

Shaktibad

(The Doctrine of Absolute Power)

A Powerful Commentary on Politics

by,

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What is *Shaktibad*?

The central administration (government) is required to be set up on the basis of certain principles, which are in favor of mankind's movement towards development, individually as well as socially, and are opposed towards any individual or social attitude detrimental to the development of all sorts of people. This policy of the government, which does not approve any kind of immorality creating problems regarding food, garments, education, and employment of any class of people, is *Shaktibad*. *Shaktibad* can be termed as the doctrine of absolute development.

2. Those, who adopt a course of actions (*karma*) to guide, to reform or to push forward the policies of the administration towards that goal, are *Shaktibadis* (the followers of *Shaktibad*). They are committed for absolute development.

The divine endowments, a must hold for a *Shaktibadi*

3. *Shaktibadis*, will mold themselves in the mentality of anti-injustice and anti-*asurik*. They will resort to fearlessness (*abhaya*), truth, love (*prema*) and peace.

4. The cowards cannot accept *Shaktibad*; so there is no room for cowardice in *Shaktibad*. To perpetrate atrocities as well as to commit *asurik* deeds, one has to be daring enough. But, that is not the aim of a *Shaktibadi*. On the contrary, he/she will acquire true courage to oppose them, with the help of divine possessions (*daivi sampada*), like truth, love, peace, *tejah* (spirited opposition against the unjust) and fearlessness (*abhaya*), as mentioned in *Gita*.

5. Truth - Truth is nothing but the dissemination of truth. Propagating lies based on imagination, is the trait of an *asurik* operating policy. Those, who do not enjoy the natural moral support of the human psyche in their operating policies, are compelled to propagate lies to gather support for their own immorality from their own people. The followers of *Shaktibad* would not do that, because *Shaktibad* is founded upon the moral support of the human psyche.

6. Love - Love is nothing but absence of hatred (non-violence as mentioned in the *Gita*).

The followers of *Shaktibad* will not approve any kind of heinous atrocities and traits of *asurik* nature honoring the ethics of not hating any society, race, religion and individual. Moreover, understanding the implications of this principle, they'll follow slightly tough measures as a remedy of the injustice. If there is no secret or open support of any society in the core of atrocities and *asurik* acts, one can do justice towards these immoralities through stimulating dislike of the society by publicity. But, if there is support of these atrocities among any particular society, it's not possible to counter them, through sheer publicity. One needs to adopt tough measures in that case. If support towards these kind of immoralities is found in any particular society, *Shaktibadis* will never render any assistance to not a single body pertaining to that society – let whatever dire circumstances that society may face. Even to the extent, do not help any beggar from that society by providing alms.

7. Peace – Every human being has the right to pray (*upasana*) according as his/her belief. The procedure of the prayer is without much splendor and favorable to attain peace, in all institutions guided by *dharma*. Besides this, there are many occasional ceremonies and external rituals in a *dharma*. Some atrocities and disturbances have arisen putting forward external rituals as a stodge. Thus, we will consider anything as an atrocity which creates disturbances by the rituals alien to the local common customs.

The *asurik* nature

8. The policies of the government, by whose impact, encouragement or weakness, the movement of mankind towards development, individually as well as socially, is hampered; and which approve individual, social, or communal misbehavior (*anachara*) as well as atrocities; and whose unwise thinking breeds problems regarding food, garments, health, education and employment, is an *asurik* administration. If one attempts for a remedy of those problems, the *asurik* government oppresses the society seeking the remedy instead of solving those problems.

9. For the purpose of development, mankind has set up the faculties of education, justice, society, *dharma*, administration, and military. If any of these faculties breeds any policy hampering the development of mankind instead of assisting it, it has to be acknowledged as an *asurik* trait (*asurikata*). The obstacles in the path of development are laid indeed by an *asurik* administration. The characteristics of *asurik* or weak mentality in the central policy are persecution of women, violence, hatred, manifestation of envy, and continuous attack on a peace-loving neighboring society by another society.

10. A man, a society, a nation or a community with *asurik* mentality endeavors to establish policies against development over other men, other society, other nation and other

community. That is why the governing policies of people with that kind of mentality are part of an extremely immoral administration. In this era of establishment of democracy, the candidates seeking election need to possess some special virtues. Unless these virtues are in tandem with the principles of the stage of *Shakti*, the policies of the government guided by them can not be beneficial for the development of all communities and sections. Tough laws need to be enacted so that the elected representatives are compelled to adhere to the policy of *Shakti* stage. If narrow mentality is found in the central administration, any administrator will face that law. The immorality, to counter which, the age of monarchy was terminated to usher the age of democracy, needs to be brought to the justice. It is natural to see the actions of departments of mass education and mass protection to be adverse towards the development, unless we introduce the policy of appointing highly talented individuals in each and every post of the departments of health, education, justice and administration.

The conflict between the *devata* and the *asura*

11. If the central administration is truly willing then it'll be easy to reform the central policies in the appropriate science of action (*karma*) that favors the development of people of all stages. Special emphasis need to be put up so that the respect of women enhances in the society. The central power will 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 absolutely alone, not a single person will dare to behave indecently with her. One needs to chalk out a plan how to solve the unemployment problem of the land and implement that as well. Also, one should orchestrate arrangements to make foods, garments, and milk abundant to everybody. Compulsory primary education in tune with the tenet of development should be imparted. Every fragment of the society or community should have the liberty to organize itself based upon the foundation of development, as told by *Shaktibad*. Again, tough laws have to be enacted so that no society can mold itself in the form of *asurik* mentality. If the followers of *Shaktibad* can not easily make the central administration pursue these policies then it will prompt the commencement of the confrontation between the divine-natured people (*devata*) and evil-natured ones (*asura*).

12. If the purpose of the central policies is *asurik* in nature then the unjust will prevail by their support. So, *Shaktibadis* will have to move forward by founding an organization and movements based upon the opposition to all sorts of immorality. As one moves forward to prevent the depravity of the misbehavers, the direct or indirect confrontation with the central *asurik* policies supporting them will be inevitable. Every single human being has the ability to discern between immorality and morality. So, if one can render suitable opposition, the number of misguided people by the impact of *asurik* thoughts will gradually diminish. If *Shaktibadis* do not oppose these policies, the support for these kinds of immoralities will snowball over time. The central policy will also bolster the supporters

of this moral turpitude by awarding them honor and dignity. It is possible for many activists (*karmi*) established in the activities (*karma*) of lowly developed thoughts to conceive that when the goal is to oppose the central policies, the goal would shift further if one tries to implicate the other offenders. But *Shaktibadis* will surely take these kinds of emotional *karmis* as weak *karmis*. However, big be their reputation and fame, *Shaktibadis* will not lose their purpose by their words.

The Science of *karma* and development of different stages according to *Shaktibad*

13. Those, who want to grasp the science of action (*karma*) in details, can read our core work “On the path of Gradual Development” (*kramabikasher pathe*). There, we’ve elaborated the origins of men with different characters from different stages of the mental development and also the root of various departments of human civilization from different stages of human mind. The activists will find it easier to pursue their ways of action (*karma*) if they can perceive the psychologically connected principle in the core of the departments like, justice, education, society, *dharma*, and administration. Every *Shaktibadi* must read every paragraph of that book with due attention. There, the highest stage of the development is called the stage of *Shakti*. Our *Shaktibad* is written based on the science of action (*karma*) as it appears from the *Shakti* stage. This is the manifestation of development of the sixteenth *kala*. For a detailed discussion about the placement of various beings in our scale of sixteen *kalas*, starting with the vegetation and animals to the highest developed human being has been done in that book. In the first *kala*, there appears the vegetation, in the second *kala* the small creatures like amoeba, in the third the oviparous, in the fourth mammals. Human beings are also creatures from the *kala* of the mammals. There is almost no difference between an animal of high stage and a man with the mental development of low stages.

14. 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) of the mental development, the faculty of justice has originated. The architecture and material sciences have come from this stage. The human beings with this stage of development are anti-injustice, self-abnegating, fond of war, broad minded, slightly adamant, patriotic, endurant (ones possessing endurance), devoted to justice, firm-talker, courageous, devoted towards material sciences. They do not pursue anything in blind faith. These kinds of men are more abundant among judges, overseers, engineers, youth-leaders etc.. They are slightly tough hearted to counter injustice.

15. The philosophies that have originated from the stage of thought of five *kala* are atheist philosophies. They accept a philosophy if it is founded mainly upon the material sciences.

They do not like any doctrines of faith. The doctrine of equal distribution of wealth has originated from the basis of this stage of thought. The department of justice is established in the science of this stage of thought. The ones with this stage of development are fond of the sciences of actions (*karma*) and philosophies, based on the philosophical basis of thought of this stage. The reader should remember that in human society, one cannot implement something unless it is founded upon the science of thought from at least the seventh stage of the development. 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 science of action (*karma*) based on the thought from this stage. 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 characteristics of the thoughts of this stage are that its science of thought can only encourage people to engage in a battle; 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, any kinds of departments of social services, the faculty of astrology. The people of this stage are amiable, polite, and patient in their words, calculating natured, talented, famous, believers in doctrines of faith, and emotional. This stage of development among women is very healthy development. Men (male) with this stage of development have their efforts, characters, words, and physiques slightly in the mold of women.

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. The doctrine of *Vaishnava dharma* 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 among the difference of science of action (*karma*) and philosophical knowledge. The reason is that the character, a human being inherits by birth comes into him naturally on the basis of his developments he acquired in the past births. His actions and character will show resemblance to that stage of development. But the *jnana* (knowledge) by realization depends on the *sadhana* and *tapasya*, he/she performed in this life. Even if one is at the seventh stage in one's development, one's *jnana* based on realization may not be of that stage. How much one advanced in this life as far as the realization is concerned, will become evident in one's findings about the theory (*tattva*) of creation and God (*ishvara*). Again, after discussing a little bit about the theory (*tattva*) of god as perceived by the sixth stages of development, an intelligent person established at the seventh stage, can establish a doctrine about God based on such a philosophy very easily. Anyway, it is necessary to state that it is easy for one to acquire the realization up to that stage, where lies the traits of one's action. Whatever be one's *kala*, as far as the knowledge (*jnana*) of realization is concerned that will come gradually- first five then six, after that

seven etc.. But, those who possess the memories of the past lives (their previous births) will inherit the realizations from the previous birth inborn. This is not a suitable place to discuss all these things. The policy of actions and the philosophical base of current Congress Party guided by Gandhism are founded upon the policy of action of the sixth *kala*. It may have some value to the emotionalists (*bhababadis*) from this stage of development; but *Shaktibadis* must be very cautious about this. By this, the society cannot be governed and societies with *asurik* purpose are encouraged.

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 of development is providence of fame. So, the most reputed ones of this stage conceive that they are greatest *jnani* (knowledgeable) persons of the world and one day this world would be heavenly by the fantastic (absurd) words they preach. They cherish to deliver some sermons even in their death bed. The unwise youths may like these sermons very much for a day or two; but these sermons never benefit the society much. The reason is, the true social workers (*karmi*) come from the seventh stage of development and they perceive these people very well. If these people knew that they are only about in the sixth stage of development then it would have at least benefited our country, if not others. As they are always in search of fame, they sometimes deliver sermons by feeling the 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 purpose of attaining the fame. If the people of this stage of development attempt to perceive *Shaktibad*, their impudence will diminish a bit. They consider themselves very broad-minded. But *Shaktibadis* must explicitly remember that being under the deception of their broad-mindedness means suffering inflicted by a society founded upon *asurik* policies. The mendicants of fame from the sixth *kala*, deliver sermons of such a high-sounding ideal entertaining the *asurik* society, just to retain their scarce reputations that it would be extremely tough to self-defend against hooliganism and various kinds of atrocities.

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, followers of hermitages devoted to service, followers of non-violence, railways workers and astrologers.

20. The ones endowed with the seventh stage of development possess the command over the society. They possess the insight of authority as well as keen intelligence. They are reserved and crafty 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 his stage of development or higher. They are hedonist with power of organization and not at all idealist.

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

22. The ones with divine endowments are soft hearted, benefactors of the society, donators, broad minded, possessor of a sweet and reserved tongue. . The ones with *asurik* endowments are cruel hearted, persecutor, oppressor and opportunist. Read the sixteenth chapter of the *Gita*.

23. In each and every society, there are people similar to the characteristics of the seventh stage of development. They acquire the characters like the ones with *asurik* stage of development. Ones with less than five stages of development and with the sixth stages of development are found to acquire that. They are called the underdeveloped *asurik*. These people are even more harmful for the society than the *asurik* ones. One may find the details about this in the core work, “On the path of Gradual Development” (*kramabikasher pathe*). We have named developments of various stages in that book.

24. The ones with the fifth stage of development have been called the development of *Ganesha* stage. The developments of the sixth and the seventh stages have been described as *Surya* and *Vishnu*. The readers can discuss by calling names or by calling the number 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 *asurik* in nature, the society run by them is also *asurik* in its mentality. Again 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/she will perceive the nature of the society directed by them. Again, the mentality of the society indicates how the social leaders are. This is the best way to perceive the real form of the society as well as that of the leaders of the society. None from the other stages of development can reform the course of thoughts of a society or nation, by a new science or tradition (*sanskara*) that soon, as they can do. The ones, by whose thoughts, the present Japan and Turkey have been founded upon, are all from this stage of development. The fate has not been so kind towards India (*bharata*). The national leadership here has never crossed the boundary of the fifth and sixth stages of development. Among the Muslims, ones powerful by 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 Muslim society. Among the Hindus, ones powerful in the thoughts of this stage (*Savarkar* etc.) are condemned by the unwise people nourished with thoughts of the fifth stage (leftist segment of Congress) and that of the sixth stage (the rightist segment of the Congress). Thus, they have no impact among the youths of the land. They are not too surrendering under the banner of Congress, regulated by thoughts pertaining to lower level of thought. We're

thinking that the deception in the form of Congress is choking the youths of our nation as well as the leaders nourished with 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 *karmis* 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*). 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 very arrogant if they are *asurik*. Even if their policy of action is a very arrogant one, it 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 Hindu society of the present times. We'll explain later the reason if it is necessary. None holds the power to evict their influence from the society. It is them, who are the leaders of the society and the administration. They rule on this earth let whatever doctrine be out there. They are the rulers in the age of monarchy. Again, republic or democracy whatever you establish, the ones 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 *jnanis* (wise men) of the eighth stage then often they become arrogant, and eventually *asurik*. If they consult the ones with the sixth stage of development or hold the ideal of the sixth stage of development, their administration becomes weak and due to this weakness, the land suffers from misbehaviors and tortures by the society guided by the leaders of *asurik* mentality. The ones with the sixth stage of development should more aptly be called a flatterer rather a true adviser. So, one has to know that their advice is against the responsibilities of a ruler. If in the society the impact of these people or this stage of thought is very profound then the rulers do not have much of choice but to accept their consultation. In that case, the rulers should prepare the field in the society to pursue the thoughts of the seventh *kala*. Otherwise, their ruling authority will shrink and also the society ruled by them will be fragmented into shreds. If the rulers with the seventh stage of development are advised by the *jnanis* with the eighth stage of development, or the rulers acquire the power of *jnana* of the eighth stage then their administration will be similar to the principles of *Shakti* stage.

28. The ones endowed with the eighth stage of development are human beings of the *rishi*-stage. Among the *yogis*, *tyagis* (self-abnegating ones), and *tapasyis*, one may find this stage of development. In present times, the human beings of this stage of development are scarce. With patience, they would nurture the rulers with the seventh stage of development or future rulers with the ideal of *Shakti*. Indeed, it is for them the *karma* without any desire. It is impossible to measure how benevolent they are about the society. They are best friends

of human beings on this earth. In ancient ages, they are the ones to be the *Guru* of the kings. Already before the beginning of the Buddhist era, instead of them, the people of priestly classes (*purohita*) were in charge of the worldly as well as beyond worldly teachings (*diksha*) of the ruling classes. 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 classes grabbed the deep esteem, the society had for them. As a result, the fall occurred to India. These people are great persons crossing the boundary of enjoyment (*bhoga*), infatuation (*moha*), and ego (*abhimana*). They live a very simple and natural life. They possess boundless *tejah* (the form of spirited opposition to the *asuras*) and are extremely calm. In the core work of “On the path of Gradual Development” (*kramabikasher pathe*), we termed them as higher development of *Shiva*. The developments from the eighth to the sixteenth *kala*, can be found among the kings or the *rishis*. For details, look at that core book.

29. The number of people developed over four and less than five *kalas* are extremely high on this earth. They are followers of simple *dharma*, of poor intelligence, and fond of natural life. In the core work of “On the path of Gradual Development” (*kramabikasher pathe*), we termed them as lower development of *Shiva*. The people with this stage of development are more among the porters, laborers, guards, book-binders, orderlies, cooks, ones selling tea, ones earning bread by conducting *puja*, cleaning persons, small inn-keepers, press compositors, maintainers of horses, drivers of ox-carts, tribes living in the jungles etc.. They can be moved by any kinds of doctrine. The development of intellect among the common farmers is not more than this stage. But the development of their action is that of the seventh *kala*. Thus, the mentalities of the farmers are not same as that of these people.

The population by the science of development, under-nurtured development and the doctrine of suffrage

30. The number of people developed 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 diminished. Also, the number of people developed with the fifth and the seventh stage of development has gone down. By the impact of the priestly system (*paurohityabad*), *Vaishnava* doctrine, and the

doctrine of Gandhi, the number of people developed in the sixth stage has even increased in India. In all the countries except India, there is less approval for the thinking of the sixth stage because it offers an effeminate mindset to the society. Thus, ones developed with the sixth stage of development are less in number in those countries. If the thoughts in our country improve, the number of human beings with most advanced development as well as middle stages of development (the fifth and the seventh stages of development) will rise. Further, the number of lowest developed human beings will decrease too. It is pointless to talk about the number of the under-nourished development regulated by thoughts of the seventh *kala*, because it is not any stage of development. In present times, the number of under-nourished development increased a lot. It is a sign of extreme danger for human society. These people will grow in number until the policies of action (*karma*) of the *Shakti* stage be founded upon in the aim of central administration. We can call them development of the fallen *kala* (stage). The unnatural abundance of their number is the beginning of the fall of the society. The Indian history is especially implicated with the very people, who acquired the under-nourished development from the development of the sixth stage. We'll discuss it later. Ones, who acquire the under-nourished development from low stages of development, are connected with *asurik* rule and society, founded upon *asurik* policy. Most of them are bred as a result of *asurik* rule in central policy or weak administration. Inculcation of teaching and good tradition (*sanskara*) in them as well as application of tough repressive policies towards them should be pursued to root out this stage of development. The aim and ideal of the administration should be to facilitate food and clothing for people of all stages and to exterminate the immoralities. It is impossible to happen until the advent of *Shaktibad*. Only *Shaktibad* can transform this earth into heaven and because of the absence of *Shaktibad*, the sufferings have augmented to such an extent in this earth. The policy of our central administration should be such that the number of highest developed *kala* increases and that of fallen *kala* diminishes in the society.

31. If it is necessary to establish the departments of justice, education, governance, and *dharma* in human society for the sake of development then it is next to impossible to maintain the governance based on the doctrine of universal suffrage. This is because the number of people from low *kala* is very high and they understand only the necessity of women (sex), food and clothing. Their problem stands no more as they find food and clothing in abundance and in the society, there is a strict code regarding sex. The administration is run by people established in the thoughts of the seventh *kala*. So, we can not expect any betterment of governance through the doctrine of universal suffrage. To better the government policy, 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 whether have already been posed, or yet to be posed will be solved. If there is provision to receive the advice of ones endowed with development of the eighth *kala*, the necessities for development of all the stages are secured. *Shaktibad* enunciates this as the best policy of governance. The thoughts of the fifth and the sixth *kala* are that of middle (income) class of the society. They are excellent idealist and the genuine beneficent *karmis* of the society. Most of the persons of thoughts of the seventh stage belong to the rich. If they are *asurik*, there remains no field of action (*karma kshetra*) in their society with the ideal of thoughts of the fifth and the sixth stage. The work pertaining to the middle stages in their society are

performed by the under-nourished seventh *kala*. The people of low stage in their society perceive more joy in performing activities like plunder rather than doing some real good work. The ones with divine development of thoughts of the seventh *kala* want to implement in the society what is favorable to the activities (*karma*) of the stages of development of the fifth and the sixth *kala* and moreover, the path of gradual development of the society remain open. But, if the persons endowed with divine development of the seventh *kala* are not regulated by the ones possessing the development of the eighth *kala*, their government will be defeated by the *asurik* policy. Thus, the people with the development of the eighth *kala* are indispensable to advise a government, which is founded upon the science of development. An extensive consideration of ancient Indian history will reveal the tremendous effort of the monarchy to encourage the growth of the development of the eighth *kala*. Just having a bit of present western politics, we have denounced the class of *yogis* and hermits, who are the truly beneficent about people. This is nothing but a sign of fall in the thoughts of our leaders. We should possess the power to conceive that the hermit society attracts the thoughts of our children towards higher goals rather judging about how advanced they are towards development. Anyway, if the goal of the governance is only development then there is requirement to pursue stringent policy against the people with *asurik* mentality as well as against the people of undernourished *kala*, who are developed by the impact and approval of the former, and commit plunder, abduction of women, and theft.

32. We think that it is necessary to change the policy about suffrage (the tenet of vote) to some extent. We accepted it in our society by the deception of attaining independence. Till date, the government policies have only deteriorated by this, instead of betterment. This is a very costly policy for governance too. It is the rich, who will find the doctrine of suffrage advantageous. Even now, we do not want to think about the doctrine of suffrage, because for the independence of India, it may be necessary. If the purpose of the administrative policy becomes endangered by the doctrine of suffrage then immorality will find approval in the governance. As a result, the conflict between the *devata* and the *asura* will resume. Thus, the goal of a *Shaktibadi* is not the doctrine of franchise, but the reformation of the administrative policies.

The Powerful rule, the weak rule and the *asurik* rule

33. The government with the thoughts of the fifth, the sixth, the seventh, and the eighth *kala* is best and powerful government. The government with the thoughts of the fifth, the sixth, and the seventh *kala* is weak administration and the *asurik* government with the thoughts of the fifth, the sixth, and the seventh *kala* is undesired even though it is relatively powerful. This is because it helps the development of neither the ruler, nor the ruled. Peace is impossible in it. That's why the conflict between the *devata* and the *asura* is inevitable except the government of the *Shakti* stage. It is required to state 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 whether be it the science of action (*karma*) of the fifth or sixth *kala*. Thus, *Shaktibadis* would not be dazzled by any goal other than that of *Shakti* stage.

34. Among the rulers of India over time, sometimes the administrative policy of *Shakti* Stage was established. Of course, it was in the age of monarchy. It was feasible by the synthesis of the *jnana* of the *rishis* and the power of activity (*karma*) by the rulers. Even before the beginning of Buddhist era, the priestly class (*purohita*) was dominant in the place of the *rishis* and their thoughts were dominating too instead of that from the stage of *rishis*. The trait of inadequacy of power become evident as the priestly class (*purohita*) was dominant in the place of the *rishis*. Even in the Buddhist era, the synthesis of the power of action (*karma*) of the kings with the power of *jnana* with the real *jnanis* never occurred. Ones among the Buddhist monks, who came in contact with the kings, never possess the thought belonging to the eighth stage (*Shiva*) beyond that of the sixth stage (*Surya*). Even after the Buddhist era, the synthesis of the power of action (*karma*) of the kings with the power of *jnana* never happened. Thus, the dominance of the priestly class (*purohita*) became vibrant. The last limit of the knowledge about scripture does not overcome the thought of the sixth stage (*Surya* stage). Their power is too little. The amount of the form of *tejah* (spirited opposition towards the *asura*), renunciation, broad-mindedness and peace, a great man developed in the eighth *kala* possess, is impossible to find in one from the sixth *kala*. The knowledge in the sixth *kala* is that of the scripture, but that in the eighth *kala* is achieved by *tapasya*. The science of governance, which was a synthesis of the seventh and the eighth *kala* in an age, came to be that of the seventh and the sixth *kala* in the other age. As we have said before, this rule is bound to fall before an *asurik* aggression.

35. The priestly class (*purohita*) commenced their fall by their action of establishing themselves in the place of the *rishis*. It is indeed a characteristic of fall if someone wants to place oneself at a position, one does not benefit. At the end, they did not have any responsibilities or activities of the society other than flattering the kings, posing themselves as *rishis* before the society, and protecting their self-interest in the society. The *karma* and the thought of the sixth *kala* acquired the under-nourished seventh *kala* (under-developed *Vishnu*) after completion of their responsibilities and duties. Both our society and monarchy were indeed weakened by the impact of these selfish people.

36. The *asurik* seventh *kala* and the under-nourished seventh *kala* (from the sixth to under-nourished seventh) are known to possess extremely mean mentality. They cannot conceive anything other than their self-interest. The thought of under-nourished *kala* is even dirtier than that of the *asurik* *kala*. None from other stages can perceive their self-interest so well as they can do. Whatever advanced doctrine, teaching you inculcate in ones with the under-nourished development, they will follow everything, but will not adopt anything other than their self-interest. They are most afraid of hamper of their self-interest. The people from under-nourished *kala* move forward with the very thread of self-interest. In present times, the characteristics of under-nourished development is very prominent in

the class of priests (*purohita*), *pandas* (ones helping the pilgrims in the sites of pilgrimage), drivers, farmers, and police personnel with low designations. In our land, the farmers are capable of perceiving self-interest much more than the socialist workers want to teach them. They possess more power to defect to the other side in lieu of serving their self-interest in the right moment by deceiving the socialists, than the amount of sacrifice, the socialists expect from them. The history would prove that. For the protection of the self-interest of the family over generations, the priestly class (*purohita*) caused great harm to the society. Here, it is also necessary to state that the thoughts of this class can never be favorable for the benefit of the society. In the time of Muslim aggression, the Hindu rulers became so arrogant that they could not fight the aggressors in a united front. There came no remedy to the psychological fall of the kings, as the thought (*purohita*) which occupied the place of the *Gurus* of the kings instead of *rishis* replete with renunciation and *tapasya*, was blinded by self-interest and filthy. In that age, the priestly (*purohita*) thought became the vanguard of the society. They are in charge of teaching, *diksha*, all the Hindu ceremonies of the society. In the eyes of the society, they transformed themselves into gods, and in their own psychological world, they were absolutely blinded by self-interest. By their impact, not only the monarchies fell in the wake of the Muslim aggression, but also our society underwent a massive fall. They do not have any broad-minded basis of their thoughts other than dividing the society, belittling one member of the society to the other, and looking for their own self-interest. The aggressors even inserted their civilization in our society and by that, created a large chunk of the society as their supporter. At present, their total number is seventy millions. Many great men attempted to save the society by establishing *dharma* based on the thoughts from the sixth *kala* (*Surya*). That did not help to prevent the fall of the society brought about by the impact of *paurohityabad* (the priestly system). In middle ages, *Guru Govind Singh*, by founding upon a society based on the *Shakti* stage, and In present age, *Swami Dayananda Saraswati*, by founding upon a society based on the thoughts of the seventh stage, were able to dispel the impact of *paurohityabad* (the priestly system) from a small fragment of the society. But, the part of the society, which is maintaining its existence based on *paurohityabad* (the priestly system), did not achieve the power to cease their fall prompted by *paurohityabad* (the priestly system).

The doctrine of *Gandhism* and *paurohityabad*

37. The job of the sixth *kala* is to preach the science of thought of the *Shakti* stage. Whatever we learn, be it worldly or unworldly, in our education, it should be on the basis of the *Shakti* stage. The goal of our propaganda and movement will be to disseminate the characteristics of the thought of the *Shakti* stage. *Gandhism* is violating this just like the priestly system (*paurohityabad*). The faculty of publicity will surely remain non-violent. But, it is very fatal and dangerous to regulate the central policy through non-violence. The purpose of the central policies is not non-violence, but the *Shakti* stage. None can repress the *asuras* by non-violence. The preaching becomes powerful within the limits of non-violence. Resorting to non-violence as a weapon of independence in India means a

powerful demand for independence from the point of view of *Shaktibad*. This is not a policy of war, but verily a policy of demand. The demand, in whose root, the moral support of human psychology lies, can be achieved by means of non-violence. Still this is to be noted that there is no morality among the *asurik* rulers. We cannot at all agree to accept it as a weapon of absolute independence. In the present situation of India, there may be no other means rather than resorting to the policy of plaining demand. *Shaktibad* does not admit it to be any powerful policy. A non-violent revolt is not any powerful revolt. One can accept a non-violent revolt to be a weapon to reform the central policies. If the people attempt to reform the central policies through movement in the path of non-violence, it is right indeed. But, it is impossible to attain self-governance (*Swaraja*) by means of this unless the British willingly grants it. In the adverse circumstances of the British, the demand may be extracted a bit more. It can be the policy of the demand, but never a policy for the central government. If any society accepts non-violence as the policy of central government, it will hurt that society.

38. As the Congress has entered in the administration, their policy can not be established in the policy of the sixth stage, because central administration can not be run by that principle. It must adopt the policy of the seventh *kala*. If the policy of the seventh *kala* is regulated by the policies of the sixth *kala*, it will be a weak rule. It will encourage the growth of the *asurik* idea in the form of communalism, persecution of women, atrocities like hooliganism, disturbances, misbehaviors etc.. One more thing needs to be stated here. The supporters of Congress perceive that they are the only patriot and benevolent of society. It is undeniable that the present "Government of India Act" is not a result of the *Gandhian* movement, but it is an administration proposed by Simon Commission, and as a result of *Gandhian* movement, the power of the Congress was diminished in this administration by the certain innovated ways to restrict the true patriots. The *Gandhian* movement has caused harm to the Hindu society indeed. On the contrary, if Congress would have accepted it based on the thoughts of the seventh *kala*, and then created new movements to transform it for real working power then the Congress would certainly possess more power than what it has in the current scenario. We just want to say that *Gandhism* has only inflicted damage to us. If the congress activists think that they are the sole patriots despite of knowing that the action-policies of the sixth *kala* of development are undermining us, and the nation accepts that too then it'll be an import of the priestly system (*paurohityabad*) in a new light. In an age, as the kings were the puppets in the hands of the priestly system (*paurohityabad*), in this age the provinces ruled by Congress are just like that. Congress, founded upon the science of thoughts of the sixth *kala*, makes them stand, sit and dance. The kings were compelled to be under the priestly class (*purohita*) because the priestly class can move the society in the way, they like by utterance of scriptures. Similarly, the provincial ministries have been compelled to become the puppets in the hands of Congress because the Congress can move the nation in any way they like with the scripture of nationalism. As the priestly class became the gods in the eyes of the society, the Congress though confined by the thoughts of the sixth *kala* have become God in the view of the society. If the Congress does not alter its stage of thought and goal of policies of action (*karma*), it'll ruin the Hindus. The Congress activists will misunderstand it completely if they consider themselves the be-all and end-all of the nation. The science of action (*karma*) one has attained in the stage

of the seventh *kala* (*Vishnu*) is better than the science of action (*karma*) one has attained in the stage of the sixth *kala*. The thought of the seventh + the eighth *kala* (*Vishnu* + *Shiva*) is even more advanced. It will take a very long time to repair the damage that came to the nation for the sake of activities of the Congress adopting a science of very low development. The tiny bit of authority the nation achieved in the administration has to be guided in the science of action of the *Shakti* Stage. *Shaktibadis* should create such a movement so that the central policy of the governance is manifested in a form favorable to everybody's development impartially. If the central policy adopts the principle of the *Shakti* stage, there can be no reason for the people to join a movement against it. But, being at the stage of thought of the sixth *kala*, no organization of the activists can expect that the developmental policy of all stages of people is safe in their hands. People must take note that misdemeanor and *asurik* form will enhance as a result of present policies of the Congress.

The Muslim Thought and the politics of the Congress

39. A powerful section of the Muslim society has adopted the policies of the science of action (*karma*) of the seventh *kala*, by overcoming that of the sixth one. The Hindus also bear the responsibility to protect their just rights and Indian culture by forming a similar powerful Hindu organization. The Congress established at the basis of activities (*karma*) of the sixth *kala*, does not possess the power to protect the rights of the Hindus on the face of the demands of Muslim League. Until now, Muslim League did not do anything mentionable other than protecting the self-interests of the Muslims and opposing the freedom movements. Their course of action is extremely amazing in the present age. They have sown the seeds in their society by their movement so that the under-nourished thoughts find approval by that. The Congress supporters have expressed their opinion against that policy, but have performed activities similar to favoring them. It is the weakness of the policies of the Congress. But, however hard effort the congress exerts, they will never find the society regulated by the thoughts of the seventh *kala* inside them. Many people can argue that there are a lot of Muslim members in the Congress. About that, we can only say that they did not create any powerful movement in their society in favor of the Congress other than extracting flattery from the Hindu society. They don't have any support in their society. Some among them went back to their own society after achieving fame through the Congress. Even being inside the Congress, their mentality never stood outside the communal interests. Their sacrifice is negligible. On the other hand, instigated by the leftist segments, the Congress is thinking to fight against the Federation. As a result, the Congress would achieve some changes in the Federation being manipulated by the policies of the British and the Muslim League so that it would be further weakened. We're stating it categorically the Congress does not still possess the power to perceive politics. Even now, if the Congress tries to grasp the thoughts of the seventh *kala*, India will benefit. To do that, first it needs to back up the Hindu organizations to be powerful enough and then it should raise their authority in front of Hindus, Muslims and other societies

simultaneously in the same fashion. The power of Congress will only enhance rather than diminish if the *Hindu Mahasabha* becomes powerful.

40. We have stated earlier that the basis of the *asurik* seventh *kala* in the central governmental policy reduces the scope of activity for the fifth and the sixth *kala*. But, in present times, the powerful imperial nations all have taken the *asurik* ideal and the thoughts of the fifth and the sixth *kala* did not deteriorate in their own lands. The characteristics of the *asurik* central policies are to invade other countries and to oppress them. This is indeed the ideal of the powerful European nations as they have not founded any *asurik* policy in their own countries even though they are *asurik* for others. That's why the thoughts of the fifth and sixth *kala* are intact in their countries.

41. The goal of *Shaktibad* is never to allow the establishment of any *asurik* policy. The *asurik* development of the seventh stage is the indeed the sign of fall of this *kala*. Even then, it needs to make it explicit that the *asurik* development is not un-natural. Due to the existence of weakness in central policy and social thoughts, the society has to endure its persecution. It is the natural persecution over the society for the society does not take up the job to reform the central policies. The society suffers for being irresponsible. The very law of the nature is that the paths of development of all stages of people to remain open as the science of action (*karma*) of the *Shakti* stage remain established in the central policy. The goal and duty of every *Shaktibadi* is to aid in this natural course of law. We do not need to calculate the amount of our success of our course of work in this direction. The piece of action field (*karma kshetra*) we would have, we shall work in the right science of development there. Again, we shall attempt to point out the mistakes to the activists (*karmi*) regulated by the weak science of action (*karma*). A *Shaktibadi* will never assist in any kinds of weak sciences of actions (*karma*).

The Monarchy and the Democracy

42. The policies of governance have deteriorated in the age of suffrage (doctrine of vote) from the age of monarchy. The objective, which prompted the people to take possession of the governance from the king, was not fulfilled. The conflict between the *devata* and the *asura* started because of the *asurik* rule of the monarchs. But the seers of this commencement were wrong about their vision of history as they possessed little knowledge about the psychology and the science of *karma*. Thus, the objective of liberty, equality, and fraternity that commenced the revolution went unfulfilled. As a result of this revolution, there came the exploitation of the merchants and heart-rending persecution by the rich in the society. This persecution was even more sensational and pathetic than that in the feudal society. As a result, the doctrine of equal distribution of wealth came into being. It is known as working class revolution. The seers of this revolution were unwise too. The

plans, they had in their mind, all have become in fructuous being in conflict with the human psychology.

The Development of the fifth *kala* and the Revolution

43. The ones developed in the fifth *kala* move first in the name of revolution. This is the natural impulsiveness of the unwise ness of human beings of this stage. The seers of the revolution first baptize the people of this stage. In every revolution, the youths of this stage embrace it first. Gradually, a class of writers assembles to supply food for thought of these people. The class of writers (from the world of activity of the sixth *kala*) disseminates the thoughts, which these people would like most, just for the sake of money. Thus, the propaganda of the revolution becomes very strong. Though they start approving the thoughts of these people for the sake of money, they receive the glorious title of progressive writer. In this way, they capture both fame and money. Without this, they can not afford their basic needs. Gradually, they even have a powerful leader (one with nurture of the seventh *kala*) and the revolution becomes successful. After a few days, it appears that the nature, the authority of human psyche, make one from the seventh *kala* the vanguard of the central rule. After undergoing through a change in tune, the progressive class of writers starts to praise his thoughts for the sake of satiating their needs. We are stating it clearly here that *Shaktibad* does not support the revolution. One needs to accept the value of power of the subjects, the power of the people, the youth power, and the social power – all of them if there is approval of *asurik* and weak policies in the central policy. If the stage of *Shakti* lies in the central policy, none has the ability to cause revolution. You can never move the ones from the fourth *kala* if they do not possess empty stomachs. You can never move the ones with the fifth or the sixth *kala* if there is no persecution of women, hooliganism and approval of immorality in different branches of civilization as well as no problem of employment among people from these stages. It does not happen in a rule of *Shakti* stage. The conflict between the *devata* and the *asura* is bound to happen if the central rule is *asurik* in nature. Again, the conflict between the *devata* and the *asura* is inevitable if *asuras* are generated as a result of weakness in the central policy. In the root of the revolution, there exists the approval towards *asurik* forms in the central policy; that's why the seer of the revolution dreams about it. But, the seer being very unwise wants to guide people to the revolution rather than guide them to reform things. By the revolution, only the complication of the problem increases; the purpose of the revolution also fails. So, indeed the reformation is the natural law, not the revolution. To establish the central policy in the principle of the *Shakti* stage, one has to conduct movement and develop an organization continuously. The policies of action of the *Shaktibadis* must be confined to this until the public opinion is strong enough to destroy the central *asurik* rule. The central policy is bound to be reformed at this. If not then it'll face a spontaneous revolt or revolution. If the central policy is not *asurik* then by sheer movement it'll be reformed. If it is *asurik* then its fall is inevitable – *Shaktibad* can prove this very well.

Imperialism, Capitalism, Fascism, and Moscowism in the Development of the seventh *kala*

44. Imperialism, Capitalism, and Fascism are founded upon the policies of action (*karma*) of the stage of *Vishnu* (the seventh *kala*). Socialism came on the basis of science of action (*karma*) of *Ganesha* stage (the fifth *kala*). But, a state cannot be run in that principle. So, the Russia of Stalin is not the Russia of Socialism. One cannot blame Stalin for this. The threat of execution is looming large over the Marxists of that nation. The science of action (*karma*) regulated by the science of thought of the *Ganesha* stage (the fifth *kala*) deserves the blame for this. The common people do not know anything about these theories. They are being told that they should receive the same amount of money as that of the rich of the nation. If the reign of Stalin cannot ensure that, it must be overturned. The leaders can understand everything; but the infatuation (*moha*) for mastery and leadership over people is encouraging them to do mean things. Thus, they are enjoying opportunities to create vain movements and to hatch upon vain conspiracies to gather momentum on the basis of this extinct science. 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 should denunciate Socialism and put before the people some kind of social theory regulated by the science of action (*karma*) of at least seventh (*Vishnu*) stage of development. Until the day the society is not getting rid of its infatuation (*moha*) with the science of *karma* of the fifth *kala*, there is no end of the bloodshed. We accept anything - be it Monarchy, be it Democracy, be it Party-crazy if its policies are that of the *Shakti* stage. We can reform any one of them if it is *asurik* and also we believe in the power of the subjects and organization. We have provided the foundation of an organization, namely *Shaktibad*, in this science itself. This organization has to be pervasive enough to include all from a minister of the Cabinet to a daily laborer as well as from a hermit of the forest to a beggar living under a tree. *Shaktibad* will conduct its movements in the very path of reform, not in that of revolt.

The Science of Administration of *Shaktibad* and Marxism

45. It can not be even an imagination of a poet that the human society would be transformed into a society without a state in its path of progress. The history of the human society is not at all a history of any such progress. The changes in the society never came with the change in the means and methods of production. Without knowing the theory of the science of development, one can say these words, but in practice, it does not happen;

because it does not fit in the science of development. To do anything that does not fit in the science of development means tolerating disturbances on the contrary. In the central administrative policy, it is required to have opportunities and favorable provisions for development towards the absolute stage. Again, the immoralities of fallen *kalas* of any stages (under-nourished *Vishnu*) must not be approved. Human beings were regulated by natural law in the first age. In that age, human beings of the fifth, the sixth, and the seventh *kalas*, were not born. Later after the start of births of the fifth, the sixth, and the seventh *kalas*, the age was transformed. Until one can prevent the births of the fifth, the sixth, and the seventh *kalas*, the stateless society is impossible. The kind of stateless society, Marxists are dreaming of is not similar in its nature to the society, we talked about without a ruler in the first age. That is something very different. That is a figment of imagination with little experience of the human psyche. We cannot regard one, who can live with an imagination like this, as a *devata*; because as a result, the policy of the giants (an evil policy) is bound to come to the society.

46. The Marxists believe neither in reincarnation, nor in independent personalities of the human beings. According to their opinion, a human being is the sum of some social relations. They think that a human being dies, but a society does not. The society of a kind of creatures like monkeys transformed itself into that of human beings in the wake of a crisis about food through shedding their tails. That society faced different kinds of confrontations to defend itself amidst the things around. In that, it kept changing the means and methods of production. In that path, it has ended up in the present social situation. In the path of the further progress, it'll end up being a stateless society. The youths of our country have perhaps liked that kind of scientific theory of history. Thus, they have dedicated themselves in the field of action (*karma kshetra*) to advance the course of the history. They like explaining things based on money and gross material things in the disguise of a peculiar imagination. To them, there is no morality or immorality. They can not conceive a human being any more than an animal. On hearing a protest about the persecution of women, they clap their hands sarcastically taunting the protestor as an idealist. To them, whose principles are regulated in the science of thought of the fifth *kala*, the endorsement of a morality, which is identical to the psychology of a beast, is natural. They will surely find the opportunity to verify the progress of their history once they travel to their dear Russia for some time.

47. We do not need to think whether *Shaktibadis* would accept reincarnation; because, even if reincarnation is true, not to accept it is a characteristic of development of a stage. The science, we are presenting along with the line of development of psychological being, is true to the minute extent like a scale of a scientist. Anybody can verify this. There is no word of imagination in it. We don't hold any opinion other than this that there has to be opportunities favorable for the development of all stages of people in the central policy. In the first society of human beings, we found two kinds of men - one from the fourth stage of development and the other from the eighth stage of development. Until the time, the society is composed of only these two kinds of men, we call it the age of the *Shiva* or the age of the beginning. There is no necessity of administration for them. After that, the age of

social rule (*Vishnu* age) comes. After the age of social rule, the age of monarchy starts. In the age of monarchy, the policies of governance were sometimes non-*asurik* in the scientist of the ethics of the seventh *kala*, sometimes *asurik* and sometimes an administration regulated by the stage of absolute principles of the sixteenth *kala*. The transformation of the human society from the beginning age, which occurred because of advent of human beings with various types of development and the rise and fall as well as the transformation of the policies of governance after the start of the age of monarchies, is history of the human society indeed. It is not the history of progress as narrated by the Socialism. It is impossible to elaborate here in detail, which kind of administration generates which kind of development and the result of each kind of administration in naturally giving birth to the various kinds of customs, morals and philosophies. The knowledge of India became so advanced due to some reasons. If the central governance is regulated on the basis of the science of actions (*karma*) of the *Shakti* stage, this administration becomes powerful enough to confront with the *asurik* tenets and also, it becomes favorable for highly developed people to take birth. The natural directive is nothing but that the policies of the governance have to be founded upon the principles of the *Shakti* stage. It is the true benevolent central policy. Any exception to this by any means commences the *asurik* misdemeanors. Until the time the central policy adopts the policies of the *Shakti* stage, there will be no permanent remedy to this problem. In the words of Marxists, a state is a particular weapon for a class to suppress the other. So, there is no respite for the Marxists until the stateless society comes. We do not admit the society of a creature akin to monkeys in the beginning of our society; again, we do not admit a stateless society too. If the state is really a weapon to exploit a society to nurture the other then according to our science, it is an *asurik* rule. The policies of governance of the *Shakti* stage should be founded to replace that. The purpose of the *karma* of *Shaktibadis* helps them to develop themselves. But, that of Marxists draws them to the level of beasts or to a thought a little bit advanced than that of beasts; but it is impossible for them to develop over the fifth *kala*. As an activist (*karmi*), all that a Marxist gains is this. In the policies of government of Stalin, the thoughts and science of action (*karma*) of the seventh stage is manifested. We respect the revolution that liberated many ending the rule of oppression in Russia. But, what shall we say about a doctrine that has once inundated the country in the bloods of the rich and has encouraged establishing the inequality of wealth again? Can it be a principle of a moral person that the brave activists, who had carried out the great revolution being firm in the principle, were decided to be executed by the new administration? Anyway, the reader may keep track of this that a state can never be run in the science of thought and action of the fifth *kala*. To run a state, one must resort to the stage of *Vishnu* at least.

48. An *asurik* state of the seventh stage is run while perceiving the disturbing sights and through ruthless behavior. It also faces many obstacles. Thus, a state or a central policy must be regulated by the action and ethics of the *Shakti* stage.

The Faded Morality of *Gandhism* and its Bad Impacts

49. The morality of the activists of our country has become lackluster in the strong wave of the thoughts of *Gandhian* Congress. As a result, the atrocities of the miscreants have increased significantly. On the one hand, the history of the progress narrated by Socialism has tempted us with the care-free life like a dog and a bitch or a he-monkey and a she-monkey. On the other hand, *Gandhism* has made the activists imbecile. As a result, the indiscipline and perpetration of atrocities are increasing day by day. The nationalism on the basis of *Gandhism* is approving the perpetrators of the atrocities and the words of psychology supporting socialism are causing indiscipline. The Congress supporters do not let anyone speak up against the atrocities as the perpetrators are mostly Muslim. In the newspapers supporting Congress, there are not even powerful protests about these atrocities. How is the Congress nationalist, which is busy to form a treaty with the communal Muslim League taking side of the Hindus? We cannot accept the Congress as a nationalist establishment as it is fueling the unnatural pleas of the communalists established in the policy of opposing the national interest. If nationalism means an establishment aiding all stages of people towards development as well as a powerful establishment devoted to eradicate atrocities and persecution among all stages of the people from the nation then we cannot accept it as a nationalist establishment. It is only possible in a thoughtful human being, regulated by the science of *Shaktibad*; and an administration, regulated by *Shaktibad*, can claim itself to be such nationalistic. Pundit Jawaharlal says that there is no mark of any community in him. Then, how come he attempts to resolve the Hindu-Muslim problem with the Muslim League being a Hindu? The newspapers of Congress try to conceal the immorality of organized perpetration of atrocities over the women, as they discuss about the lack of widow marriages and caste systems of the Hindu society in that context. With utter disgust, we condemn this policy of camouflaging the real problem by the use of such commentaries. If any custom of the Hindu society is against the development of women then we shall support its reformation by law or social movement. If the support towards the atrocities on women is in the agenda then it can not be any policy of nationalism. Are the women something outside the nation? In the science of development, think about it, how terrible it is to approve such a policy against the development of a woman. If there be a powerful basis of nationalism, the first and foremost responsibility of it is to exert all the powers to enact laws and channel the course of thought of the society favoring the development of women. We can not even think about it, how the women still hoists the national flag taking recourse of this imbecile nationalism. *Gandhians* get petrified in the name of the *Hindu Mahasabha*. The leaders are afraid that their leadership may vanish if the youths come in the influence of it. By analyzing the activities and policies, we can disprove the claim of the Congress of being a nationalist establishment. It is *bhababadi* (one, who dwells in the world of imagination and hallucination) and communal as well as most of its thoughts are established on the basis of foreign thoughts and regulated by the unwise policies. The Congress people are not anywhere close to the root of the Indian thought. In Indian thought, there are many powerful bases of national thought. If one accepts it as a nationalist establishment, we shall declare that *Shaktibad* does not want such nationalism. Now, the Congress is a Hindu establishment guided by the policies of the fifth and sixth *kala*. It has been evident by many of its actions that it is not a non-communal establishment. The policies of action of the *Hindu Mahasabha* are much advanced than that of the Congress. There is a basis of

thoughts of the seventh *kala* in the *Hindu Mahasabha* and the basis of the *Shakti* stage has not been endangered by that thought. Nationalism is better secured in their recourse. Either the Congress will change its policies or the impact of the Congress will fade in the thoughts of a large chunk of country-men. We can even not believe that the Congress is capable of accepting *Shaktibad*. We're advising the leadership of the *Hindu Mahasabha* to accept *Shaktibad* and thus to come forward as a harbinger of national liberation converting itself into a non-communal establishment.

50. The freedom movement will be especially weakened in the provinces, where the Hindus are less in number by the impact of the Congress, regulated by the thoughts of the fifth and the sixth *kala*. In the provinces, where the Congress received the ministry, the internal policies of the Congress will be compelled to adopt the science of action of the seventh *kala*. But, in the places, where the Hindus could not receive the ministry for the meager number of the Hindus, the Congress will ruin their supporters, the Hindu community, unless the Hindus protect their culture and interest under the shelter of *Hindu Mahasabha*, regulated by the thoughts of the seventh *kala*.

The Indian Independence from the *Shaktibadi* view-point

51. a) *Shaktibad* does not deny a monarchy. *Shaktibad* maintains that through even monarchy, the policies of *Shaktibad* can find place in the central administration. 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 have any say in it. *Shaktibad* accepts it as the independence of India, once the Indian Cabinet would be in that state.

b) The British Cabinet could advise the Indian Cabinet by the courtesy of friendship and the Indian Cabinet, whenever it wishes, could cease the relation with the British Cabinet and would independently govern the domestic administration as well as the foreign policies under the emperor. *Shaktibad* also accepts it as the independence of India, once the Indian Cabinet would be in that state.

c) Breaking the relation with the British, India would be a totally independent state regarding the domestic and foreign affairs and would form an independent Cabinet. *Shaktibad* accepts this form of independence as the independent India.

How can India be Independent?

52. In a time of crisis finding the anti-subjugation attitude and abundance of power of Indian people, if the British thinks that they need to please India to use her for their own benefit then India can achieve independence of the type a and b. India can 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 can not perceive *Shaktibad* and remains confined at the stage of thoughts of the fifth and sixth *kala* then India would not be able to secure her due even at the time of crisis for Britain. The thoughts of the sixth stage is not at all powerful to secure something in the time of crisis and if India remains confined in the thoughts of the fifth stage then India would lose her opportunity even after gaining it as the power of India would be divided into two opposing groups. If a fragment of India initiates the conflict in the science of thought of the fifth *kala* then a greater powerful part of India would eradicate that fraction standing beneath the banner of the imperialists. If Britain is not in crisis, India would 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* would not be able to achieve anything powerful. In these circumstances, if India initiates fight, not only she would be defeated but also it would sow the very seeds of weakness at the foundation of national power. Now, even if the British are in crisis, they do not fear any change regarding the course of relation with India. They know that the current science of thought of India is in favor of them. If the congress being in the science of thought of the sixth *kala* seeks a conflict with the imperialism, *Shaktibadis* will not join them; because *Shaktibadis* know that the part of India seeking independence will be powerless if the conflict is initiated in that science. *Shaktibadis* know that the Muslim society established in the current science of thought would not join in the Indian struggle for freedom. So, if the Congress initiates the conflict without understanding the science of power, it'll be disastrous for the Congress. If one needs to initiate a conflict, it has to done on a powerful base. Petitions and pleas are better than a non-violent conflict. We do not seek to say any more about this. We can firmly state that in the freedom struggle of India, this non-violent science of action is commencing a grave danger. India will surely benefit if this doctrine disappears.

The Various Directions of the procedure of Action of *Shaktibad*

54. The science of *Shaktibad* is a science of *karma* regulated in a science of thought so nice and broad-minded that it could be stated as the sole international state policy. If any state, country, nation, society or individual adopts this policy on state, country, national, social or individual basis, there will be no difference between the thoughts and actions of that entity and that of any activist based on the non-communal science of action and thought of *Shaktibad*. Thus, every state, country, nation, society, community, class or individual will not defile their activities even if they adopt *Shaktibad* in a limited scale. If someone wants to adopt this *Shaktibad* in a limited scale, even then the main *Shaktibadi* organization would encourage and assist them further. It is required to state it here that the society will only be benefited by this.

The Class Struggle and *Shaktibad*

55. In the science of *Shaktibad*, class-conflict and Socialism breed *asurik* culture. Socialism can never be founded in any country. A careful consideration of the modern global history will reveal that no country has been benefited by this. In any country, where an effort has been put up to establish this, it divided the people of that country in two opposing conflicting parties. This thought would divide India too in two opposing parties. We can especially warn the socialists of Bengal that if they attempt to convert the farmers of Bengal in this doctrine then they will definitely be in fructuous. In the class of farmers, the under-nurtured thought of the seventh *kala* is naturally more manifested. The majority of the farmers of Bengal are from the Muslim community and as the Muslim League adopted the course of thought regulated in the science of the seventh *kala*, the socialists will never be able to guide them out of the communal boundary. All the efforts of the thoughts and policies of the fifth *kala* would be rendered fruitless by Muslim League, regulated in the thoughts of the seventh *kala*. Because the Muslim League has adopted the course of thought of the seventh *kala*, they are pursuing a course of action channeling the course of thoughts of the poor, middle class and the rich of their community in the same line. We have previously proved that revolution is not suitable for the goal of the activities (*karma*) of an activist (*karmi*). Hence, we'll calling upon the socialists of Bengal to denunciate that policy and accept *Shaktibad*.

Economics of *Shaktibad*

56. According to *Shaktibad*, the best economy guarantees abundance of food, clothing, and milk for people of all stages. *Shaktibad*, founded in the central rule, will do whatever is necessary for this arrangement. If the central policy does not arrange that, organizing

powerful movements is part of the policies of action of *Shaktibad*. *Shaktibad* does not endorse class conflict, as it is equivalent to an *asuik* culture. Further, *Shaktibad* endorses neither capitalism, nor the doctrine of working class administration in the name of equality of wealth. Capitalism is the rule of the merchant class (*Vaishya*) and the doctrine of working class administration is the rule of the servant class (*Shudra*). *Shaktibad* does not support any of them. *Shaktibad* denounces the policy of nationalization of the means of production, and nurture of the members of the ruling party through the control of those means as unsuitable for the development. Through this, a state gains the opportunity of being equivalent to an *asurik* state. The state will establish means of industrial production similar to the needs of the country for the sake of food, clothing and employment for the unemployed. It should be similar to some small scale industries. The state will focus more so that people can resolve the problem of food and employment among the happiness of rural and social life with adaptation of the benefits of machines. Thus, the state will make sure that the external industries do not ruin the beauties of the industries of the land. A gigantic plan of husbandry of cows and cultivation, through irrigation, must be innovated. Thus, in the beginning, a vast stretch of lands, in which a lot of plots are vacant without any farming, have to be selected. Viable plans to build colonies there are required to be chalked out. Huge amounts of lands all over the country have to be arranged for the sake of husbandry. The present Congress activists have adopted the policy of instigating the farmers against the landlords. Their policies of action cannot help the genuine unemployed poors by any means other than injuring the landlords and augmenting the prosperity of the already prosperous farmers. That's why *Shaktibad* does not support it. Without injuring the landlords this way, arranging a lot of land for husbandry from them would have helped the unemployed to earn their living through cow-rearing and the society would have been immensely benefited too. *Shaktibad* is calling for movements all around to coerce the central administration to develop new schemes on a regular basis for rural industries, rural life as well as animal husbandry and farming. There needs to be a powerful institute to innovate these plans. *Shaktibad* will agree on imposing an income tax on the rich to implement these schemes. Also, there is requirement to enact laws so that the owners of the factories provide residence for the laborers as well as the laborers can not disturb their owner unnecessarily and vice versa. *Shaktibad* does not endorse the activities of the activists to poison the thought of the nation by propagating hatred towards the other classes. Propagation of hatred approves the thoughts of the under-nurtured seventh *kala*.

57. A list of all the unemployed people in the country is required to be prepared. *Shaktibad* will also endorse the movement to coerce the central policy to decide some means of work for those people. The best economics is indeed abundance of food, clothing, and milk. In India, it is possible very easily. Not only this is the economics of the *Shaktibad*, but it is the best characteristic of the oriental thinking. The social bliss, we have will be threatened if we poison the thoughts of the orient with the course of hatred of the West. *Shaktibad* does not approve that. There are many nice elements in the oriental thinking. They are especially important for a human being's happiness. Inequality is inevitable in the science of development. We know that rice and milk contains all the necessary ingredients for the nurture of body, mind and *jnana* for everybody -from an ordinary laborer to a king as well as from a beggar to an advanced *yogi*. The true economics is nothing but abundance of

these. Unnecessary vent of hatred in the name of equality of wealth is not trait of an advanced principle. Those, who have entered the central administrative machinery, should think about this and also about how to tear apart the network of exploitation by the foreigners. The duty of men of action (*karmi*) is not to approve the divisive thought inside the country, but to maintain unity in the country and attempt to coerce the foreign exploitation keeping the solution of the problem of unemployment of food in the front.

Shaktibad and Gandhism

58. Perhaps none has perceived the doctrine of *Gandhi* properly till today. Dividing it in the science of *Shaktibad*, we explained that in the proper places. It is the accepted doctrine of the nationalists of our country, who embattles the imperialism to unfasten the shackles on the one hand and approves the immorality of the miscreants on the other hand. It is enthusiastic to increase its strength by fuelling the Muslim communalism. Again, it is the doctrine that is like a machine to keep the youths far from the Hindus, who seek to be cautious before getting oppressed by the ever-increasing wanton desires of the Muslim communalism, by denouncing them communal. It is a wonderful doctrine that directs the women to come to the outside world by shedding veils and gives the miscreants opportunities to perpetrate atrocities on the women and does not provide any rigorous explanation about the synthesis of these two. The Congress, regulated by this doctrine is an establishment, which consents to the activists for instigating farmers to evict landlords and guards the rich in its lap. It is a doctrine without any definite science about economics, administrative policy and social policy. This approves the thieves to steal and directs the honest households to enlist their names in this party. The Congress as regulated by this 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 independence movements in the native states ruled by the Muslims and the pioneer for the cause of independence in the Hindu-ruled states. The nationalism of *Gandhism* is a doctrine that is the strongest supporter of the policy of 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 *Shaktibad*, it will be best if it would be a policy to renounce rather than one neither to accept, nor to renounce. 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 *Kamal Atatürk* then attempt to perceive *Shaktibad*. The whim of westernization on the basis of present administrative procedure will soon be crushed by the blow of Muslim League. The language *Hindustani*, innovated by them is a wonderful circumcised version of Hindi. Each of their action has caused worry among the *Shaktibadis*. The Congress seeks to deprive our future generations from our past thoughts by changing the letters of

the alphabet and to channel the national thinking of the Hindus towards Mecca. The *Shaktibadis* will oppose this; because they know that no thought can ever be equal to that of India.

59. We have stated earlier that *Gandhism* has indeed come from the sixth *kala*. There are fields to apply this too. There is necessity of this in the world also. If the society keeps this in its place then indeed it'll be especially benefited by this. But granting *Gandhism* a place higher than its stage will harm India considerably. For the ingress of this weak principle in Indian national thinking, India has become fragmented by the poison of provincialism. The very flaw of this policy is that it shows the ideal of internationalism in its words and in practice, makes people very narrow. Only the Hindus in the present India have been affected by this policy. Provincialism has fragmented the Hindus. The right, the left, and the followers of the *Mahasabha*, are specimens of fragmented national power of the Hindus. In one age, as the priestly system (*paurohityabad*) divided India, *Gandhism* would cause even more severe fragmentation. If India does not understand the science of power (*Shakti*) by following the will-o'-the-wisp of this doctrine of faith and hope, none can stop the utter ruin of India.

60. *Gandhism* can be called the “Doctrine of Deception of Internationalism”. Those, who are the *Guru* to the entire world and dream about becoming international men of great repute, would come forward to accept it and become a supporter of the *asurik* societies of the world. But, those, who seek to benefit their own nation and society, should indeed denounce it.

***Shaktibad* and Socialism**

61. In the Feudal age in Europe, the revolution arrived due to the persecution and oppression of the common subjects. In those revolutions, the monarchy was evicted and the establishment of the democracy started. In France, the first revolution came. The doctrine of suffrage was founded by this. The very characteristic of the doctrine of suffrage is that it commences the rule of the rich. As a result, the system of exploitation became huge - it bred unemployment and an increase in the sufferings of the laborers and peasants. The doctrine of equality of wealth arrived due to the advent of suffering of the people. The first revolution of this came in Russia. The reign of party-cracy started as a result of this revolution. We've said earlier that the purpose of the revolution went in vain for the unwise ness of the seer of the revolution. The voters in the doctrine of suffrage are mainly from the class of laborers and peasants. They are from the lowest stage of development. Their number is hundreds of times more than the number of any other stage of people. They are very less developed; so less intelligent. Thus, they merely apply their franchise; the gain accrues to the rich. When the revolution came, the class of the landlords was in the central

rule. That's why the revolution started blaming the policies of the landlords for all the wrong-doings. Though, their thoughts are more advanced than that of the rich, they bear most infamy in the world. So, the predominance of the rich is bound to happen in the doctrine of suffrage instead of them. The revolution, which came in the name of equality of wealth, established party-cracy instead of democracy. The unemployment problem ends at that. Even before this revolution, their doctrine of party-cracy was spread all over the world. The tide of unemployment problem and the oppression of the laborers due to the doctrine of the suffrage all over the world were slowed down in the lands of democracy, in which the rulers were intelligent and shrewd at politics.

62. By the experience of the French Revolution, the politically shrewd kings protected themselves in the coating of democracy. But, the kings, who were less intelligent because of lack of political wise ness, were defeated by the powers of the subjects. Before and after the Russian Revolution, the rules and provisions changed in various monarchies, democracies as well as in the lands with a rule, which is a mixture of monarchy and democracy. The result was that everybody was keeping an eye on the problem of unemployment and poverty to ensure that they do not to turn severe. Hence, the motion of the working class revolution ceased. Many kinds of scientific history in favor of the people's revolution and working class revolution arrived to instigate the youth. We do not want to waste any time discussing them. These so called sciences are all baseless imaginations. The proof has been rendered by the new administrative policies, the revolution established. We believe that there is nothing called revolution. No revolution takes place in reality. Due to the immoralities of the central rule, the conflict between the *devata* and the *asura* is the real thing that happens. If the central rule fulfills all its responsibilities then there can be no such conflict. Thus, *Shaktibad* admits reformation, not revolution. The kudos to the revolution is that it has bought the fall of the *asurik* rule. The proof of the unwise ness of it is that the rule established by the revolution is turning to be *asurik*. *Shaktibad* does not want revolution, but wants to possess the power to threaten the *asurik* rule. If the central policy behaves irresponsibly, its fall is inevitable.

63. Endowed with weapons, a man fights for the central policy, because at the root, he knows that he is discharging his responsibility for the sake of the development of the humanity. He knows that this is in favor of his development as well as that of the entire humanity. If he could perceive that the central power, he fights for is *asurik* then he would understand this too that it is against his responsibilities. It is unfavorable to his development and that of the entire humanity. Then who possesses the capability to make him hold weapons. In this way, we can persuade all the departments to adopt the policies of *Shakti* (power) and can foil all the powers of the central rule if it does not denounce its *asurik* ideals.

64. By forgoing its responsibilities, the central policy turned *asurik* increasing the sufferings of the subjects. The French revolution started as a result. The central policies approved exploitation and oppression. As a result of that, the doctrine of the equality of

wealth generated and the revolution of that kind occurred in Russia. Thus, the central powers of all the countries have become conscious in all the countries. What socialism has bought in this world, are establishment of the party-crazy and enhancement of the responsibility of the central policy towards the unemployed. In the countries of party-crazy, there is no unemployment problem. But, the capitalist nations are lagging behind regarding this. However, in democratic countries, there are provisions of food for the unemployed. Equality of wealth is impossible. There is absolutely no need of equality of wealth for the sake of development. The followers of the doctrine of development know that food, clothing and education are very essential things in the goal of development. If the central policy wants, its solution is easy and if it does not, its fall is not too difficult. *Shaktibad* will emphasize on reformation of central policies, not on revolution.

***Shaktibad* and Fascism**

65. In place of monarchy, the doctrine of suffrage was established. In this doctrine, the rule of the rich is bound to come. This is the origin of advent of the doctrine of equality of wealth. In the name of the doctrine of equality of wealth, at last the system of laborers comes. The policy of equality of wealth breaks down even in the reign of laborers. Over that, in Russia, two powerful parties in the same doctrine exhaust their power by engaging in conflict. On the other hand, the people, fond of the laborers become strong in all the countries. Moreover, in many countries, two opposing powerful parties arise on the bases of Capitalism and Communism. Mussolini noticed the problem of unemployment under capitalism and the advent of two opposing powerful parties under socialism. It is favorable to the enemies of the nation and against the peace of the nation. He founded a doctrine of party-crazy, namely Fascism by adopting the strengths of the party-crazy and abandoning the weaknesses of the socialism. This new doctrine was favorable to guide the nation out of the boundary of capitalism and working class administration. He found both of them to be weak as capitalism is favorable to the rich and communism is in favor of eviction of the rich. He created Fascism on the basis of nationalism getting rid of the infatuation (*moha*) of the rich and the laborer. In it, sharp weapons are pointed towards the *asurik* form of the merchant class as well as against that of the laborer class. Evicting the doctrine of franchise, Fascism has adopted the basis of an advanced stage than the previous two. The only difference between the policies of the Russia and them is that there is no place for two conflicting parties within a Fascist nation. There is no problem of unemployment in Russia as well as in Fascist countries. 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 now a Fascist with socialism. Fascists have adopted the policies of a more advanced basis than socialists. Even if this is true, one must admit that they are *asurik* for the foreign countries. The difference in the countries with democracy and with party-crazy is that there is the problem of unemployment in the former countries, but not in the later ones. If we can synthesize the power of knowledge (*jnana*) of the *Shiva* stage then it'll be equivalent to *Shaktibad*. But, there is no way to join the policies

of the eighth *kala* with the socialist ones; because the socialist policies are regulated by the very thoughts of under-nurtured *kala*. It will be extinct by itself. Among democracy or capitalism, socialist or communism (party-crazy of the working class) and fascism (party-crazy of the ruling class), the Fascists are more powerful than others. Socialism breeds the *asurik* form in its own body. It is the originator of mentalities of tremendous hatred. One can call socialism the doctrine of hatred. It is not desirable for a *Shaktibadi*. The Fascists are very arrogant. This weakness would have not been there if the power of knowledge (*jnana*) of the eighth stage were with them. The desired administration of Stalin in the disguise of Socialism can attain *Shaktibad*; but with genuine Socialism, *Shaktibad* can not move along. Even if Fascism is nationalist, it is in favor of destroying the independence of other nations. This can not be called the ideal of nationalism. This does not happen in *Shaktibad*.

Women in *Shaktibad*

66. *Shaktibad* does not endorse the tradition of veil for women. It is against the very tenets of Indian culture. In the social life, there are three ideas of development of the women – the form of daughter, that of wife and the maternal nature. The ideas of the West, converted women into wives. In the life of activity (*karma*), the custom of pervasive wifeness is not in tandem with the Indian thinking. It is not also favorable for the development of women. The thinking of the West has confined the women in an extremely narrow room. Motherliness is both more beautiful as well as dignified. There is room for women beyond these three worlds of ideas. That is the world of *jnana*, and *karma* without any desire. The women have their rights there too. *Shaktibad* accepts the necessity of women to be slightly different than the men (males) in the social life. At the same time, *Shaktibad* also admits that the dignity of women is just same as that of men in the national life. *Shaktibad* does not admit the necessity of co-education. It accepts the necessity for the women to earn money for the sake of enhancing their social dignity suitable for their development. It may be necessary to reserve some jobs especially for women. *Shaktibad* conceives that it is more favorable for the development of the society if women earn through rural small scale industries by the use of some machines.

67. Because of the weakness in the present thinking of the Congress, the dignity of women has been threatened outrageously in these days of awakening. An English lady can travel alone from one end of our very country to the other end without any concern. But, the miscreants dare to pull our girls out of our homes. The miscreants know that the nationalists of our country do not care about the dignity of women. But, the British focused the organized power of their nationalism behind every single lady. It is not unclear to us why the very people, who lead movement against the system of veil, do not attempt to establish any kinds of policy, legally or socially against the miscreants. The duty of each woman of the country is to create movements establishing an organization of *Shakti*

(Power) for molding social thoughts as well as law and order favorable to her dignity. The dignity of a woman would be as sacred as a mother everywhere. For that very reason, women need to organize movements. Independence is nothing but possessing food, clothing, education, and social dignity. *Shaktibad* does not know what else freedom is. The dominance of miscreants over women can not be freedom. The Congress is the approver of this. This is what *Shaktibad* is preaching in one tone. Women must be in tune with one another for the dignity of one particular woman. In the leadership of the Muslim society, there is basis of thought of the seventh *kala*; so the women are not that threatened there. But, the Hindu women are helpless as the Congress has driven the Hindus to the thought of the sixth *kala*. The *Hindu Mahasabha* is a government approved establishment. The movement of the Hindu women can not be powerful unless they come to the recourse of this establishment. The very laws of the science of *Shaktibad* is that one shall lean to the side, from where one can draw strength and power for the sake of development. They should make their own path without losing direction by listening to those, who have paved the way of insult for women with the words of nationalism in their tongue. If one adopts *Shaktibad*, communalism can not spoil one.

Shaktibad and the Muslim Society

68. In the age, when the fall of Indian rulers and Indian society commenced by the directive of the priests (*purohita*) in place of that of the *rishis*, the Muslim aggression of India began. The social policies were already powerless by the severe oppression of the priestly system (*paurohityabad*). Taking advantage of this opportunity, the Muslim rulers converted a large chunk of the countrymen in the fold of their society. By the teachings and the cultivation (*diksha*) by the rulers, they became supporters of the Muslim rulers. In whatever country of the world, where the Muslim civilization has been spread, they have attempted to establish a connection with the Arabic alphabet and language to mold a portion of the people favorable to the Muslim rulers and antagonistic to the national civilization. There is no exception of the policy and the impact of the Muslim rulers about this even in our land. The Muslims of our land have little respect in nationalism as they are fond of Arabic alphabet and culture. They do not have the power to accept the Indian culture and the civilization as their own possession. Muslim League is a powerful establishment of the Muslims. They have put up powerful efforts to guard the Muslims from the very air of Nationalism all over the country. The Indian national leaders are so enchanted with the weak thoughts that they have accepted all of their unnatural communal desires to pass the air of nationalism to them. If a brave powerful nationalist man like *Kamal Ataturk* of the Turk is born in the Muslim society of our country then he'll be able to turn around the Arab-oriented power of thought of the community towards the national culture. Among the Congress supporters, none has that power. *Ataturk* banished the Arabic alphabet in one day to turn around the direction of Arab-oriented national thought of his country and denouncing his Arabic name of "*Kamal Pasha*" chose the Turkish name of "*Kamal Ataturk*", as he considered the foreign Arabic culture inferior compared to his national culture. We do not want to criticize how weak the mindset and the power of

thought of the Muslims of our country are 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 and endowments of knowledge disconnecting themselves from Indian culture and knowledge. Denouncing the culture of own nation, which is as endless as an ocean, they are tempted for a drop of others. Surely the next generations could prove how terribly they were injured by these actions of their ancestors. Indeed, if the policy of action of *Shaktibad* does not take shape in the heart of India, and *Gandhism* remains the basis of national thought then even being in the present circumstances, they will remain a powerful part of Indian politics. Until the time they want to keep themselves distinct like a separate nation, *Shaktibadis* will abandon the custom of impeding that. At present, the impact of the thoughts of the fifth and sixth *kala* is less in their community; so the thoughts of any advanced thoughtful person does not enter in their society easily. It is not at all a bad thing to be communal; but if a community seeks to start a conflict with the purpose of attaining more advantages than other communities then it should be called an *asurik* policy from the view point of *Shaktibad*. To concede to the demands of any community claiming in excess to their just due is part of a weak policy. That is not a *Shaktibadi* policy. We can tell the Muslim society that if they accept the thoughts of *Shaktibad* then it'll indeed be in favor of development of their community and also, it'll dispel the weakness in their thought of incapability of thinking for other societies. We think that the Muslim society has not yet achieved enough powers to accept advanced thought and culture till now. So, *Shaktibadis* should move on without wasting too much energy in that direction. When a majority community adopts the basis of *Shaktibad* then a minority can not help but to adopt it. A minority community does not possess the power to survive with the pursuit of *asurik* policies towards a majority *Shaktibadi* community. Thus either the Muslim society will adopt *Shaktibad*, or they will live on in a position like any backwards community.

***Shaktibad* and the Backward Class Hindus**

69. The history, imperialists wrote to divide the Hindus of advanced and backward classes into two fragments, does not find any support in favor of their story in any of our ancient scriptures. The Aryans came from the Western lands and denounced the primitive residents of the country as untouchables by defeating them. *Shaktibad* denounces this history as a pack of lies and fictitious history. The advanced and backwards Hindus as well as the Muslims of this country are all sons of India and are all Aryans. Advanced or backward Hindu, Aryan or Non-Aryan all these are organically related to the same Aryan civilization. The two kinds of human beings in the beginning age, one with the development of the eighth *kala* and the other with fourth *kala*, both possess almost similar civilization. Human beings were created from the development of the eighth *kala*. These human beings are the ones in the beginning. They have been called *rishis*. All the human beings of the world are descendants of these *rishis*. The first advent of the *rishis* occurred in 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 very age is the Vedic age or the

age of *Shiva*. In the social era, they were divided in two streams along with the preservation and breach of the social civilization. Those, who adhered to the social civilization, were called Aryans and those, who breached the social civilization, were called non-Aryans. The science of social civilization is that everybody will live with everybody else together. Violating that those, who used to create unnecessary disturbances, were reprimanded as non-Aryans in the language of the *jnanis* of that age. In the age of social civilization, the construction of the society and the creation of the social leaders occurred indeed both between the Aryans and the non-Aryans. Sometimes, a conflict used to break out between them. In later times, four castes were generated as a natural result of division of labor (*karma*). Until this, the descendants of the *rishis* were divided in five segments – Brahmin, *Kshatriya*, *Vaishya*, *Shudra*, and non-Aryan. They all are part of the same Vedic civilization. After this, the scriptures (*smriti*) assembling the social systems were created. Violation of the policies of that scripture led to many more breaches in the Aryan society. There were provisions of social governance in case one disregards the arrangements of occupation and marriage. One of the main foundations of the custom of marriage was, there could be no marriages between high caste female and low caste male (*viloma vivaha*). Breach of that led to the creation of a fifth caste. The historians nurtured by the selfish imperialists declared them and the non-Aryan descendants of the *rishis* as the primitive residents of India. We declare that history as figment of imagination devoid of truth. The effort to rewrite the history is going on. The thought of the Congress adopted the basis of the foreigners ignoring our national thinking. Hence, we're calling upon the *Hindu Mahasabha* to organize movements for the reform of this history. The untouchables were generated as a result of the social governance. Its main science is like this: A Brahmin girl and a *Kshatriya*, or *Vaishya*, or *Shudra* boy consummate to be the fifth caste. A Brahmin, or *Kshatriya* girl and a *Vaishya*, or *Shudra* boy consummate to be 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 be the fifth caste. A fifth caste girl and fifth caste boy consummate to be the fifth caste. This is the history of the social divisions of the descendants of the *rishis*. The indications about the social governance do not declare the present backwards as some castes outside the scope of Aryan civilizations, in any scriptures. The descendants of the *rishis*, reproached as non-Aryans are all accepted as sons of a Brahmin or a *Kshatriya*. They all have the names of their ancestors (*gotra*) and the right to perform Vedic rituals (*sanaskara*). All acknowledge the Vedas and the *rishis*. The scriptures support this fact too. Those, who were abandoned by the social governance and the descendants of the *rishis* in the civilized stream, are not two races. Their civilizations are not completely different either. Some of them, who were spread all over the world, used to meet us again from time to time and we exchanged with them various aspects of our civilizations. We can find many proofs as an evidence of that. But, those, who could not meet us after ages of separation, naturally bear less relation with us with respect to the languages and ideas. Anyway, in the age of social governance and even now, backward classes might have been generated as a result of social rule. It cannot be regarded that marriage between a girl of higher ancestry and a boy of lower ancestry is a trait of meanness. *Shatibad* does not even accept it. All we can say is that it was a custom of our civilization at a time. If the backward classes become well-to-do, they by themselves will be able to explain that to everybody themselves and will also understand that.

In the age of the monarchical rule that followed the age of social governance, the governance is divided in three types – the weak rule of the seventh *kala* (*Vishnu* stage), the *asurik* rule of the *Vishnu* stage and the powerful rule of the *Shakti* stage. Various kinds of turmoil occur if the rule is weak or *asurik*. This is the history of the conflict between the *devata* and the *asura*. The words like *deva*, *asura*, Aryan and non-Aryan themselves do not prove any kinds of ideas like internal race and external race. Everybody will be able to perceive the relation of the backward classes with the science of action founded on the basis of that of the *Shakti* stage. In that opinion, we can say that the advanced and the backwards classes are the people from exactly same civilization, culture, *dharma*, and society. In the places and activities of *dharma*, every *Shaktibadis* will render them equal rights to that of the advanced society. Marriage is relevant to the social system and sharing food together is relevant to the hygiene. *Shaktibadis* will remain indifferent to them. Laws have to be enacted to counter the deterrence to them with regards to entering the temples and insulting behavior towards them in the society. The advanced and backward classes of 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 *Shaktibad*, this is what is often referred as the unity of the Hindus. *Shaktibadis* do not admit acceptance of each others 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 can not be regarded as any unity. Those, who want to over-emphasize on that may move on; but *Shaktibadis* will not take part in it.

***Shaktibad* and the Native States**

70. *Shaktibad* indeed praises the monarchy, because it can render itself to a rule of *Shakti* stage very easily. But, the present age is one of democracy. The subjects want some authority. Encouraging that will enhance the powers of the native kings. If the native kings establish democracy for forming their Cabinets, that will empower their strength and position considerably. In present times, the kings are maintaining their entity as a stooge of mercy of the imperialists. The support of their subjects behind them will enhance their moral strength. Denouncing the policies of the Congress, the kings can enter a movement for a synthesis of democracy and monarchy. We're requesting both the Muslim League and the *Hindu Mahasabha* to control the thoughts of the subjects of the native states in the science of *Shaktibad* for their benefit and for the protection of interests and cultures of their own communities.

Shaktibad and Hindu Mahasabha

71. The Congress leaders have cornered the *Hindu Mahasabha* for being communal. We are requesting *Hindu Mahasabha* to adopt *Shaktibad*. *Shaktibad* is not a communal science of action. It is the true nationalism of India founded upon Indian culture and thinking. Accepting it, any community can protect its just rights without infringing on the just rights of the other communities. Because, the Congress cornered the *Hindu Mahasabha* it has become itself a communal establishment of the Hindus. The *Hindu Mahasabha* has enunciated in its constitution that those, whose place of birth and place of holy land is India are Hindus. But if any Muslim seeks to be a member of the *Mahasabha*, he is not allowed to be so. The contradictory rules of broad-mindedness and narrow-mindedness simultaneously were discovered to cease the entry of *Gandhians* in the *Hindu Mahasabha*. This bond of rules of the *Hindu Mahasabha* is perfectly suitable so that the weak thoughts of the *Gandhians* do not turn the *Hindu Mahasabha* as another unbridled kingdom of the deceptionists of internationalism. It is spontaneously true that the deceptionists of internationalism consider themselves so noble they will not disgrace their nobility by entering into a communal (?) organization. If *Shaktibad* finds its room in the constitution of the *Hindu Mahasabha*, this piece of narrow-mindedness could be wiped out easily. Many communities with diverse customs and ways have earned their entry in the *Mahasabha*; so the Indian Muslims could find a place there too. Indeed, there is no reason to force for this. If the *Mahasabha*, being an independent establishment, adopts *Shaktibad*, it'll be favorable to the benefit of the nation.

72. One can not call the *Hindu Mahasabha* as a communal organization. In reality, Hinduism is not a communal doctrine of faith. All the doctrines and *dharmas* generated before and after the propagation of Islam in our land are parts of Hinduism. There is absolutely no relation between the social systems of the Hindu society and the faith of worship. It is a *dharma* founded upon the responsibilities of a great nation with differences regarding occupations and custom of marriages. In India, Hindus are in possession of the elements of all types of culture and civilization of this land. The Congress weakened the base of our nationalism by trying to found it on foreign thoughts. A grave weakness of the Congress is that they create problems here on the basis of the Western thought and afterwards seek to solve them through the basis of the Western thought itself. The thought of the Congress has rendered great service to India by making the impact of the priestly system (*paurohityabad*) lack-luster. For this reason, any thoughtful person will praise the Congress. One characteristic of the *Hindu Mahasabha* is that they did not go outside the national movement till today. It has opposed the immoralities of the imperialism. But there is no doubt that they will make mistakes in each step, as they do not have a strong science of thought behind them. *Shaktibadis* will attempt to reform everybody along with the path of *Shaktibad* getting rid of any fascination towards anything like Hindu, Muslim, the Congress etc. The Congress did not show any strong sympathy to the nation other than protection of their ideal of non-violence. They are going on approving all the atrocities, misdemeanors, persecutions, insults of women of the Hindus. Today, every Bengali can realize in their heart that how helpless the Hindus of Bengal have become. The Congress is

in the root of the helpless situation of Bengal. In *Bardouli*, *Mahatma Gandhi* is going to erect a monument of victory. Is it a symbol of the national victory? Who can award this kind of “Communal Award” as a prize for victory? If it is truly a victory, can the defeated 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 away from there? What is the specimen of self-deception if it is victory? Can the Communal Award be an ideal for the republic? Why there is so much hustle for conflict regarding the representatives of the kings for they have not been elected by the subjects, when there is no opposition towards the Communal Award? A member is elected by one community; the other communities did not have the right to elect him at all. Can he still be accepted as a minister for all as he occupies the seat of the prime minister? If it is democracy, what harm is there if the ministers of the British Parliament rule over us? We find no good language to censure the hypocrisy of the Congress. If Mr. Fazlul Haque can be the minister of the Hindus even without being elected by them, why can not Mr. Chamberlain be? We can only say that *Gandhians* have become very dangerous for the national freedom. We are calling upon the Congress, the League, the *Mahasabha* and all other organizations to adopt *Shaktibad*. We are also requesting the government to adopt *Shaktibad* shedding the weak and *asurik* policies and thus to be a popular establishment. Had the Congress adopted a powerful science of action, *Hindu Mahasabha* would not be required to come to the field of politics ever.

73. Hindus suffered terribly for the *Hindu Mahasabha* has stayed away from politics. The *Hindu Mahasabha* bears the responsibility of pursuing a strong movement to seek the remedy to the deception perpetrated towards the Hindus in the formation present administration. Abandoning the basis of Indian nationalism, if any community seeks to create a minority community and thus uproots the very foundation of absolute independence, the duties of the *Hindu Mahasabha* demand it to corner that community in their pre-defined place according to their numbers and until that very end, not to deviate from that very goal. If the “Communal Award” be the very basis of the administrative policies of this country then the provisions of that should have proportionate representation for each community based on their numbers. The duty of the *Mahasabha* is not to listen to the Congress nurtured with weak thoughts 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 thoughts of the sixth *kala*. This unwise emotional organization lacks the power to engage itself in a conflict with the imperialists. Now, this establishment is compelled to move in harmony with the imperialists. They want to control the leftist segment by instigating them against the landlords and the native rulers. According to them, this is the fight against the imperialism. We are appealing the thoughtful Congress activists to perceive the science of *Shaktibad* and to innovate a new way for confrontation abandoning their old policies. They have become too emotional. They have the duty to attempt to perceive things being silent for some days. In the present times, among all the political establishments, the *Hindu Mahasabha* is the best to adopt *Shaktibad*, because they do not want to curb the just rights of any community.

74. We do not admit the Congress supporters as nationalists. The Congress has abandoned all the elements of nationalism being afraid of Muslim League. Muslim League is moving such a manner by the impact of the imperialists that the Congress does not possess any power to adopt any elements of national strength and culture any more. Once they try to adopt any element of national thought different from the Western thought and policy, the Muslim League lowers their dignity by endorsing a fragmented philosophy. The westernization of the thoughts of only Hindus is the sole basis of nationalism for the present Congress. The nation, which possesses powerful thoughts like *Shaktibad*, whether would accept it or would remain weak – this will be decided once the *Hindu Mahasabha* raises its head. The Congress is increasing the disturbances and weakening the national strengths by vain pursuit of some ideals. It is deceiving the youth by talking of words of confrontation. If the Congress conceives that it will pave the way of national liberation through deception, it will be nothing but a blunder. A conflict does not augment powers all the time. There are appropriate times to commence a conflict as well as proper sciences concerning conflicts. We can only tell the country men that the science of deception and the science of *Shaktibad* are not at all the same. Confronting the central power does not always help to accumulate power.

***Shaktibad* and India-Britain Relation**

75. India and Britain are in a relation for quite some time. The king of Britain is our emperor. The relation between the emperor and us is minimal. The Cabinet of Britain performs all the activities with us relating to the emperor. This Ministry is more responsible to the people of Britain than to 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 comes to this country entrusted with the responsibility of enforcing the law and order of the emperor as well as of the Cabinet and leaves after performing this job. We have become very wretched being under the rule of Britain for almost two centuries regarding health, education, food, clothing, houses, industries, trade and commerce etc.. The duty of an emperor is to make his subjects happy. According to the Government of India Act, the Indian Cabinet was formed. Thus, the duty of the 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 then the Indian Cabinet should find some way to intimate that to the emperor. The Cabinet responsible to the people of Britain has driven India to this abject miserable situation. India wants to cease the relations with this Cabinet.

76. Because the Cabinet of Britain is the representative of the British people, the policies this Ministry pursue regarding the governance of India employs all the wealth of India for the nourishment of all classes of people of Britain, e.g. the rich, the poor, the merchants, the laborers, the landlords, the bankers, the pharmacists, the industrialists etc. and all the Indians, the rich and the poor alike, are exploited. The sons of landlords of that country

usually come to this land as big employees of the main offices in our country. A large chunk of the revenue of Indian Government is spent to support the British troops in this country. All the industries of this country have been destroyed to help the industrialists of Britain. To make the pharmacists of that country, the country medicines have been put in the category of non-recommendable medicine by the government. The unemployed of our country is devoid of jobs; but we maintain the military and the civilians of that country. All the places of trade and commerce are in the hands of the foreigners. The policies of the Ministry of that country are responsible for the poverty and unemployment of our country. Even protest of these immoralities attracts legal punishment. Needless to say that these kinds of exploitations can not be policies of a monarchy leaned towards development. Any and every aspect in the relation between Britain and India is disappointing and disgusting. Its remedy is very much required. The solution to the massive problems of poverty and unemployment is impossible unless we can cease the relation with the British Cabinet. The policy that governs India can not be admitted to be one of development. It is sheer *asurik* in nature. We need its remedy soon.

***Shaktibad* and Communal Award, Dominion Status and Total Independence**

77. Every *Shaktibadi* need to know what the Communal Award is. To perceive the policies of central rule and compelling it to move towards the ideals of the *Shakti* stage are very much the main focus of the goals of the actions of a *Shaktibadi*. Thus, perusal of Government of India Act is a must for the benefit of the activities for a *Shaktibadi*. An elaborate discussion about the constitution, in particular how to render it suitable for our activities by striking it in proper places after adopting it, was necessary. It is important to point out that it was the responsibility of the Congress. The Congress did not fulfill that responsibility. The Congress did not indicate anything about the strength of that. On the contrary, it behaved otherwise. The Congress have said something and 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 chokes a person in the whirl of some already concocted words. However weak the constitution is, for the powerless Congress it is better to adopt it than to denounce it. Every *Shaktibadi* must remember this. The *Gandhian* Congress is committing only mistakes after mistakes for the last twenty years, as it adopted a weak science of action. Thus, the rise of *Shaktibad* is indispensable now.

78. 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 has in the line of the Provincial Autonomy. If these native kings can grasp the

science of power, they can enhance theirs by employing the powers of their subjects in that direction. The subjects of the native states have made a grave mistake by joining hands with the Congress. Their duty is to grasp *Shaktibad* and to advance their governance joining hands with their own kings. Some are conducting movements to put the native states under the provincial ministry. It will be very disastrous for native subjects. If the subjects of the native states express their sympathy towards these movements, that will be very surprising. We can firmly state that the subjects of many native states are much happier than the British Indian subjects regarding various things. The governance there can be improved to be more advanced and favorable for happiness of subjects than the British Indian governance if the subjects put some effort into that. The Congress seeks to attain the majority in the Federal Assembly by the votes of the native states. For that purpose, they want to establish democracy in place of feudalism to fulfill their interest. The reason for compassion towards the subjects of the native states lies here. We are cautioning the subjects of the native states and we urge them to judge the activities of the ministries of the Congress and the League. They should attempt to understand that *Gandhism* is wholly unsuitable even to rule a province. Again, the heinous activities of the Muslim dominated Bengal Ministry, such as enactment of laws like “Calcutta Municipal Act” etc., deserve to be considered as equivalent to establishment of a reign of terror of the miscreants over Hindus, the majority community, by means of enactment of laws. No minister, elected for tenure of five years can be equivalent to a king. We can firmly state that it is extremely difficult to admit the existence of an *asurik* king for India. Every king must adopt the policy of sharing enough amounts of activities of the Ministry in the hands of the subjects so that they do not become weak or *asurik* accepting weak or *asurik* thoughts respectively. To the 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 the kings at all. It is next to impossible under the British rule that the Congress will attain majority because of replacement of monarchy by democracy in the native states. The Congress is paving its way to be minority in the Federal Assembly by instigating the subjects of the native kings. The Congress has already committed injustice and treachery towards the same Hindus who elected them. They have also lost the sympathy of the kings by fuelling revolt against them. That why one can not expect that the Congress would attain the majority in the Federation.

79. In the both aspects of the Government of India Act, Hindus have been cheated as the Congress was tricked. Hindus have accepted the contraction of their rights being deceived by the Congress. The Congress has accepted the responsibility of the demands of the minority communities to advocate in favor of them so that any attempt from the ends of Hindus to curb this contraction of their rights becomes unsuccessful. Elaborate consideration of the history before the draft of the “Government of India Act” will reveal how the Hindus have been choked by the deceptions of the *Gandian* Congress. We can forgive the Congress as it was merely a company of the emotionalists (*bhababadis*). But we can not do the same to the *Mahasabha*, as the biggest community of India has been injured by that. And, this alone has caused damage to the Indian nationalism. The nationalism of India remains strong if the Hindus are not cheated at par their numbers. If the Congress focuses on this then that will jeopardize the *Gandhism* in it. It can abandon anything but the *Gandhism*. Thus, they are diverting their attention for peasants and

laborers rather than fighting for the seats in the Assemblies. Even in that, it is very hard for them to cope with the Muslim League. They are not even disappointed at that; because, by this, they have perhaps received the inspiration to divide Hindus, the main supporters of nationalism into two fragments. Meanwhile, the father figure *Gandhi* and his followers have attempted to flatter Mr. *Jinnah*, the master of the Muslim League enormously. But, the master is not pleased yet. Anyway, *Shaktibadis* know it very well that he will not be pleased. Anyway, the leftists and rightists of the Congress would realize things in proper time. For now, *Shaktibadis* will move on leaving aside these two directions. *Shaktibadis* should also know that there are special needs to increase the number of Hindu seats granted at par the number for the sake of Indian freedom. 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 number. It is very important for those, who seek freedom for India; because the rhymes of idealism would not convert anybody from one antagonistic to nationalism to a nationalist. Again, the Congress will have to remember that it would not receive the votes of the Hindus even after practicing treacheries upon them. A nation can be made powerful by the very science of confronting against the injustices and immoralities of the central administration. The enormous immorality that has been kept in the constitution can be regarded as an unworldly gift for empowering the nation. The activists of the *Mahasabha* should start massive movements by focusing their attention at this and assist to usher the foundation of a powerful nationalism by immersing *Gandhism*. The Congress would be compelled to change its policies if the *Mahasabha* adopts a powerful policy, or it would lose its separate existence. We do not know how much the *Mahasabha* will proceed in which way. So, *Shaktibadis* would move forward with their independent doctrine leaving aside the policy of unnecessarily trusting others. The country men have acquired some rights about the internal affairs of India by the rights granted in the “Government of India Act”. This constitution can be perceived as a step towards the Federation. *Gandhians* are showing such an unwise political thinking so that it would take enough time even to achieve the part of Federation granted in the “Government of India Act”. If the Congress does not adopt *Shaktibad*, this popular establishment would be demeaned in the eyes of the people and would also waste a lot of time to recover complete Federation.

80. In this country at this time, there are two doctrines with two different goals of Constitutional authority and total independence. The aim of the 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 under the emperor. There is not much difference between the “Dominion Status” and the complete independence except submission to the authority of the emperor. Thus, from the view-point of *Shaktibad*, they are the same thing. *Shaktibad* acknowledges monarchy, but does not accept any weak or *asurik* policy in the central rule.

81. Those, who aim for total independence, must abandon the doctrine of non-violence at this very moment. If they advocate for non-violence for a single more day, that will be nurtured like an enemy of their hopes and desires. Nothing will happen by a revolution of

peasants and laborers; because, the conflict started in that manner will prompt a more powerful organization to join the opposition of the revolution. So, those, who seek total independence, must abandon the idealism of socialism. Any revolutionary power must have the backing of the entire society. In the present India, this society can only be Hindus. Thus, they need to denounce those, who have geared up to ruin the powers and interests of Hindus side by side *Gandhians*. The support of Muslims by means of placating them through the policy of selling the Hindu interests will not be favorable to the nationalism. The Hindus could not be kept for ever in their side in spite of all the treacheries by means of sheer deception of absolute self-governance. Soon one day, one would find everybody to begin to perceive things. We do not want to know whether the ones seeking total independence are Hindus, or Muslims, or from any other country or society; 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, need the support of the Assemblies indispensably. So, they have to work to dispel the impact of *Gandhism* from the thoughts of the land. It is recommendable to have the backing from power of the weapons of an enemy-power of the power, against whom the revolution would be directed. If the military department does not revolt, the revolution does not succeed. Thus, without employing the course of thoughts and actions in these directions, if they continue to blame the Constitutionists 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. That is to be prepared to suppress the disturbances posed by the miscreants over the society in the days of a revolution. These people should have the special emphasis in their course of action against the miscreants, who are troubling the society from one end of India to the other. They must abandon terrorism and have to move forward by means of proving the power of their thought by propagating their course of activities in public. Whether this is possible or not in the present time, they need to judge and decide upon.

82. A non-violent revolt can never be one for the total independence. It is purely a constitutional revolt. Hindus, the principle base of the freedom of India, have been weakened by the “Government of India Act”, as the constitutional revolt has been portrayed as one for the total independence. The British government has stopped the advancement of the non-violent movement by the “Communal Award”, as they have tested its power over years. The Congress did not succeed to channel the direction of the League towards the Congress even after selling the Hindu interests. If it could then the “Government of India Act” would have taken a new shape by means of *Gandhism*. There is no path open for the *Gandhian* Congress, whether be it constitutional or revolutionary. *Shaktibadis* should not assist those, who still want to waste time in this path. They would desist one day, but after causing a lot of harm.

83. We’ll discuss how to move in the constitutional path in brief.

a) Those, who will move in this way, should adopt *Shaktibad* denouncing *Gandhism*. As some fruits can be reaped even by means of *Satyagraha* if applied in appropriate time, it will be one of many necessary weapons for a *Shaktibadi*.

b) The policy to protect the Hindu interests and Indian Culture must be adopted to gain the full support of the Hindu society uninterruptedly and all the strength must be applied to rescue their seats at par their number. To protect the just interests of other communities is also an indispensable part of policy of action of a *Shaktibadi*.

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

d) The movement against the native kings by their subjects has to be abandoned so that they act in favor of nationalism as far as their vote is concerned. Also, preaching *Shaktibad* among the kings and the subjects in the native states, they (the constitutionalists) will have to guide them to found the rule based on *Shaktibad* as a synthesis of monarchy and democracy.

e) All the minority communities have to be appealed to come in favor of *Shaktibad* without any condition. To those, who would be non-willing to come, the policy of maintaining their just due at par their numbers should be followed. They will also have their freedom about their culture. Any community, if it initiates a struggle for the attainment of greater benefits than their just due by discretion of their numbers, will be regarded as one following *asurik* policy.

f) One needs to submit to the emperor and set up the goal of attaining the state of equality of Indian Ministry and British Parliament.

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

h) The constitutionalists will discontinue the attempts to carry on the *Hindustani* language. The English is the lawful language in the Federal Assembly. That must be continued in the usage. Studying the language of *Hindustani* neither enables one to understand the *Urdu* literature, nor discuss any regional language. The speakers of both *Hindi* and *Urdu* do not understand this. The attempt to educate people through this language without past, present and future will not serve any purpose. After attaining the full independence, if there is no necessity to carry on business in English, any powerful regional language can be accepted.

84. Under the recourse of *Shaktibad*, the idea of constitutionalism and absolute self-governance both can be pursued. Constitutionalism is such a big weapon under the resort of *Shaktibad* that it will bring a new vivacity and strength in the country, once she understands it.

There are some reserved departments in the “Government of India Act”. The constitutionalists will expand their vision towards them to devour them. The reserved part contains the military department, the department of foreign affairs, the interest of trade of Britain, Railways etc.. Resolutions must be taken on 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 ones, acceptance of Indian materials required for the railways, a total ban to carry excess passengers in the railways etc. and efforts must be made to implement them. Where the government will reject those resolutions by its power, the constitutionalists will have to start constitutional revolts. The constitutionalists should not cause trouble by demanding full independence overnight. That opens the scope to lose 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 belittle them as a laughing stock. They have a purpose; and anytime even a shade of these plans can be used for the purpose. Thus, the constitutionalist should protest against them by showing their flaws. Certainly, the constitutionalists will accept the “Government of India Act” and start reforming the partialities and biases later. They should always denounce any scheme of total rejection. The believers in non-violence can never go outside the scope of regulation. Whether they are leftist or rightist, one must acknowledge that the followers of non-violence are Constitutionalist. Those, who talk about full independence in spite of being a follower of non-violence are either ignorant of the strength of their course of action or they are liars and cheats. *Shaktibadis* must denounce either praising those leaders or following them. From the view point of *Shaktibad*, no part of the characters of these leaders is praiseworthy. Those, who do not possess any hypocrisy in their policy of action, be it one of violence or one of non-violence, that is ones who are *Shaktibadis*, can be either constitutionalist or pursuer of total independence.

85. The Muslim League captured a powerful share in the “Government of India Act” by taking advantage of the unwise confrontations of the Congress. Now it has become sheer an anti-nationalist power. There can be no purpose to grant more than proportionate seats to the minority communities in the Assembly after the protection of the minorities is entrusted with the governors. This is merely a mean strategy to deceive Hindus, founded upon an advanced civilization. This is a very insulting provision for Hindus. The Muslim League is looking for opportunities to set the Congress in a conflict against the British and taking advantage of that, to enhance the communal power at the expense of national power. The science, in which, the Congress is thinking to confront and has suffered losses by confronting the British in the past, will result in a situation to compel a group of

nationalists to engage in another conflict under the banner of the *Mahasabha* to extract their demands. The Congress is unnecessarily creating problems for the nationalism. The duty of the Congress is to discuss *Shaktibad* to understand the potential power of this effeminate *Gandhism* and to abandon conflicts based on ego (*abhimana*).

86. We discussed the Communal Award in brief. To the readers, our last word is that whether you are a constitutionalist or follower of the doctrine of absolute independence, if you want to do something to benefit your country then adopt the science of *Shaktibad* 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, whether a poor wretched, or a rich banker, you can not let the landlords and the kings enjoy the lordship or the kingdom at peace like the previous ages. Everybody must move, think and act. Everybody has to take part in the public administration. Whether you can do anything in this administration or not, you need to understand the science of *Shakti*. For lesser benefits, those, who have worn the attire of beggars to the compassionate foreigners with the soiled garment of Indian minority community, should leave this attire and attain glory by taking part in the nationality under the recourse of *Shaktibad*. If you do not act like this, you would be compelled to find yourself in a place of powerless minority. *Shaktibad* will not suffer from the wretchedness of your self. Whether you are a constitutionalist or an activist seeking 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 support you for your purpose; otherwise, it would work like a dreaded enemy.

The Goal of the Actions of *Shaktibad* and its Different Aspects

87. Our motherland has to be made absolutely independent. To reach that goal, whatever power is necessary to acquire, attain them from the stage of a powerful thought. To facilitate this goal, consider Dominion Status as the aim for the time being and start preparing yourself up to your potential by remaining in favor of Britain. In the age of glory of India, *Shaktibad* was in the thinking of the persons, who were a king and a *rishi* simultaneously. But, as no attempt was made to place this thought in the collective life on the basis of nationality, the foundation of this powerful thought did not last long. If the foundation of this thought would have been there in the collective society then the priestly system (*paurohityabad*) would not be able to be established in the heart of India. As a result, the storm of tremendous persecutions and misbehaviors passed through India and all over the world. In India, also a variety of advanced scientific machines were invented; but they all have become extinct as they did not find a place in the collective life. Considering

all these, *Shaktibadis* have to be cautious and attempt full-fledged to found *Shaktibad* in the collective life.

88. By the impact of the priestly system (*paurohityabad*), India lost track of its Aryan thought. As a result, India fell when the Muslims in the western lands of India invaded with the ideal of plunder. And, the reign of plunder and atrocities continued for long centuries. At the end, India paved the way for the western system of exploitation to be founded here in the hope of liberating itself from the ordeal. In present times, India is faced with these two immoralities. They have now embraced each other. Only a *Shaktibadi* India can eradicate the systems of plunder and exploitation. In this path, though *Gandhism* and Socialism are main obstacles, there is no need to worry, as the followers of the system of plunder would help the society to envisage things.

89. With total indifference, one should discontinue the weak (of the fifth and sixth *kala*) sciences of action. Resort to powerful means to protect yourself from the sciences of action of *asurik* nature and of under-nurtured *kala*. Know it that the sciences of action of *asurik* nature and of under-nurtured *kala* are basically the same.

90. In any country, the rule of the rich (the system of exploitation) can not live long unless there are enough colonies under that country. Again, an administration can not gain permanence by plunder and atrocities. The policy of rule of *Shaktibad* is absolutely against these two. In spite of knowing this, there would be a band of unfortunate youth in this land, who would attempt to propagate it as a bearer of the rule of the rich. Remain silent after making necessary arrangements so that the society can conceive the inexperienced ones naturally as a consequence of the science of action policies.

91. Embrace strongly all the Aryan thoughts and Indian great men, abandoning the recourse of the priestly system (*paurohityabad*). To evict the system of atrocities, you should empower the society as well as the law and order. After being established in a state like this, you would soon find that all the non-Indian civilizations have been assimilated by India inside it. In present times, many are worried about the Muslim problem. We can firmly conclude that if the system of plunder is cornered, it does not possess the strength to maintain its existence by the recital of *Namaj* (The Moslem prayer) and reconstruction of mosques in the face of the Aryan thought. This doctrine without any base of philosophy was granted a place in India by the priestly system (*paurohityabad*). The foreign monarchies devoid of *dharma* helped to survive it for the sake of their rule by approving the policies of the miscreants. Otherwise, it would have been digested by the Indian civilization long ago. If the “Government of India Act” is not distorted by the *Gandhians* and the socialists in an adverse manner, *Shaktibad* will attain such power through this so that it will facilitate the social and political liberation of India.

Know that *Shaktibad* is the conflict in the world of thought. There is special requirement to synthesize the material powers with this strong power of the world of thought. If there is the existence of the system of exploitation, atrocities and abduction of women as well as the impact of the oppression of the priestly system (*paurohityabad*) then *Shaktibad* will find its place very easily in this country.

***Shaktibad* and Appointment in the Government Posts**

92. You should protest strongly against any kinds of policies of communal division for the government posts other than the policy of appointing the best fellow countryman with respect to the talent, character and health irrespective of caste and creed. The government work can not be well implemented by the unsuitable persons. And do not support approval towards any community regarding this to the least. By this, the communal conflict will find its way in many directions and the “Government of India Act” will be immobile, or the power of governance will be entrusted to the unsuitable persons. As the makers of the “Hindu-Muslim Pact”, inspired by *Gandhism*, instigated the fire of immorality, the system of plunder and that of foreign exploitation will last for a longer time.

93. In *Shaktibad*, there is no question of the Hindu, the Muslim, the Christian, the high and the low. There are three courses of thought and sciences of action in the national and social lives of human beings, namely, the form of *asurik*, that of weakness and the course of the absolute power. If the weaknesses in the national and social life of human beings disappear, all that is left is the conflict between the *asurik* ideals and *Shaktibad*. If Britain and a class of leaders of our country bring *Shaktibadis* to the brink of this kind of conflict then this very conflict will empower and liberate India. There arises no phrase like “Hindu-Muslim Unity” in *Shaktibad*. Under this, all human beings are equal. Under this, the conflict is between the *devatas* and the *asuras*. Thus, the 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 benefit of the nation is concerned. It will be a Himalayan blunder if the *Shaktibadis* do not prepare a good amount of Hindus in their fold, especially considering the mentality which a large chunk of Muslim society revealed about themselves in the past. In this present era of communal rule, the idealism of non-communalism would not work out. As long as the Communal Award remains, the foundation of *Shaktibad* must be laid on a communal basis. When this award will be reformed, the coating of communalism would be unnecessary. *Shaktibad* remains the very same in any boundary be it personal, social, or national. Like *Gandhism*, Congressism, and Socialism, there is no question of being an outcaste anyhow anywhere. There will be no conflict with those, whose policies are not *asurik* in nature. The very policy of action of the stage of weakness is approval of the *asurik* ideals. Thus, *Shaktibadis* will denounce them with utter disgust.

The Science of Action and behavior According to *Shaktibad*

94. Do not conceive any job (*karma*) as low one. The jobs (*karma*) help a person to acquire food; and the food is life. Hence, any and every job is very sacred and a must-do for a *Shaktibadi*. Everywhere organization must be laid out so that the unemployed youths can take up the jobs like that of laborers, porters, peasants, musicians for a wedding, musicians for a temple, haircutting, washing the cloths, carpenters, mining, masonry, binders, preparation of crackers, fishing, driving, carrying water, welding, cobblers, selling vegetables etc. and earn some money through that. It is to remember that through gross work the strength and the talent of the organization are empowered.

95. Everybody will put his/her effort so that every boy of the country attains good health, proper education, courage arising out of truth, and the power of character as well as they become fit for all kinds of gross and subtle jobs. With games and sports, the military education must be imparted to every youth. These youths must be cautioned so that they do not engage themselves in daring activities in the hope of attaining self-governance motivated by the words of leaders of depthless thoughts. It is required to say that youths will dedicate themselves to protect the society courageously in the time of persecution by the believers in the system of plunder and always engage their special attention to protect women from the vile clutches of the miscreants.

96. Women, being completely separate to the male youths, will attain good health, the power of character, the truthful courage, and tactics to protect themselves from the miscreants. They would be intelligent and devoid of luxuries. They would have learning about arts and home sciences. They would also consider bits and pieces about medicine, hygiene, and physiology. They would think about greater life. It is usually noticed that the women are antagonistic to the happiness of other women. Thus, not being instigated by jealousy, they need to be each others' well-wishers.

97. The *Shaktibadis* will behave well with everybody inside and outside home. But, they should take a tough stand against any kind of *asurik* nature, atrocities and weak thoughts. You need to resort to infinite patience for preparing even one single person. Do not perturb the central administration unnecessarily unless there is no injustice or unlawfulness.

Shaktibad and the World War of 1939

This book of the title “*Shaktibad*” was written in this year before the *Tripuri* Congress. In this very small period of time, a lot of developments took place in international and Indian thought. Through this war, the lessons, Indians would have in the political field will commence a new chapter in the Indian thought. It was not conceived that the war of Europe would start so soon; because the 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 reason. There is no way one can deny that Germany was advancing in this mission a bit. In practice, if the friendship between Britain and France is intact, there is no reason for the British to engage themselves in this war so soon. In reality, there is absolutely no other reason for Britain to be in the war. In this way, Britain will have to endure a lot of injuries. But, they too know this. In this war, until now, Britain has pursued the policy of fighting while defending his own power with due insight. But still, the result is uncertain. It is very difficult to predict how the international situation of Europe changes to ruin whom. From whatever view point one envisages this war, it is undeniable that it is a conflict of interest. From the point of view of *Shaktibad*, there is nothing to understand about it other than that it is a confrontation of two *asurik* powers. It is in fructuous to expect that Indians would accept Britain as a great idealist and broad-minded nation as long as Britain does not loose the grip of their policy of exploitation of India. In this occasion, in the Congress ruled provinces, a constitutional revolt (*asahayoga* – without assistance) has been announced. It can not be believed that there would be any benefit to the Hindus as a result; but it initiates another chapter of weakening of the power of the Hindus. Indeed, the English will tone down when the threat to them would pose more severe; because the thoughts of the nation are moving away from *Gandhism*. If this *Gandhian* revolt does not advance more it is better, otherwise it will harm the society to a great extent. In this time, it would have been better if the *Gandhian* authority would have expressed their dissatisfaction in some other way without tendering resignations. It has been proved from the past experience that the Muslim atrocities enhance just after the beginning of a widespread revolt. But, the *Gandhian* and the socialist leaders have not discovered any way for its remedy. Thus it would be better if the leadership, being cautious do not fuel wide-spread revolt. Any and every thoughtful person can understand that the nation is not prepared for any kind of revolt till the thought of the *Mahasabha* remains powerless. This war would prove that how failed activities occupied the mind of our nation for the last fifty years. The awakening, the Congress claims of ushering in this country is that of the age. The Congress does not deserve any credit in that. But, the thoughtful can not forgive the way how they have guided the nation towards aberration with due unwise ness for these fifty years especially last twenty years. Declaration of revolt in this country and an attempt of suicide are synonymous as long as the ideals of *Gandhism* and Socialism do not fade and the powerful thoughts do not 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

kept India powerless for a long time. The excessive selfishness of the Muslim League, the appeasement of Muslims in lieu of Hindu interests by the *Gandhians*, the support of socialists in the ill-mission of the *Gandhians*, and division of the Hindu society, the main supporters of Independence in two different thoughts by the propagation of class-hatred by the socialists have fueled to make India powerless in this occasion. In this time, if the Congress starts a revolt then *Shaktibad* will find the opportunity to be founded in its proper place and if the *Gandhian* Congress does not undertake a revolt, it will lose its authority to pave the way for *Shaktibad*. The countrymen will gradually understand the importance of this European war of the era 1939 to start a new chapter in the world of thought of India. It is also very certain that the miscreants will start perpetrating atrocities in case the Congress revolts in this time. The duties of *Shaktibadis* include preparing themselves to protect the women and children from the attacks of the miscreants and to be cautiously away from the conflict of the *Gandhian* Congress. In the days of future glory, the history will mark how deep our disgust is towards the society, which is infamous for plunder, rape of women, and murder of children in the heart of India. Truly, the communal conflict poisoning the very airs 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 the history too. If this Great War lives for a long time, *Shaktibad* would act like nectar for India.

The thought of possible invasion of India by the Russia

Many persons guess that Russia would invade India through Afghanistan. The questions have been raised about the duties of India in that case. 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 arising out of exploitation and governance. It deserves deep thinking from the end of *Shaktibadis* what they would do in such a time. In no country, the doctrine of equality of wealth can be established. Russia too is not founded upon that doctrine. But, Russia has discovered a powerful science of action to get endorsements from a large part of the poor, the peasants and the middle class for the sake of expanding their borders. The central rule can never be run in the socialist science of action. The Russian leadership knows this natural truth and is concealing the real truth by attempting to define their ruling policy as the “Transitory Stage”. Even some time ago, there was the existence of a very powerful genuine socialist organization against the Russian Government. Every year, thousands of people of this organization used to be executed. After the beginning of expansion of the borders for Russia, naturally the activity of this party is going to fade; because the nations, which can not track the thoughts of *Shakti* stage, naturally possess the greed to dominate over other nations. Needless to say that it is a trait of the *asurik* mentality.

A funny characteristic of socialism is that a party bearing this name and opposing any kinds of government administration can be founded in any country. Certainly, in the big

imperial countries possessing many colonies, there is no practical necessity of their entity. As long as they are the minority in the Assembly, they remain stringently against the policies of the government. When they achieve the majority, their leader along with a large chunk of his party joins the conservatives discontinuing the ideal of high-sounding principles. After Russia has started expanding its borders, the genuine socialists of that country antagonistic to the administration will develop mentalities like the followers of Socialism in England and France. The existence of a socialist party in an imperialistic country is just as dangerous as the will-o'-the-wisp for a section of youths in a country under their rule. This will-o'-the-wisp is there to divide the national thought of the colonial country in two opposing groups and thus to bring peril to the nation by reducing its power. *Shaktibadis* should know this. There are many reasons for the existence of a socialist party in India. Not only the leaders of our country are responsible for this, but also England, France, Russia all are putting their efforts in varied amounts to maintain the existence of a socialist party for their own self-interest.

There is a difference between the policy of the expansion of the boundaries and colonialism by Russia and that by England. After conquering a land, Russia makes it a protected state. England exploits the captured land for long ages and let that nation live without any vivacity. After conquering a land, Russia defines the independent and vital part of the nation as bourgeoisies and executes them. They gain control of a part of the classes of laborers, peasants and middle income people and thus acquire the authority of the country. *Shaktibadis* hate this policy of Russia. By the power of this policy, Russia is able to enslave any nation established in an advanced thought for ages. This policy of execution is no less dangerous than that of exploitation. What will we concur about the policy of destroying the ones with courage, renunciation, patience and higher development of thought and protecting the regime with the promotion of human beings in the stage of beasts of that nation? We can prove that the state policies of Russia and socialist policies are not the same. The enhancement of authoritative power by stealing the independence of many countries is comparable and condemnable to the policy of the medieval authoritarian emperors, even though, it is not equally comparable to the expansion of empire by the imperialist and capitalists of modern age. We are already realizing in deeper cords of our hearts the pathetic dominance of both the systems of plunder and exploitation in our land. There would be a terrible confrontation with the advanced thought and ideal of India, in case the Russia seeks to expand its borders inside the boundaries of India. Thus, we feel that it is easier and more appropriate to evict the system of exploitation, after acquiring the power of ending the system of plunder under the recourse of *Shaktibad* than to call Russians to India.

If Russia captures India and Russia has slightest trust over the basis of its philosophy of socialism then indeed the tenets of Russia will be defeated to *Shaktibad* of India. As a result, not only *Shaktibad* will be established in India, but also it will be founded in Russia too. But the greed of human being for authority and the infatuation of the less intelligent people towards their party (*dala moha*) are very dangerous things. Hence, how come we believe that the supports of Socialism would not render their assistance for the sake of authority of the Russian leaders? We can daily witness the Indian Muslims, who, in spite of being Hindu in their blood and nationality, have become a great source of peril towards

India for the sake of their infatuation towards their own party (*dala moha*). 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 favoring Russia, to counter Russian invasion would be impossible. If the chain of exploitation of England is shattered even before this, *Shaktibad* expects that no powerful part of India would favor Russia. After India gets liberated from the shackle of exploitation of England, still then if any section favors Russia, *Shaktibadis* will 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. Here it is also required to state that without the backing of military power and tactics of England, India will not be able to counter Russian invasion even if it is united in the science of internal action policy. *Shaktibadis* will take their stand in the action field considering from all the different directions like not to divide the national thought in two parts, to entrust the authority of governance in the hands of an Indian without being handed over to a foreigner and not to let the policy of execution of the thoughtful persons of the nation portraying them as bourgeoisies be founded for ages. We think that rather than to surrender the nation to the unknown Russia, it is easier to break apart the shackle of exploitation of England through this war. *Shaktibadis* will not ever hurt their nation consciously; but all these depend on the behavior from the part of the English. In a long war, the Indian thinking will find time to be powerful and an unsatisfied India will receive encouragement to go against Britain.

***Shaktibad* and 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 it. In these four months, India has gained the opportunity to learn many lessons. The worshippers of freedom in India are split in three powerful parties – the *Gandhians*, the Leftists and the supporters of the *Hindu Mahasabha*. Among the ones opposing Indian Independence, the Conservative Party of Britain and the supporters of Muslim League in our country are especially mentionable. The worshippers of freedom should look at the policies of action and courses of thought of these two with suspicion. Though the sciences of thought and the courses of action of these parties yearning for freedom are different, as they all are trusted worshippers of freedom, the courses of their action will be compelled to flow in the same channel. We are requesting *Gandhians* to discontinue the appeasement of Muslims and leftists to forsake the class-hatred. The *Mahasabha* is disliked by some for its policy to organize itself joining hands with the British. But, the *Mahasabha* proved its wisdom by taking up this policy. If *Mahasabha* is not powerful enough then the liberation of India can be deferred by fifty year through sheer use of the Muslim atrocities. The followers of

Muslim League want Hindus to achieve the Freedom and Muslims to reap the benefits of that freedom. If the laws of *Shariah* (Laws based on Islamic Scriptures) are not established in India then they would exert all their energy to keep the British rule intact. For this reason, perhaps the brave Turk (*Kamal Ataturk*) disliked *Sheriat*. The manner, they suppress *Gandhians* using atrocities, will not help them to suppress the *Hindu Mahasabha*. The Hindus are not that coward and unorganized as they perceive. The records of the laws enacted by the Haque ministry prove how undeserving the Muslim rule is for any civilized society. The perusal of the records of the sessions of the Haque Ministry will give the reader an impression that it is not an assembly of law, but an assembly to discuss communal atrocities on Hindus. The rightist and the leftist Congress have also fuelled in these atrocities. A careful perusal of Anglo-Indian newspapers supporting the Conservatives of Britain will indicate that a powerful conspiracy is being hatched on by the supporters of League and Anglo-Indians all over the India. These newspapers brazenly approve the Muslim immoralities and want to suppress Hindus by nurturing their infatuation towards *Gandhism*. All the immoralities will end if India can perceive *Shaktibad*. There are doubts whether even the English would be able to come out this Great War intact preventing Indian Independence. Any and every historian knows that the present war is definitely the result of English immoralities. Let *Shaktibad* empower and unify *Gandhians*, Leftists and supporters of *Mahasabha* as well as let the Great War live long then the nature will assist towards solving things.