves in stealing and also directs honest households to join the party. The Congress being governed by Gandhism is a strange non-communal establishment, which does not become communal even after opposing the Hindu interests in the face of unnatural Muslim communal demands. It is a wonderful doctrine, which is afraid of conducting freedom movements in the native states ruled by Muslims; and champion the cause of independence in the Hindu-ruled states. The nationalism of Gandhism is a doctrine with policies manifesting bravery and cowardice in the same character. The funniest characteristic of this doctrine is that it announces a defeat as a victory. There are hundreds of instances where this victorious (?) doctrine of “truth” and “non-violence” lied and deceived terribly and violated the national interest. From the point of view of *Shaktivada*, it shall be the best to denounce this doctrine rather than being indifferent to it. We can undoubtedly say that India will not be able to advance even a step forward unless the impact of this doctrine vanishes. This thought has made our leaders so unwise that they have taken up the job of westernizing our nation and language on the basis of the present communal division. We can only tell the leaders that if they are so eager to be a Kemal Ataturk then they should attempt to perceive

*Shaktivada*. The impulse of westernization on the basis of present administrative system will soon be crushed by the blow of Muslim League. The language of Hindustani, innovated by them, is an Islamized version of Hindi. Each of their action has become a concern among the *Shaktivadin*. The Congress seeks to deprive our future generations from our past thoughts by changing the alphabet and to channel the national thinking of Hindus towards Mecca. The *Shaktivadins* shall oppose this; because they are aware of the peerlessness of Indian thought.

58. We have earlier stated that Gandhism has indeed originated from the sixth *kala*. There are both scope of application of this thought and its necessity in the world. The society would only be benefited by this thought should the society restricts it to its designated place. However, India will hurt herself considerably if she grants *Gandhism* a place higher than what it deserves. For ingress of this weak (*durbala*) policy in Indian national thinking, India has become fragmented by the poison of provincialism. The very flaw of this policy is that it presents the ideal of internationalism in its words; but it makes people very narrow-minded in practice. Hindus in the present India have been most affected by this policy. Provincialism has fragmented Hindus. The specimens of fragmented national power of the Hindus are observed in the rightist segment of the Congress, the leftist segment of the Congress and the Hindu Mahasabha. Gandhism would cause even more severe fragmentation compared to what the priestly system (*paurohityavada*) caused to India in one age. If India does not perceive the science of power (*Shakti*) by being deceived by the mirage of this doctrine of faith and hope, none can stop the utter ruin of India.

59. Gandhism can be called the shenanigan of internationalism. Those, who are the *Guru* to the entire world and dream about becoming international men of great repute, should come forward to accept this doctrine and become a supporter of *asuric* societies of the world. But those, who seek the welfare of their own nation and society, must indeed denounce it.

## **Socialism and *Shaktivada***

60. In the Feudal age of Europe, revolution happened due to the persecution and oppression on common subjects. By the revolutions, monarchy was evicted and the foundation for democracy



was established. The doctrine of universal suffrage was founded by the French Revolution. The defining characteristic of the doctrine of universal suffrage is that it commences the rule of the rich. As a result, the system of exploitation becomes huge. Consequently, unemployment runs high; the suffering of labourers and peasants augments. The advent of suffering of the people begets Communism or the doctrine of equality of wealth. A single-party rule was initiated as a result of the Russian revolution. We have stated it earlier that the purpose of the revolution was defeated because of the myopic vision of seer of a revolution. The voters in a democracy are mostly from the class of labourers and peasants. They constitute the lowest stage of evolution in human being. Their number is hundreds of times larger than the number of people in any other stage of evolution. They are less developed in evolutionary path; therefore less intelligent too. As a result, they merely exercise their franchise; the gain inevitably accrues to the rich. When the revolution first came, the central rule was run by the class of landlords. That is why the revolution blamed the policies of the landlord for all the misery of the world. Though the thoughts of the landlord class are superior to the thinking of the rich, the landlord class is egregiously censured all over the world. Therefore, the predominance of the rich is bound to happen in a system of universal suffrage without much of a challenge from the landlord class. The revolution, which was initiated in the name of equality of wealth, established Single-party rule instead of democracy. The unemployment problem is solved though this. Even before this revolution, the doctrine of communism was spread all over the world. This brought about a partial remedy to the problem of massive unemployment and the oppression of the labourers, resulted from democracy, in the countries where rulers were intelligent and politically shrewd.

61. By the experience of the French Revolution, the politically shrewd kings sheltered themselves in the shell of democracy. But, the comparatively less intelligent kings lacking political acumen were defeated by the power of subjects. Before and after the Russian Revolution, the laws and regulations was amended in nations with different types of administrative system – monarchies, democracies, mixture of mixture of monarchy and democracy – to ensure that the problem of unemployment and poverty do not to turn too severe. Henceforth, the growth of working class revolution was arrested. Many kinds of “scientific histories” has been put forward in favour of the people’s revolution and working class revolution to instigate the youth. It is a sheer wastage of time even to discuss them. These so called sciences are all baseless imaginations. The

proof has been delivered by the new administrative policies established by the revolution. We believe that there is nothing called revolution. Never a revolutionary change occurs in actuality. Due to the moral depravities of the central rule, the struggle between the divine-natured people (*devata*) and the evil-natured people (*asura*) is something that happens. If the central rule fulfills all its responsibilities then no such struggle appears. Therefore, *Shaktivada* acknowledges reformation but not revolution. The achievement of the revolution lies in precipitating the fall of an *asuric* rule. The proof of the myopic nature of the revolutionary ideals is manifested though the gradual *asuric* transformation of the rule established by the revolution. *Shaktivada* does not demand revolution but wants to possess the power to intimidate the *asuric* rule. If the central administration behaves irresponsibly, its fall is inevitable.

62. With arms and weapons, a human being fights for the central policy, because at the core, he believes that he is discharging his responsibility for the sake of the evolutionary development of humanity. He perceives this to be in favor of his own development in the evolutionary path and the evolutionary development of entire humanity. If he could perceive that the central power he fights for is *asuric* then he would certainly understand this too that it goes against his responsibilities; it is critical to his evolutionary development and that of the entire humanity. Who can use him then? In this way, we can persuade all the departments to adopt the policies of *Shakti* (power) stage and can foil all the powers of the central rule if it does not denounce its *asuric* ideals.

63. The central policy turned *asuric* by forgoing its responsibilities and thereby increasing the misery of subjects. The French revolution started as a consequence. The central government approved exploitation and oppression. This begot the doctrine of the equality of wealth and the revolution based on that doctrine took place in Russia. Thereafter, the central powers have become alert in all countries. Socialism has bought in this world establishment of some single-party rules and enhancement of the responsibility of the central administration towards the unemployed. In the countries of single-party rule, there is no unemployment problem. But, the capitalist nations are lagging behind regarding this aspect. Nevertheless, food is secured for the unemployed in capitalist countries to thwart the threat of revolution. Equality of wealth is impossible. There is absolutely no requirement of equality of wealth for the sake of evolutionary development. The followers of the doctrine of development in the path to evolution are aware of the fact that food,

clothing and education are quintessential requirements for evolutionary development. If the central administration wants to solve problems regarding food, clothing and education then the solution is simple; if it does not, its fall is not too difficult. *Shaktivada* shall emphasize on reformation of central policies, not revolution.

## ***Shaktivada* and Fascism**

64. Democracy was established in lieu of monarchy. Rule of the rich is bound to happen in democracy. This is the cause of advent of the doctrine of equality of wealth. In the name of the doctrine of equality of wealth, eventually the government of the working class is established. The policy of equality of wealth is dismissed even in the rule of the working class. Over and above that, two powerful parties in the same doctrine exhaust their power by engaging in a conflict between each other in Russia. Again, supporters of the rule of working class become strong in all the countries. Moreover, two opposing powerful parties arise on the bases of capitalism and communism in many countries. Mussolini noticed the problem of unemployment under capitalism. He observed the advent of two opposing powerful parties in a nation under socialism, which is conducive to enemies of the nation and goes against peace of the nation. He founded a doctrine of single-party rule, namely Fascism, by adopting the strengths of the single-party rule and abandoning the weaknesses of the socialism. This new doctrine was favourable to guide the nation out of the limits imposed by capitalism and communism. He found both of them to be weak as capitalism is favourable to the rich and communism is in favour of eviction of the rich. He created Fascism on the basis of nationalism shedding aside infatuation (*moha*) of the rich and the labourer. This is indeed a single-party system of governance, which is hostile to the *asuric* nature of the merchant class and the working class, simultaneously. After eviction of democracy, Fascism has adopted the basis of an advanced social system compared to these previous two systems. The only difference between the policies of the Russia and the Fascist policies is that there is no place for two conflicting parties in a Fascist nation. There is no problem of unemployment in Russia as well as in a Fascist country. If the anti-government genuine socialists of Russia were extinct today then from the very day of tomorrow, the policies of Russia and the Fascist countries would be in the same line. Stalin is essentially running a single-party rule in the pretext of socialism. Fascists have

adopted the policies of a more advanced basis than socialists. Even if this is true, one must admit that they are *asuric* for other countries besides their own. The difference between the countries with democracy and countries with single-party rule is that there is the problem of unemployment in the former countries, but not in the latter ones. If we can synthesize the power of knowledge (*jnana*) of the *Shiva* stage then it'll be equivalent to *Shaktivada*. But, there is no way to connect the policies of the eighth *kala* with the socialist policies; because the socialist policies are largely regulated by the thinking of ill-developed *kala*. Socialism shall be extinct by its inner contradictions. Among democracy (capitalism), socialism (communism or single-party rule of the working class) and fascism (single-party rule of the warrior class), the Fascists are more powerful than others. Socialism breeds the *asuric* nature in its own land. It spawns enormous hatred in human psyche. One can call socialism the doctrine of hatred. It cannot be desirable for a *Shaktivadin*. Fascists are very arrogant in nature. This weakness would have not been there if they embraced the power of knowledge (*jnana*) of the eighth *kala*. The desired administration of Stalin in the disguise of Socialism can also incorporate *Shaktivada*; but the authentic version of Socialism can never coexist with *Shaktivada*. Even if Fascism is a nationalist doctrine, it is in favour of ruining the independence of other nations. This cannot be called an ideal of nationalism and never happened by an administration motivated by *Shaktivada*.

## **Women in *Shaktivada***

65. *Shaktivada* does not approve the tradition of veil for women, which goes against the Indian ethos. In the social life, there are three channels for women in the evolutionary path – daughterhood, wifehood and motherhood. The Western civilization converted women into wives. As far as a woman's activities (*karma*) in her life are concerned, the custom of predominance of wifehood is not in tandem with the Indian thinking. It is not also congenial for development of women in the evolutionary path. The thinking of the West has confined women in an extremely narrow role. Motherhood is both more beautiful and dignified compared to wifehood. There is definitely scope for women beyond these three roles in the emotional world. Women too have their rights in the world of spiritual knowledge (*jnana*) and desireless *karma*. In the social life, *Shaktivada* accepts the scope of women to be somewhat different compared to men. At the same

time, *Shaktivada* also admits that the dignity of women is equal to that of men in the national life. *Shaktivada* does not acknowledge the necessity of coeducation. It accepts the necessity for women to earn money for the sake of enhancing their social dignity in tandem with their evolutionary development. It may be necessary to reserve some jobs especially for women. *Shaktivada* concludes that it is most congenial for the social development if women earn through rural small scale industries equipped with machines.

66. Because of the weakness in the present thinking of the Congress, the dignity of women has been threatened outrageously in these days of awakening of our nation. An English lady can travel alone from one end of our country to the other end without any fear or concern. Nonetheless, thugs dare to abduct our women right out of their homes. Thugs are aware of the fact that the nationalists of our country do not care much about the dignity of women. On the contrary, the British focused the organized national power behind each and every woman of their nation. It is not unclear to us why the very people, who lead the movement against the system of veil, do not attempt to establish any kinds of policy, legally or socially, against hooligans. The duty of womenfolk of the country is to organize themselves through powerful organizations and create further movements for reforming social thoughts and law solely for protection of their dignity. The dignity of a woman would be as sacred as a mother – everywhere. Independence is characterized by possession of food, clothing, education, and social dignity. *Shaktivada* does not recognize freedom bereft of these. The dominance of hooligans over women cannot be called freedom. That the Congress is approver of thugs is what *Shaktivada* preaches single-mindedly. Women must be in tune with one another for the sake of dignity of one particular woman. In the leadership of the Muslim society, there is foundation of the seventh *kala* thinking; so women are not so vulnerable there compared to their Hindu counterparts. Hindu women are powerless as the Congress has led Hindus to the sixth *kala* thoughts. The Hindu Mahasabha is a government approved establishment. The movement of Hindu women cannot be powerful unless they take shelter under this establishment. The science of *Shaktivada* demands that one should be inclined to the side, from where one can acquire strength for the sake of evolutionary development. They have to make their own way without being misled by words of those, who have paved the way for insult of women in the name of nationalism. Adoption of *Shaktivada* ensures an immunity from the poison of communalism.

## ***Shaktivada and the Muslim community***

67. Muslim invasion in India started in an age, when the downfall of Indian rulers and the general Indian society had begun. The precept of the priestly class (*purohita*) in lieu of the precept of rishis was generally responsible for that downfall. The social policies had already become ineffective by the severe repression of the priestly system (*paurohityavada*). Taking advantage of this opportunity, Muslim rulers converted a large chunk of countrymen to include them in their society. They became supporters of rulers by the teachings and indoctrination from the rulers. Muslim rulers have attempted to establish a connection with the Arabic alphabet and Arabic language among the subjects to make a section of inhabitants sympathetic to Muslim rulers and antagonistic to the national civilization in each and every country of the world, where the Islamic civilization has been spread. There is no exception to the policy in case of India. Muslims of our land have little respect in nationalism as they are fond of Arabic alphabet, Arabic ethos and Arabic culture. This makes it hard for their acceptance of the Indian ethos, Indian culture and Indian civilization as their own possession. The Muslim League is a powerful establishment of Muslims. It has taken up powerful efforts to shield Muslims from the touch of Nationalism all over India. The Indian national leaders are enchanted with the weak thinking to the extent that they have unquestioningly accepted all of their unnatural communal demands to inveigle them into nationalism. If a brave powerful nationalist like Kemal Ataturk of Turkey is born in the Muslim society of our country then he would be able to sway the Arab-oriented psychology of this community towards the national culture. Among the Congress supporters, none possesses that capability. Ataturk banished the Arabic alphabet in one day to turn around the direction of Arabic orientation of national thought of his country. He considered the foreign Arabic culture inferior compared to his national culture; denounced his Arabic name of Kemal Pasha; chose the Turkish name of Kemal Ataturk. We do not want to criticize how weak the mindset and thinking of Muslims of our country is; and how backward they are compared to other countries of the world and other communities of India in all respects. They want to connect themselves with the Arabic culture, ethos and knowledge disconnecting themselves from Indian culture, ethos and knowledge. Denouncing the heritage of own nation, which is as endless as an ocean, they are tempted for a

drop of other nation's heritage. Surely the next generations could prove how terribly they would suffer by the action of their ancestors. Indeed, if the action policy of *Shaktivada* is not founded upon in India, and *Gandhism* remains the basis of national thinking, they will become a powerful part of Indian politics, even under the present circumstances. Until the time they want to maintain their distinct identity like another nation, *Shaktivadins* shall repudiate any attempt to rectify them. At present, the impact of the fifth and the sixth *kala* thinking is considerably less in their community; hence the ideas of any sophisticated thoughtful personality do not find easy access in their community. It is not at all condemnable to be communal and be sensitive to growth of own community. Nevertheless, if a community seeks to start a conflict with the purpose of obtaining disproportionately more advantages compared to other communities then it is an *asuri* policy from the view point of *Shaktivada*. To concede to those *asuric* demands of any community claiming in excess to their just due is part of a weak policy. That is not a policy of *Shaktivada*. We can advise the Muslim society that if they accept thinking of *Shaktivada* then it will indeed be in favor of evolutionary development of their community. Acceptance of *Shaktivada* shall dispel the weakness in their thought, which is incapability to think for other communities. We feel that the Muslim community does not yet possess enough calibers to accept advanced thinking and sophisticated cultural ethos. Therefore, the *Shaktivadin* shall move on without wasting too much energy in that particular direction. When a majority community adopts the foundation of *Shaktivada* in their thinking, a minority community cannot help but have to adopt it. A minority community does not possess the strength to survive with the pursuit of *asuric* policies towards a majority *Shaktivadin* community. Under those circumstances, either the Muslim community will adopt *Shaktrivada*, or they will lose their importance in the national scene like any obscure backward community.

## ***Shaktivada* and the Backward Class Hindus**

68. The history imperialists wrote to divide the Hindus of forward and backward classes into two camps, does not find any support in any of our ancient scriptures. "The Aryans came from the Western lands and have since denounced the primitive residents of this country as untouchables by vanquishing them." *Shaktivada* attributes this version of history as a pack of lies

and fictitious in nature. The forward- and backward- class Hindus and Muslims of this land – all can track their ancestry from Aryans (*arya*). Forward or backward class Hindu, Aryan or Non-Aryan – all these terms are organically related to the same Aryan civilization. There are two kinds of human beings in the primeval age – from the eighth *kala* and the fourth *kala*. Both types of human beings possess almost similar civilizational structure. Human beings were created from the evolutionary development of the eighth *kala*. Human beings of these types are primeval human beings. They have been called *rishis*. All human beings of the world are descendants of these *rishis*. The first advent of the *rishis* occurred in *Bharata* (India). From here, the descendants spread all over the world. In India, the descendants of the *rishis* maintained the structure of the primitive civilization for a long time. This age is known as the Vedic age or the age of *Shiva*. In the social era, they were fragmented in two streams along with the preservation of the social values and breach of those values. Those who adhered to the social values were called cultured (*Arya* or Aryan) and those who breached those values were called uncultured (non-Aryan). The law of social civilizational values demands that everybody will live with everybody else in harmony together. Those who used to create disturbances violating these social values and being unreasonable were reprimanded as uncultured (non-Aryan) in the language of the *jnanin* (knowledgeable) of that age. In the age of social civilization, the construction of the society and the creation of the social leaders took place both among the Aryan (*arya*) and the non-Aryan. Sometimes conflicts used to break out between them. In later times, four castes were generated as a natural result of division of labor (*karma*). Until then, descendants of *rishis* were divided in five segments – Brahmin (the priest and the scholarly class), *Kshatriya* (the warrior class), *Vaishya* (the merchant class), *Shudra* (the labourer class), and non-Aryan (the uncultured). They all are part of the same Vedic civilization. At this juncture the *Smritis*, the scriptures, compiling rules and regulations of the social systems were created. Violation of the regulations imposed by the *Smriti* led to many more divisions in the cultured (*arya*) society. There were provisions of social governance in violating regulations of occupation and marriage. One of the main criteria of the custom of marriage was that there could be no marriages between high caste female and low caste male. Breach of this custom led to creation of a fifth caste. Historians sponsored by the current selfish imperialists declared the fifth caste and the uncultured (non-*arya*) descendants of *rishis* as the primitive residents of India. We declare that history as figment of imagination devoid of truth. The effort to rewrite history is going on. The Congress thinking has adopted the foreign foundation ignoring our national thinking.



Therefore, we call upon the Hindu Mahasabha to organize movements for the alteration of this history. The untouchables originated as a consequence of the social governance. Its principle is as follows: A Brahmin girl and a *Kshatriya* or *Vaishya* or *Shudra* boy consummate to become the fifth caste. A Brahmin, or *Kshatriya* girl and a *Vaishya* or *Shudra* boy consummate to become the fifth caste. A Brahmin, or *Kshatriya*, or *Vaishya* girl and a *Shudra* boy consummate to be the fifth caste. A Brahmin, or *Kshatriya*, or *Vaishya*, or *Shudra* girl and a fifth caste boy consummate to become the fifth caste. A fifth caste girl and a fifth caste boy consummate to become the fifth caste. This is the history of social division among descendants of *rishis*. Social governance do not declare the present backward outside the scope of Aryan civilization – no scripture indicates otherwise. The descendants of *rishis* reproached as non-arya are from the classes of Brahmin or *Kshatriya*. They all have *rishis* as their ancestors (*gotra*) and the right to perform Vedic rituals (*sanaskara*). All acknowledge the Vedas and *rishis*. Scriptures support this fact too. Those descendants of *rishis* who were banished by the social governance and the other descendants of the *rishis* in the mainstream of civilization are no way two races. Their civilizational ethos are not too different either. Some of them, who were spread over various parts of the world in the primeval age, met persons from the mainstream Indian civilization time and again; both parties shared values between each other. We can find evidence in favour of this hypothesis. At the same time, those who could not meet us after ages of separation naturally bear comparatively lesser kinship to us with respect to the languages and thoughts. Anyway, in the age of social governance and even now, backward classes might have originated. It cannot be regarded that marriage between a girl of higher ancestry and a boy of lower ancestry is a trait of meanness. The science of *Shatavada* does not indicate that way. We can accept it as a custom of our civilization at a time in history. If the backward classes become well-to-do, they will be able to explain that to everybody by themselves and will also understand this.

The age of the monarchy followed the age of social governance. In this age, the governance is divided in three regimes – the weak rule of the seventh *kala* (*Vishnu* stage), the *asuric* rule of the *Vishnu* stage and the powerful rule of the *Shakti* stage. All different kinds of problem come up if the rule is weak or *asuric* in nature. Histories of all nations of the world testify that. The history of the conflict between the *devata* and the *asura* happened at this juncture. The words like *deva* and *asura*, *arya* (Aryan) and non-arya, by themselves, do not signify racial division. Everybody will be able to perceive the issues with the backward classes on the basis of *karma* of the *Shakti* stage.

By that opinion, we can say that the forward and the backwards classes are the people from exactly same civilizational ethos, culture, *dharma*, and society. Regarding issues and activities related to *dharma*, every *Shaktivadin* shall render them equal rights to that of the forward class Hindus. Marriage is germane to the social system; and co-eating of food is related to hygiene. The *Shaktivadin* shall remain indifferent to these issues. Laws are required to be enacted to counter the deterrence to the backward class Hindus in entering temples and other humiliating behaviour towards them in the society. The forward and backward class Hindus would be by the side of each other in pleasure or pain, glory or vain. They would fight for each other and would receive the same rights in the places of worship (*dharma*). According to *Shaktivada*, this is what is often referred as the unity of Hindus. *Shaktivada* do not admit co-eating of food and marriage as any formula for unity. The real unity is to fight for the same goal of ideals accepting the policies of action in the same science. To remain under the same culture, civilization and *dharma* is the second part of the unity. The unity of acceptance of each others food and marriage cannot be regarded as any sign of unity. Some may want to over-emphasize the possibility of unity through these manners; let them move on but the *Shaktivadin* shall not take part in it.

## ***Shaktivada and the Native States***

69. *Shaktivada* indeed admires monarchy, because the governance of the *Shakti* stage can very easily be manifested through this system of governance. Nevertheless, the present age is the age of republic. The subjects want some authority. Encouragement of that desire of subjects will enhance the powers of native kings. If the native kings imbibe the idea of republic in formation of their cabinets, it will empower their strength and position considerably. In present times, the kings are maintaining their entity as a stooge of imperialists. The endorsement of their subjects for their administration will enable them to enhance their moral strength. Denouncing the policies of the Congress, subjects of native kings should start a movement for a synthesis of republic and monarchy in the administrative system. We request both the Muslim League and the Hindu Mahasabha to channelize the thoughts of subjects of the native states in the science of *Shaktivada* for their welfare and also for the protection of interests and cultural ethos of their respective

communities. Propagation of *Shaktivada* is a must among kings of native states and subjects. This will lead to welfare of both parties.

## ***Shaktivada* and the Hindu Mahasabha**

70. The Congress leaders have cornered the Hindu Mahasabha for being communal. We are requesting the Hindu Mahasabha to adopt *Shaktivada*. *Shaktivada* is not an action policy confined to the limits of a community. It is the proper nationalism of India founded upon Indian cultural ethos and thought. Adoption of *Shaktivada* enables any community to protect its just rights without infringing on the just rights of other communities. Due to its cornering of the Hindu Mahasabha, the Congress has itself become a communal establishment of Hindus. The Hindu Mahasabha has enunciated in its constitution that those whose place of birth and place of holy land simultaneously is India are Hindus. However, no Muslim is allowed to receive the membership of Hindu Mahasabha. This apparent paradoxical mixture of open-mindedness and narrow-mindedness might have been discovered to cease the entry of Gandhians in the Hindu Mahasabha. It is appropriate to keep the weak thought of Gandhism outside the Hindu Mahasabha and not to transform the Hindu Mahasabha as another unbridled playground of the tricksters of internationalism. We also postulate that the tricksters of internationalism consider themselves so noble they would not disgrace their nobility by entering into a communal (?) organization like Hindu Mahasabha. If the constitution of Hindu Mahasabha is based on *Shaktivada*, this apparent notion of narrow-mindedness could easily be dispensed with. Many communities with diverse customs and ways have earned their entry in the Mahasabha; so the Indian Muslims could find there a place too. Adoption of *Shaktivada* will facilitate the Hindu Mahasabha to maintain consistency, should they desire so. Indeed, there is no reason to force for this purpose. If the Mahasabha adopts *Shaktivada* without abolishing its independent entity, it will still be congenial for the welfare of the nation.

71. One can not call the Hindu Mahasabha as a communal organization. In reality, Hinduism is not a communal doctrine of faith. Hinduism is inclusive of all the doctrines and *dharmas* originated in India before and after the propagation of Islam. There is absolutely no

relation between the social systems of the Hindu society and the faith of worship. It is a *dharma* with the responsibilities of a great nation which promotes division of labour and acknowledges various customs of the institution of marriage. In India, Hindus are in possession of the elements of cultural ethos and civilization of this land. The Congress has weakened the base of our own nationalism by trying to establish nationalism on the basis of foreign thoughts. A grave weakness of the Congress is that they put up problems on the basis of the Western thought and afterwards attempt to solve them again on the basis of the Western thought. The thought of Congress has rendered great service to India by reducing the authority of the priestly system (*paurohityavada*). For this reason, any thoughtful person will definitely praise the Congress. One characteristic of the Hindu Mahasabha is that they did not go outside the scope of national movement till now. It has also opposed the immoralities of imperialism. Nevertheless there is no doubt that they would possibly make mistakes in each step, as they do not possess a powerful science of thought. *Shaktivadins* shall attempt to reform everybody along with the line of *Shaktivada* without any infatuation about things like Hindu, Muslim, Congress etc. The Congress has not displayed any empathy to the nation other than upholding their ideology of non-violence. They approve all the atrocities, misdemeanors, persecutions and insults of Hindu women since long. Today, every Bengali realizes in his heart that how vulnerable Hindus of Bengal have already become. The Congress is in the root of this situation of Bengal. In Bardouli, Mahatma Gandhi is going to erect a monument of victory. Is it a symbol of the national victory? Who could thrust upon this kind of administration with “Communal Award” on a victorious nation? If it were truly a victory, could the vanquished award the victor this kind of constitution? What powerful advice did the priest of this victory suggest to the persecuted Hindus of the Frontier province for self-defense other than moving out from that region? What is the example of self-deception if it is victory? Can the Communal Award be an ideal for the republic? Why is there the present brouhaha regarding the representatives of native kings in the assembly? If we maintain that they have not been elected by subjects, then the question arises: why is there no opposition towards the Communal Award? A member is elected by one community; the other communities do not have the right to elect him at all. Could he still be accepted as a minister for all communities when he occupies the seat of the prime minister? If this is a system of republic, what harm was there if the ministers of the British Parliament ruled over us? We have no word to censure the hypocrisy of the Congress. If Mr. Fazlul Haque can be the minister of Hindus even without being elected by them, why could not Mr.

Chamberlain do the exact same thing? We can only utter that *Gandhians* have become very dangerous for the freedom of our nation. We call upon the Congress, the Muslim League, the Hindu Mahasabha and all other organizations to adopt *Shaktivada*. We also request the government to adopt *Shaktivada* repudiating weak and *asuric* policies. Thereby, it can become a popular establishment. Had the Congress adopted a powerful science of *karma*, the Hindu Mahasabha would not be required to enter into politics ever.

72. Hindus have suffered terribly for the Hindu Mahasabha has stayed away from politics. The Hindu Mahasabha bears the duty of leading a powerful movement as a remedy to the deception thrust upon Hindus in the formation of present administrative system. If any community seeks to project itself as a minority community abandoning the foundation of Indian nationalism, and thus jeopardize the very foundation of absolute independence, under these circumstances the Hindu Mahasabha should strive hard to corner that community to a minor entity in the national politics; and until that happens, the Mahasabha should not deviate from that goal. If the “Communal Award” remains at the foundation of administrative policies of this country then the provisions of administrative system should have proportionate representation for each community based on their actual numbers. The duty of Mahasabha is not to listen to the Congress, nurtured with weak thinking, anymore but come to the field of action with a powerful foundation. By just setting up the Muslim League, the imperialism has castrated the Congress, regulated by the sixth *kala* thoughts. This unwise emotional organization lacks the power to engage itself in a conflict with imperialists. In this situation, this establishment is compelled to move in harmony with imperialists. They want to appease its leftist segment by instigating them against landlords and native rulers. According to them, this is the fight against imperialism! We appeal to the thoughtful Congress activists to perceive the science of *Shaktivada* and to innovate a new way to confront imperialists abandoning their current policies of action. They have become extremely sentimental. They have the duty to analyze things being in a secluded quiet atmosphere for some time. In present times, among all political establishments, the Hindu Mahasabha is the best suited to adopt *Shaktivada*, because they have not sought to curb the just rights of any community.

73. We do not acknowledge the Congressists as nationalists. The Congress has abandoned all the elements of nationalism frightened by communalist Muslim League. The Muslim League is

making its every move influenced by imperialists; and, therefore, the Congress does not possess any power to adopt any elements of national strength and cultural ethos any more. Once they attempt to adopt a single element of national thought different from the Western thoughts and policy, the Muslim League suppresses that urge by sheer threat of chastisement and brute force. The westernization of thoughts in Hindu psyche alone is the basis of nationalism for the present Congress. Whether the nation would accept *Shaktivada*, which incidentally is a powerful thought inherited by the nation, would be decided once the Hindu Mahasabha takes up a dominant role in the national sphere. The Congress is augmenting the instability and seriously weakening the national strengths by vain pursuit of a meaningless ideology. It is deceiving the youth by their talk of confrontation. If the Congress conceives that it would pave the way of national liberation through deception and trickery then it is nothing but a blunder. A conflict does not enhance power at all times. There are appropriate times to initiate a conflict and also there is a proper science of action for confrontation. We can only tell our countrymen that the art of deception is not equivalent to the science of attainment of power (*Shakti*). Confrontation with the central power is not necessarily congenial to accumulate power.

## **India-Britain Relationship and *Shaktivada***

74. The relationship India and Britain goes far back in history. The King of Britain is our emperor. Our interaction with our emperor is minimal. The Cabinet of Britain is entrusted with the executive authority by the emperor. This cabinet is more responsible to the people of Britain than the emperor. In a word, the emperor does not directly entertain any relation with us at all. In this country, his representative is the Governor-general. He is entrusted with the responsibility of enforcing the law and order of the emperor and the Cabinet for a limited time. He stays in this country during his tenure – before and afterwards he has no association with our land. We have attained a miserable state regarding health, education, food, clothing, housing, industries, trade and commerce etc governed by the British rule for almost two centuries. The duty of an emperor is to make his subjects happy and eradicate the cause of misery for the subjects. At present, the Indian Cabinet was formed under the Government of India Act. Therefore, the duty of Indian Cabinet is to pass resolutions for the remedy of the wretched condition of this country. If the

Governor-general does not agree to carry that out, the Indian Cabinet should find some appropriate way to intimate this directly to the emperor. The Cabinet responsible to the British people has driven India to this abject miserable situation. India wants to cease the relations with this Cabinet.

75. As the British Cabinet is the representative of the British people, the policies this cabinet pursue regarding the governance of India employs the wealth of India for the enrichment of all classes of people in Britain including the rich, the poor, the merchant, the labourer, the landlord, the banker, the pharmacist and the industrialist; and all Indians, the rich and the poor alike, are exploited. Sons of landlords of that country usually come to this land as officers in the most offices of our country. A large chunk of the revenue of Indian Government is spent to support the British troops in this country. All industries of this country have been systematically destroyed to promote British Industrialists. The traditional medicines of our country have been put in the category of non-recommendable medicine by the government to make British pharmacists rich. The unemployed of our country are devoid of jobs; but we have to employ British people employed in the military and civilian departments in our country. All the places of trade and commerce are in the hands of foreigners. The policies of British Cabinet are responsible for the poverty and unemployment in our country. Even protest of these immoralities attracts legal punishment. Needless to say that these kinds of exploitations cannot be policies of a evolutions monarchy committed to evolutionary development of subjects. Every aspect of the relationship between Britain and India is frustrating and disgusting - its remedy is necessary. The solution to the massive problems of poverty and unemployment is impossible unless we can terminate our relationship with the British Cabinet. The policy which governs India cannot be admitted to be one of evolutionary development. It is purely *asuric* in nature and doing justice to these policies is a requirement.

## ***Shaktivada* and Communal Award**

76. Every *Shaktivadin* needs to know what the Communal Award is. The principle purpose of action of a *Shaktivadin* is to perceive the policies of central governance and to induce it towards the ideals of the *Shakti* stage. Thus, perusal of Government of India Act is a must for the benefit of

activities for a *Shaktivadin*. An elaborate discussion about the constitution was necessary – in particular how to render it suitable for action by harping it in proper places after adoption of this constitution. It is important to point out that this was the responsibility of the Congress. The Congress did not fulfill that responsibility. The Congress did not indicate anything about the strength of that constitution but went in the totally opposite direction. The Congress has said something and has done something else. These mistakes are natural as the Congress adopted the science of thought of a weak stage. The weakness of *Gandhism* is that it prevents to understand the science of power; and instead deceives a person perpetually by the rhetoric of concocted notions. However weak the constitution is, for the powerless Congress it is better to adopt it than to denounce it. Every *Shaktivadin* shall remember this. The *Gandhian* Congress is committing mistakes after mistakes for the last twenty years for adopting a weak science of action. Therefore, the rise of *Shaktivada* is indispensable now.

77. The Government of India Act is divided in two parts – in one hand, there is the Provincial Autonomy and in the other, the Federation. The native states are related to the Federation. The native kings are far more powerful than the amount of power a provincial ministry enjoys under the provision of Provincial Autonomy. If these native kings can grasp the science of power, they can enhance theirs by employing the powers of their subjects. Subjects of native states have made a grave mistake by joining hands with the Congress. Their duty is to perceive *Shaktivada* and to ameliorate their administration governance being in harmony their own kings. Some are carrying out movement to put the native states under the provincial ministry. It would be disastrous for native subjects. If subjects of native states express their sympathy towards these movements, it would be awfully surprising. We can firmly assure that subjects of many native states are enjoying a far happier compared to their British Indian counterparts. The administration of these native states could be improved to ensure happiness of subjects if the subjects put their efforts in that direction. The Congress seeks to attain the majority in the Federal Assembly by the votes of native states. For that purpose, they want to establish democracy in place of feudalism to fulfill their own interest. The compassion toward subjects of native states stems from this selfish motive. We caution subjects of native states and urge them to judge the activities of provincial ministries run by the Congress and the League. They should perceive the fact that action policies of *Gandhism* are wholly unsuitable even to rule a province. On the other hand, the heinous



activities of the Muslim dominated Bengal ministry manifested through enactment of laws like “Calcutta Municipal Act” deserve to be condemned for they are essentially establishing a legalized reign of terror over Hindus, the majority community. No minister elected for a tenure of five years can be tantamount to a king. We can affirm that it is awfully difficult to concede to the existence of an *asuric* king for India. Every king shall adopt the policy of sharing enough activities of his Ministry in the hands of the subjects to ensure that they do not become weak or *asuric* in nature succumbing to the weak or *asuric* thoughts. To native subjects, all we can say is that the Gandhians could not change a word of the Government of India Act. They do not possess any power to harm native kings at all. It is next to impossible under the British rule that the Congress would attain majority in the Federal assembly because of replacement of monarchy by democracy in native states. On the contrary, the Congress is paving its way to become minority in the Federal Assembly by instigating subjects of native kings against their kings. The Congress has already committed injustice and treachery towards the same Hindus who have elected them in the provincial ministries. They have also lost the sympathy of kings by fuelling revolts against them. That is why one cannot expect that the Congress would attain the majority in the Federation.

78. In the both aspects of the Government of India Act, Hindus have been cheated for the Congress being tricked. Hindus have also accepted the contraction of their just rights being deceived by the Congress. The Congress has taken up the responsibility of protection of demands of minority communities to advocate in favour of them so that any attempt from the ends of Hindus to curb this contraction of rights is blocked. Elaborate consideration of the history before preparation of the draft of “Government of India Act” will reveal how Hindus have been strangled by deceptions of the Gandhian Congress. We can forgive the Congress as it is merely a company of the sentimentalists (*bhabavadins*). However, we cannot condone the Mahasabha – the establishment for Hindus. This act wounded the biggest community in India and that alone has caused damage to the Indian nationalism. The nationalism of India remains strong only if Hindus are not cheated by dint of their due being awarded at par their numbers. If the Congress focuses on this issue then its ideology of Gandhism will be jeopardized. It can abandon anything but Gandhism. That is why they are diverting their attention for peasants and labourers rather than fighting for the seats in the Assembly. Even in that, it is quite hard for them to cope up with the Muslim League. They are not disappointed at that too; because, by this, they have perhaps received

the inspiration to divide Hindus, the main supporters of nationalism, into two fragments. Meanwhile Mr. Gandhi, the father figure of Congress, and his followers have attempted to flatter Mr. Jinnah, the master of Muslim League, enormously. But the master is not pleased yet. Anyway, *Shaktivadins* are aware of the fact very well that he will not be pleased. Anyway, the leftists and rightists of Congress would realize many things in the proper time. For now, *Shaktivadins* shall move forward without banking on anything from these two parties. *Shaktivadins* should also recognize that there are urgent requirement to increase the number of Hindu seats granted in the Assembly for the liberation of India. Either the constitution with Communal Award has to be rejected, or it has to be reformed with the introduction of the policy of awarding every community the number of seats at par their population figures. It is very important for those who seek liberation for India; because the rhymes of idealism would not convert anybody from being anti-nationalist to pro- nationalist. Moreover, the Congress will have to remember that it would not receive the votes of Hindus by committing treacheries after treacheries upon them. A nation could be made powerful by the science of confrontation against injustices and immoralities of the central administration. The enormous immorality of this constitution to weaken the nationalism of our nation could be regarded as an unworldly gift for empowering the nation. The activists of Mahasabha should start massive movements by focusing their attention at this issue and aim to usher the foundation of a powerful nationalism by repudiation of Gandhism. The Congress would be compelled to change its policies if the Mahasabha adopts a powerful policy, or its existence would be jeopardized. We do not know how much the Mahasabha would proceed in this direction. Hence, *Shaktivadins* shall move forward with their independent doctrine leaving aside the policy of unnecessarily placing their trust in anyone. Countrymen have acquired some rights about the internal affairs by the rights granted in the Government of India Act. This constitution could be perceived as a step forward towards the Federation. Gandhians are increasingly exhibiting such myopic political thinking that it would take considerable amount of time even to achieve the extent of Federation granted in the Government of India Act. If the Congress does not adopt *Shaktivada*, this popular establishment would be demeaned in the eyes of people and would also waste a lot of time to reclaim Federation in its complete form.

79. At this juncture, there are two doctrines with two different goals of constitutional authority and total independence in India. The aim of the proponents of constitutional authority is

the “Dominion Status”. In the “Dominion Status”, the authority over internal affairs, foreign affairs, and the military department all are entrusted with countrymen under the emperor. There is not much difference between the “Dominion Status” and the complete independence except submission to the authority of emperor. Therefore, from the view-point of *Shaktivada*, Dominion Status and total independence are identical. *Shaktivada* acknowledges monarchy, but does not accept any weak or *asuric* policy in the central administration.

80. Those, who aim for total independence, shall abandon the doctrine of non-violence at this very moment. If they advocate for non-violence for a single more day, that will act as an enemy of their hopes and desires. Nothing will be achieved through a revolution of peasants and labourers; because, the conflict started in that manner will prompt a more powerful organization to join in the opposition of this revolution. That is why those, who seek total independence, must abandon the idealism of communism. Any revolutionary power must have the backing of the entire society. In the present India, this society can only be of Hindus. Thus, they need to denounce those who have geared up to ruin the powers and interests of Hindus alongside Gandhians. Muslim support for nationalism, by means of placating them through the policy of selling Hindu interests, is not viable. With all the treacheries against Hindus, their support cannot be obtained forever in by sheer deception of attaining absolute self-governance. Soon someday it could be observed that everybody is beginning to perceive the true picture of the situation. We do not want to know whether the ones seeking total independence are Hindus, or Muslims, or from any other country or community; but they should remember that they must have the support of the entire Hindu society. The followers of this path should not be insensitive to the Hindu society. Those, who will adopt this path, inevitably need the support of the constitutional assemblies. It is impossible if Gandhians control the constitutional assemblies. Therefore, they have to toil hard to dispel the impact of Gandhism from the psyche of this land. It is recommended to have the support of weapons from an powerful enemy of the establishment, against whom the revolution would be directed. If the military department does not revolt, the revolution does not succeed. Therefore, without employing the course of thoughts and actions in these directions, if they continue to blame the constitutionalists unnecessarily, that would not be very intelligent indeed. Even if they achieve all these powers, still they will have to wait till the adverse condition for the British arrives. They should have another aspect of their course of action – to be prepared to suppress the disturbances

posed by hooligans over the society in the days of a revolution. They should especially emphasize in their course of action against hooligans, who are troubling the society from one end of India to the other. They must abandon terrorism and have to move forward by proving the superiority of their action policy by propagation of the same in public. They should judge whether this is possible in the current circumstances and decide their course of action accordingly.

81. A non-violent revolt can never be a revolt for total independence. It is purely a constitutional revolt. Hindus, the principal base of the Indian freedom struggle, have been weakened by the Government of India Act for as the constitutional revolt has been portrayed as a revolt for total independence. The British government has blocked the advancement of the non-violent movement by Communal Award after experimenting with the power of this movement over many years. The Congress did not succeed to channel the direction of the Muslim League towards the Congress even after trading for Hindu interests. If it could then the Government of India Act would have taken a new shape by dint of Gandhism. There is no path – constitutional or revolutionary – open for the Gandhian Congress. *Shaktivadins* shall not assist those who still want to waste time in this path. They would desist one day, but after causing a lot of harm.

82. We discuss how to move on in the constitutional path in brief.

a) Those, who will move in this way, shall adopt *Shaktivada* denouncing Gandhism. As some benefits could be reaped even by means of *Satyagraha* if applied in appropriate time, it will be one of many necessary weapons for a *Shaktivadin*.

b) The policy to protect the Hindu interests and Indian cultural ethos shall be adopted to enjoy the full support of Hindu society forever. All strength must be applied to rescue their seats in the constituent assembly at par their population. To protect the just right of any community is also an indispensable part of action policy of a *Shaktivadin*.

c) The goal of improvement of economic situation of the poor and provision of jobs to the unemployed has to be adopted abandoning the ideology of class conflict.

d) The movement against native kings by their subjects has to be stopped so as to gather the support of kings in favour of nationalism. Their votes in the assembly could be secured in this way. The idea of *Shaktivada* should be spread among kings and subjects alike in the native states. The constitutionalists shall guide them to establish a government based on *Shaktivada* as a synthesis of monarchy and republic.

e) An appeal shall be made to all minority communities to gather their support in favour of *Shaktivada* without any terms and conditions. The just due of those communities, who would not concede to this appeal, shall be awarded at par their population figures in the constitutional assembly. They will also have their freedom about their cultural ethos. If any community initiates a conflict for attainment of greater amount of benefits than their just due, it will be regarded as an *asuric* policy.

f) The authority of emperor has to be acknowledged. The goal should be to attain a state of parity between Indian Ministry and British Parliament.

g) As long as Britain does not agree to that goal of India, constitutional opposition has to be put up.

h) The constitutionalists shall discontinue attempts to launch Hindustani language as the language for official purposes. English is the official language in the Federal Assembly. It must be continued. Study of the language of Hindustani neither enables one to understand the Urdu literature, nor grasp any regional language. The speakers of Hindi as well as well as the speakers of Urdu do not understand this language. The attempt to educate people through the medium of this language without past, present and future would not serve any purpose. After attaining the total independence, if there in no necessity to carry on business in English, any powerful regional language could be accepted as official language.

83. Under the recourse of *Shaktivada*, either the goal of constitutional authority or the goal of absolute self-governance both can be accommodated. If the country understands the potential of

constitutionalism as a weapon under the resort of *Shaktibad*, it will bring a new sensation and vigour in this land.

There are some reserved departments in the Government of India Act. Constitutionalists shall expand their vision towards them to devour them. The reserved part contains the military department, the department of foreign affairs, trade interests of Britain, railways etc. Resolutions must be passed on this subjects, in particular complete Indianization of the military, cancellation of anything against the interest of the country in the foreign affairs department, improvement of the Indian trade interests at the expense of the British interest, acceptance of Indian material required for railways, a total ban on carrying excess passengers in the railways etc. Efforts must be made to compel the administration in implementing these resolutions. As and when the government rejects these resolutions by its power of authority, constitutionalists shall initiate constitutional movements and constitutional revolts. Constitutionalists shall not cause purposeless nuisance by demanding absolute independence overnight. This opens up the possibility of losing power. On the one hand, from the side of the Muslim League, various plans are regularly being chalked out to divide India in different zones and rule India in a new manner. The funny characteristic of these plans is that usually there is no word to enhance control over the reserved departments; but there is concerted effort to use the transferred departments for the communal Muslim interest. None should laugh at them as puerile imagination. These plans have a purpose; and at some time the idea of these plans can be used for that purpose. That is why constitutionalists shall protest against them by pointing out any discrepancy in them. Certainly, constitutionalists shall accept the Government of India Act. They should commence reformation of biased treatment meted out by this act afterwards. They should always denounce any revolutionary scheme of total rejection of this act. Practitioners of Nonviolence can never go outside the scope of constitutionalism. Whether they are leftist or rightist, it must be unanimously acknowledged that practitioners of non-violence are constitutionalists. Those, who talk about absolute independence in spite of being practitioners of non-violence are either ignorant of the strength of their course of action or they are liars and cheats. *Shaktivadins* shall abandon either praising those leaders or following them. From the view point of *Shaktivada*, no part of the character of these leaders is commendable. The *Shaktivadin* leaders are those, who do not possess any hypocrisy in their policy of action – violence wise or non-violence wise; and they could be either constitutionalists or pursuers of total independence.

84. The Muslim League has captured a powerful share in the Government of India Act by taking advantage of the imprudent confrontations of the Congress. At the moment, it has become purely an anti-nationalist power. There can be no purpose to grant more than proportionate seats to the minority communities in the assemblies when the protection of the minorities is entrusted with the governors. This is merely a mean ploy to deceive Hindus, possessor of advanced civilizational values. This is an insulting stipulation for Hindus. The Muslim League is looking for opportunities to set the Congress in a conflict against the British, and taking advantage of that situation, to enhance its communal power at the expense of national power. The Congress is considering the particular strategy of confrontation, which they have employed in the past to suffer great losses. The pursuit of this strategy will result in a situation, in which a group of nationalists would be compelled to engage in another conflict under the banner of the Mahasabha to extract their demands. The Congress is unnecessarily creating problems for nationalism. The duty of the Congress is to discuss *Shaktivada* to realize the potential power of this effeminate Gandhism and to abandon ego-based conflicts.

85. We have discussed the Communal Award in brief. To the readers, our last word is that irrespective of your being a constitutionalist or pursuer of absolute independence, if you seek welfare of your country then adopt the science of *Shaktivada* and act in the likewise manner; otherwise keep yourself aloof from playing with the fate of a great nation. This is the age of public administration. In this age, whether you are a beggar living under a tree, or a *yogi* living in the forest, or a wretched poor fellow, or a rich banker, in any situation you cannot let landlords and kings enjoy the lordship or the kingdom decide the administrative policies all by themselves like previous ages. Everybody must move, think and act. Everybody has to take part in the public administration. Whether you can do anything substantial in this administration or not, you need to understand the science of power (*Shakti*). Those, who have donned the attire of the wretched by declaring yourselves hapless minorities for trifling benefits, should change your attitude and attain glory by being a part of the nation under the recourse of *Shaktivada*. If you do not change your attitude like this, you would be compelled to find yourself in a corner as powerless minority. *Shaktivada* will not suffer from your wretchedness. Whether you are a constitutionalist or an activist with the goal of absolute independence, the acceptance of the structure of constitution is

indispensable for you. If you can adopt it in the science of *Shakti*, it will bolster you for your purpose; otherwise, it would act like a dreaded enemy of yours.

## **The Goal of Actions under *Shaktivada*: Different Aspects**

86. Our motherland has to be made absolutely independent. You shall draw whatever power is necessary to reach that goal from powerful thoughts. To facilitate this ultimate goal, you shall consider Dominion Status as the goal for the time being and start your preparation up to your potential by being loyal to Britain. In the glorious age of India, *Shaktivada* found its place in the thinking of philosopher-kings, who possessed virtues of kings and *rishis* together. However, no attempt was made to place this thought in the collective life through Indian national thinking, this powerful thought did not last long in its cherished place of the society. If the foundation of this thought would have been there in the collective society then the priestly system (*paurohityavada*) could not be established for long in the heart of India. As a result, waves of tremendous persecutions and moral depravities passed through India and all over the world. Quite analogously, a variety of advanced scientific machines were invented in India; but they all have become extinct for lacking a place in the collective life. Consideration of these historical lessons will help the *Shaktivadin* to be cautious. They shall attempt full-fledged to establish *Shaktivada* in the collective life.

87. By the impact of the priestly system (*paurohityavada*), India lost track of its distinguished Aryan (*arya*) thought. As a consequence, India fell to the Muslims invaders aiming for plunder in the western border. And, the reign of plunder and hooliganism prevailed upon India for many centuries. At the end, India paved the way for the western machinery of exploitation in the hope of liberation from that ordeal. In the present era, India is faced with these two moral depravities. They have now also embraced each other. Only the *Shaktivadin* India can eradicate these civilizations of plunder and exploitation. Although Gandhism and Socialism are main obstacles in this path, there is no need for concern, as followers of the system of plunder will help the society to perceive everything.



88. One should discontinue the weak (of the fifth and sixth *kala*) strategies of action with absolute disrespect. Resort to powerful procedures to protect yourself from the action strategies of the *asuric* and the ill-developed *kala*. Know it well that *asuric* action strategies and weak action strategies are fundamentally similar.

89. In no country, the rule of the rich (the system of exploitation) can prevail for long unless there are a large number of colonies under that country. Additionally, a political system cannot gain permanence by plunder and hooliganism. The administrative policies of *Shaktivada* are absolutely against these two systems. In spite of having knowledge about this particular piece of information, there would be a band of unfortunate youth in this land, who would attempt to propagate *Shaktivada* as a forerunner of the rule of the rich. You shall remain silent after making necessary arrangements so that the society can soon recognize these persons as inexperienced as a natural consequence of your strategies of action.

90. Embrace strongly all the Aryan (*arya*) thoughts and Indian great men as your own, repudiating the norms of the priestly system (*paurohityavada*). To evict hooliganism from India, you shall empower society as well as the law and order. After being established in a state like this, you will soon find that India (*Bharat*) will assimilate all non-Indian civilizations inside it. In present times, many are concerned about the Muslim problem. We can firmly conclude that if the system of plunder is cornered, Islam does not possess the strength to maintain its existence by recital of *Namaj* (The Muslim prayer) and reconstruction of mosques in the face of Aryan thought. The priestly system (*paurohityabad*) is responsible for this doctrine without any philosophical foundation to find a room in India. To rule India, foreign monarchies devoid of *dharma* provided crucial assistance for its survival by approving hooliganism it. Otherwise, it would have been digested by the Indian civilization long ago. If the Government of India Act is not distorted by *Gandhians* and socialists in an adverse manner, *Shaktivada* will attain enough power through this act alone so that it will facilitate the social and political liberation of India.

Know that *Shaktivada* is the conflict in the world of ideas. There is strong requirement to synthesize the material forces with this powerful thinking of the world of ideas. If there is existence of the systematic exploitation, hooliganism and abduction of women and also there is

effect of oppression of the priestly system (*paurohityavada*) then *Shaktivada* will make its way into this country easily.

91. Launch a strong protest against any kind of policy of communal quota and community wise division for government posts. The only acceptable principle is the policy of appointment of the fittest countrymen by the criteria of talent, character and health irrespective of castes and creeds. Unfit persons cannot implement government jobs well. Approve not even slightest amount of biases about this toward any community. By this route, the communal conflict will find its way in many directions and the Government of India Act would come to a halt; or the power of governance would be entrusted to unsuitable persons. In this context, we cite the example of makers of the “Hindu-Muslim Pact”, who, inspired by *Gandhism*, have instigated to fire of communalism to stimulate systematic plunder and foreign exploitation.

92. In *Shaktivada*, there is no question of Hindu, Muslim, Christian, or social stratum. Under the framework of *Shaktivada*, There are three psychology and action strategy in the national and social life of human beings – *asuric*, weak, and the absolutely powerful. If the weakness of the national and social life of human beings vanishes, whatever is left is the conflict between the *asuric* nature and *Shaktivada*. If Britain and a class of leaders of our country bring *Shaktivadins* to the brink of this kind of conflict, this conflict in itself will empower and become the cause of liberation for India. There arises no phrase like “Hindu-Muslim Unity” in *Shaktivad*. In *Shaktivada*, there is no scope for prejudice against any human being; and, conflict is a reality between *devatas* and *asuras*. Therefore, those gentlemen who are busy to conduct the meetings for the sake of “Hindu-Muslim Unity, are just as dangerous as the Satan as far as the welfare of nation is concerned. It will be a grave blunder if *Shaktivadins* do not organize a chunk of Hindus in their own fold, especially considering the psychology of a large segment of Muslim community from our past experience. In this present era of communal rule, the idealism of non-communalism will be futile. As long as the administrative system based on Communal Award remains, the foundation of *Shaktivada* should be laid out on a communal basis. When this system would be reformed, the varnish of communalism would also be redundant for *Shaktivada*. The policies of *Shaktivada* do not differ irrespective of its operational boundary – personal, social, or national. Unlike *Gandhism*, Congressism, and communism, *Shaktivada* does not treat anyone as pariah and refuse to deal with

that concerned person or organization. There will be no conflict with those, whose policies are not *asuric* in nature. The weak policy of action essentially approves the *asuric* nature. Thus, *Shaktivadins* shall denounce that with utter disgust.

93. Conceive not any job (*karma*) as lowly. Jobs (*karma*) provide human beings food; and food is life. That is why each and every job is very sacred and a must-do for a *Shaktivadin*. Everywhere organization must be laid out to provide unemployed youths employment opportunities in various occupations, such as labour, porter, peasant, musician for wedding ceremonies, musician for temples, hairdresser, launderer, carpenter, miner, mason, binder, maker of crackers, fisherman, driver, carrier of water, welder, cobbler, vegetable-seller etc. Remember that strength and capability of an organization is empowered through manual work.

94. Everybody shall be instrumental to ensure good health, proper education, honest courageous upbringing and strength of character for every boy of the land. They shall be capable to perform all kinds of labour-intensive as well as delicate jobs. With games and sports, military training should be imparted to every youth. You shall alert these youths against engaging themselves in daring activities in the hope of attaining self-governance instigated by words of shallow rabble-rousers. It is required to say that youths shall dedicate themselves to protect the society courageously in the time of persecution by practitioners of plunder. They shall always engage their special attention to protect women from the vile clutches of thugs.

95. Women, being completely independent from male youths, shall attain good health, strength of character, and truthful courage. They shall instill in themselves maneuvers to defend from hooligans. They shall be intelligent and un-extravagant. They shall acquire lessons in fine arts and home sciences. They shall also study a little bit about medicine, hygiene and physiology. Women shall think about the greater life outside the narrow boundaries of personal interest. It is usually noticed that women are antagonistic to happiness of other women. Therefore, they shall be each others' well-wishers by forgoing jealousy,.

96. The *Shaktibadin* shall conduct themselves well with everyone inside and outside home. Nevertheless, they shall be firm against any kind of *asuric* character, hooliganism and weak

thinking. You shall to resort to infinite patience for preparing even one single person of character. Trouble not the central administration unnecessarily without evident injustice or iniquity.

## **The Great War of 1939 and *Shaktivada***

This book entitled “*Shaktivada*” was written in this year before the *Tripuri* Congress session. In this brief period of time, a lot of developments took place in international and Indian thinking. Through this war, Indians will have their share of learning in the political field and it will commence a new chapter in the Indian thinking. It could not be conceived that the war of Europe would start so soon. This is for the reason that policies of Britain were in favor of appeasing Germany. The goal of Germany was to ruin the British with the help of some other powerful European nations (Italy and France). Germany was attempting to take France in its fold for that purpose for quite some time. There is no way one can deny that Germany was somewhat successful in this mission. Had the trust and friendship between Britain and France been intact, there would have been few reasons for the British to rush into this war so soon. In this war, Britain will have to endure heavy damages – they too are aware of this prospect. Until now, Britain has pursued the policy of fighting this war while defending his own power with due insight. But still, the end result is uncertain. It is very difficult to predict how the international situation of Europe fluctuates to ruin whom. From whatever view point one envisages this war, it is an undeniable fact that it is a conflict of interest. From the point of view of *Shaktivada*, there is nothing else to understand about this war other than that it is a confrontation of two *asuric* powers. It is rather futile to expect that Indians would accept Britain as a great idealist and broad-minded nation so long as Britain does not withdraw its exploitative policies regarding India. Under these circumstances, constitutional revolt has been called in Congress-ruled provinces. It is unbelievable that there would be any benefit to Hindus as a consequence of this constitutional revolt; but it will initiate another chapter of waning of power of Hindus. Indeed, the English will tone down when the threat to them would turn out to be more severe – one reason is the psyche of nation is moving away from Gandhism. It is better if this Gandhian revolt does not escalate further, otherwise it would undermine the society significantly. At this juncture, it would have been healthier if the Gandhian authoritative power would have expressed their dissatisfaction in some other way

without tendering resignation. The past experience ascertains that Muslim atrocities enhance just after the commencement of a widespread revolt. Nevertheless, Gandhian and socialist leaders have not identified any strategy to counter this phenomenon. This is why it would be better if the leadership, being cautious, do not instigate in wide-spread revolt. Any perspicacious person can perceive that the nation is not prepared enough for any kind of revolt till the idea of the Mahasabha remains powerless. This war will reveal prove that how the psyche of our nation was dedicated to fruitless activities for the last fifty years. The awakening, Congress claims of ushering in this country, is a natural awakening of this age. The Congress does not deserve any credit for that. However the perspicacious cannot condone them for their lapsed judgment and myopic vision in guiding the nation for the past fifty years especially last twenty years. Declaration of revolt in this country is equivalent to suicide till the ideologies of Gandhism and Socialism tarnish and powerful thoughts attain a strong foundation. The words of declarations, we heard from the offices in England in the occasion of this Great War, reveal that India would not particularly gain anything in this war. The British know that the leadership of India has rendered her powerless for a long time. India has been rendered powerless for manifold reasons – the excessive selfishness of the Muslim League, the appeasement of Muslims in lieu of Hindu interests by Gandhians, the endorsement of socialists in the unholy mission of Gandhians, and division of the Hindu society, the main supporters of Independence, in two different camps by propagation of theories of class hatred and class conflict by socialists. At this time, if the Congress starts a revolt then *Shaktivada* will find an opportunity to establish itself in its proper place . On the other hand, if the Gandhian Congress does not undertake a revolt, it will lose its authority to pave the way for *Shaktivada*. The countrymen will gradually realize the significance of this European war of 1939 in commencing a new chapter in the world of ideas for India. It is also quite certain that hooligans will perpetrate atrocities in case the Congress revolts in this time without being powerful. Duties of *Shaktivadins* include to prepare for protection of women and children from attacks of thugs and to remain carefully away from the conflict of *Gandhian* Congress. In the days of future glory, the history will mark how deep our contempt runs for the community, which is infamous for plunder, rape of women, and murder of children in the heart of India. It is true that, the communal conflict poisoning the atmosphere of India will soon be resolved, but the pages of history will bear this disgrace for ages. The memories of Gandhism, which has fuelled this immorality, will not be lost

from history too. If this Great War persists for a long time, *Shaktivada* would act like nectar for India.

## **Thought on possible invasion of India by Russia**

Many speculate that Russia would invade India through Afghanistan. The questions have been raised about duties of India in those circumstances. It is not unnatural for Russia to invade India and a powerful part of Indians to follow Russia as the greed of Russia to expand their lands is augmenting fast and India under the British is wretched with internal conflicts caused by exploitation and misrule. It deserves deep thinking from the end of *Shaktivadins* what they would do in such a time. In no country, communism could be established instituting equality of wealth for all individuals. Russia too is not an exception to this fact. However, Russia has contrived a powerful action strategy to gather backing from a large section of the poor, the peasantry and the middle class for the purpose of expanding their borders. The central governance can never be run in the socialist action strategy. The Russian leadership is aware of this natural truth and is concealing the reality by attempting to define their ruling policy as the “Transitory Stage”. Even some time ago, there was the existence of a very powerful genuinely communist organization in Russia against the Russian Government. Every year, thousands of people from this organization used to be executed. After the beginning of expansion of Russian borders, naturally activities of this organization are becoming lackluster; because nations unaware of the ideas of the *Shakti* stage possess a natural urge to dominate over other nations. Needless to say that it is a trait of the *asuric* psychology.

A funny characteristic of socialism is that a party with this brand-name, which opposes any kind of administrative system, can be founded in any country. Certainly, there is no practical necessity of their entity in the big imperial countries possessing many colonies. As long as they are the minority in the Assembly, they remain stringently against the government policies. When they attain majority, their leader along with a large chunk of the party joins the conservatives discontinuing the high-sounding principles. After Russia has initiated expanding its borders, the genuine socialists of that country antagonistic to the government administration will tend to be like socialists in England and France. The existence of a socialist party in an imperialistic country is as

dangerous as mirage for a section of the youths in a country under the imperialist rule. The *Shaktivadin* shall be aware of the fact that this mirage divides the national thought of the subordinate country in two opposing fragments and hence to bring peril to that nation by severe loss in its power. There are several reasons for existence of socialists in India. Not only the leaders of our country are responsible but also England, France, Russia all these nations are incurring expenses in varied amounts to maintain the existence of a socialist party in India for their self-interests.

There is a marked discrepancy between Russia and England regarding the policy of colonization and administration. After colonization, Russia makes it a protected state. England exploits the captured land for long ages and let that nation survive lifelessly. After conquering a land, Russia defines the independent natured thinking persons, a vital part of the nation, as bourgeoisies and executes them. They gain loyalty from a section of labourers, peasants and middle income people; and thus rule the country. *Shaktivadins* condemn this policy of Russia. By the power of this policy, Russia is able to enslave any nation established in advanced civilizational ethos for ages. This policy of execution is no less dangerous than that of exploitation. How can we agree to the policy of destroying the individuals with courage, renunciation, patience and advanced thinking and preservation of the regime with the endorsement from beast-like human beings of a nation? We can demonstrate that Russian state policies and socialist policies are not at all the same. The enhancement of authoritative power of Russia through capture of independence of many countries is comparable and equally condemnable to the policy of medieval power-hungry emperors; even though, it is not exactly comparable to expansion of empire by imperialist and capitalist nations of modern age. We are already realizing in deeper cords of our hearts the pathetic preponderance of both system of plunder and systematic exploitation in our land. There might be a terrible confrontation with the advanced thought and ideal of India, in case the Russia seeks to expand its borders in India. Rather than inviting Russians to India, we feel that it is easier and more appropriate to terminate the system of plunder and then evict the exploitative system, one by one.

If Russia captures India and Russia has slightest conviction on the philosophical basis of socialism then indeed Russian policies shall be defeated to *Shaktivada* of India. As a result, not only *Shaktivada* will be established in India, but also it will happen in Russia. Nonetheless, greed

of human being for authority and infatuation of less intelligent people toward their party-line are extremely dangerous things. Hence, how can we believe that Indian communists would not render their assistance in letting Russian leaders possess authority over India? We witness everyday that Indian Muslims, in spite of being Hindus in their blood and nationality, have become a great source of peril towards India for the sake of their infatuation to their cult. The economy of Russia is so powerful that it is capable of starving its opposition to death.

If a powerful fraction of India shows the trait of favouring Russia, it would be impossible to counter Russian invasion. If the shackle of exploitation by England is shattered even before this invasion, *Shaktivada* expects that no powerful part of India would favor Russia. After India being liberated from English exploitative system, still then if any section of population favours Russia, *Shaktivadins* shall have the duty of endorsement of tough measures for those youths and to fight the invasion collectively. We have already stated that if the shackle of exploitation is dispelled, it will not make any difference for India with regards to its independent entity as to whether it is attached to England by friendship or to the emperor as a subordinate. It will also benefit England tremendously if England is in the bond of friendship with India. Moreover it should be emphasized here that without the backing of military power and tactics of England, armless India will not be able to counter Russian invasion even if it is united internally through a proper action strategy. *Shaktivadins* shall take their stand in the field of action judging from various considerations, such as - non-fragmentation of the national thought into two camps, the authority of governance being handed over to an Indian without being handed over to a foreigner and non-installation of the policy of execution of insightful individuals of the nation terming them as bourgeoisies for ages. We think that rather than to surrender the nation to unknown Russia, it is easier to break apart the shackle of exploitation of England through this war. *Shaktivadins* shall not ever hurt their nation consciously; but almost everything depends on the attitude from the part of the English. In a long-lasting war, Indian thinking will have time to be powerful and disgruntled India will be encouraged to turn against Britain.



## **The political thought of India at the beginning of the war**

Four months of the Great War have passed. January, 1940 is the fifth month of this war. In these four months, India has gained the opportunity to learn many things. The votaries of Independence in India are split in three powerful parties – Gandhian, Leftist and the Hindu Mahasabha. Among those opposing Indian Independence, the Conservative Party of Britain and supporters of Muslim League in our country are especially mentionable. The votaries of Independence should speculate the psychology and action strategy of these two groups with suspicion. Though psychologies and action strategies of these parties seeking independence are diverse, because of their dedication to the goal of Independence of India their action policies are bound to be in unison. We request Gandhians to discontinue appeasement of Muslims and leftists to abandon class-hatred. The Mahasabha is disliked by some for its policy to organize itself by favouring the British. But, the Mahasabha has demonstrated its wisdom in taking up this policy. If Mahasabha is not powerful enough then liberation of India would be deferred by fifty year through manipulation of Muslim hooliganism. Followers of Muslim League want Hindus to toil for independence; Muslims are there only to reap the benefits of that independence. If Sharia Law (Islamic jurisprudence) is not established in India then they would exert all their energy to keep the British administration intact. Per haves for this reason, the brave son of Turkey (Kemal Ataturk) disliked *Sheriat* (the legal jurisprudence of erstwhile Turkish Empire based on Islamic scriptures). The Hindu Mahasabha cannot be suppressed by them in the manner by which they suppress Gandhians using hooliganism. The Hindus are not as coward and unorganized as they perceive them to be. The records of laws enacted by the Huq Ministry attest how contemptible Muslim rule is for any civilized society. The perusal of minutes of sessions of the Assembly under Huq Ministry will offer the reader an impression that it is not an assembly of law, but an assembly to discuss communal atrocities on Hindus. The rightist and leftist sections of Congress have also fuelled in these atrocities considerably. A careful reading of Anglo-Indian newspapers supporting the Conservatives of Britain indicates that a powerful conspiracy is being hatched on by supporters of the League and Anglo-Indians all over the India. These newspapers brazenly approve Muslim immoralities and want to suppress Hindus by nurturing their infatuation towards Gandhism. All these immoralities will end if India can perceive *Shaktivada*. There are doubts whether even the English would be able to come out this Great War intact by thwarting Independence of India.

Every historian is aware of the fact that the present war is definitely the result of moral depravities of the English. Let *Shaktivada* empower and unify Gandhians, Leftists and supporters of the Mahasabha. Let the Great War last for long. And, then the nature will lend a hand in sorting out many unsolved problems.