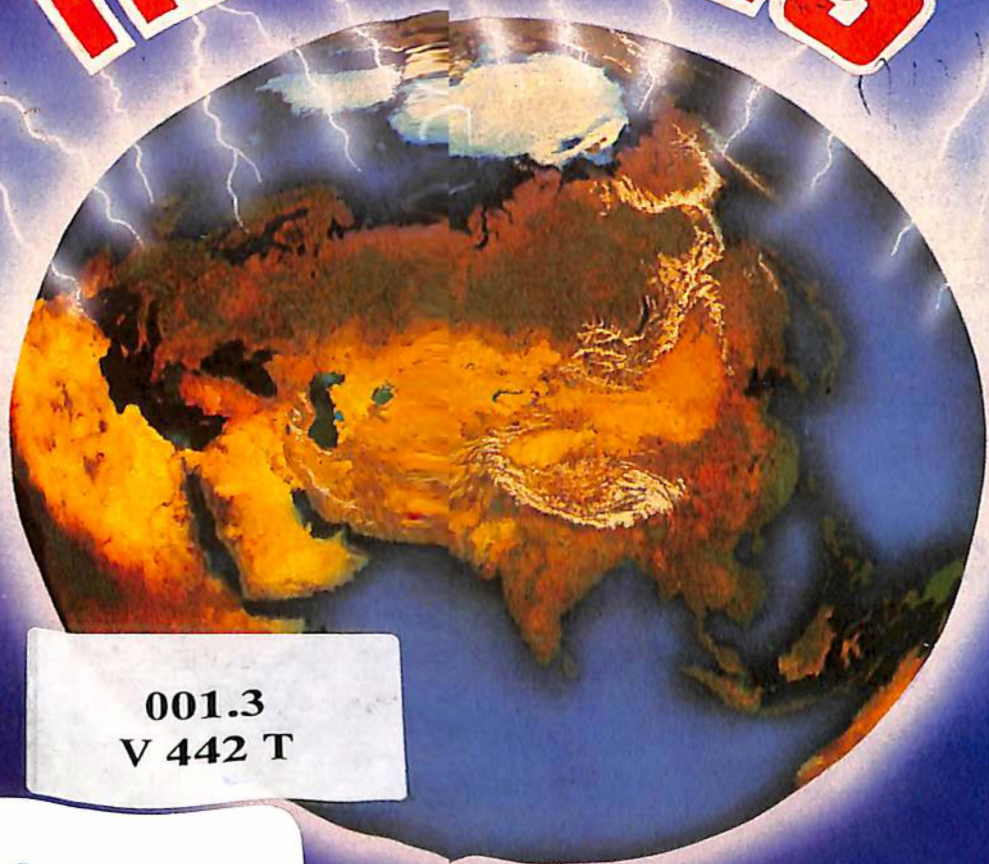


Manohar Lal Vashisht

THOUGHTS



001.3
V 442 T

001.3
V 442 T

Written by :

M.L. Vashisht

All Rights Reserved by the Publishers

“My Sincerest thanks to all great prophets, philosophers, thinkers, critics and writers who made it possible for me to think and write.”

M.L. Vashisht

001.3
✓ 442 T

6-4319
28-01-02

Price Rs. 100/-

Library

IAS, Shimla

001.3 V 442 T



G4319

Published by :

VASHISHT PUBLICATIONS
PHAGWARA.

Printed by :

BARREN PRINTERS
JALANDHAR.

CONTENTS

1. God and religion
2. Ruler
3. Criticism and opposition
4. One party democracy
5. unions and strikes
6. Capitalism and private sector
7. Capitalism and other evils
8. Capitalism and morality
9. Stability of economy
10. Savings and tax evasion
11. Income and prices
12. Banking and insurance
13. Evils of inheritance
14. Inflation
15. Capitalism and imperialism
16. Exploitation of the weak
17. Automation and employment
18. Competitions and temptations
19. Corruption
20. Privacy, the subconscious of society
21. Confession and complaint
22. Law and lawyers
23. Thief or sufferer ?
24. Nationalization
25. Persuasion or force
26. Freedom of thought and expression
27. Habits
28. Mixed economy
29. House
30. Jobs and pay
31. Freedom of choice
32. Individual differences
33. Incentives and ceilings
34. Respect for authority
35. Requirements of all systems
36. Luck and opportunity
37. Charity or social security ?
38. System and attitudes
39. Retirement and pension
40. Drawing the best or maximum
41. Education
42. Spare time and hobbies
43. Literature
44. Status of women
45. Violence among children
46. State organized occasions and festivals
47. Sex
48. Marriage
49. Population
50. Practical life

Introduction

Mr. Manohar Lal Vashisht is a writer with a sense of commitment. In his works he depicts the tragic plight of the underdogs of Indian society who are the agonised victims of one form or the other aspect of exploitation. He rips open the festering sores of Indian society with a view to bringing amelioration in their tragic lot. His works are deeply rooted in real life observations. They give the impression that the tragedy of the downtrodden is the outcome of economic determinism but it can be averted through humanism, love, sympathy and a humane consideration of man as man. The sufferers are not the victims of Fate or God but of society which is man made. Adverse social forces play the villain in his writings.

Mr. Vashisht is one of those Indo-Anglian writers who are both of the East and West, and who in their works portray the conflicts and tensions between these two opposite ways of life, and hint at the possible ways of achieving a synthesis of these two contrasted value systems. He is both of India and of England. He was born in India in 1935. He graduated from Punjab University in 1957. He started his working life as a school teacher. He also worked as an Upper Division Clerk in the Audit and Accounts Department of India for about six years. He went to England in 1965. There he had to do unpleasant and ugliest jobs as a factory labourer. After that he joined London G.P.O. as a postman for about six years. In 1972 he had an accident while loading and unloading a truck which disabled him for life. He was unable to find any suitable job because of his disability. So it was extremely difficult for him to support his family. Being unable to get any suitable work for many years, he accepted to work as a low-paid worker in a firm 'Remploy' in London which mostly employed severely disabled persons. He worked there for more than 15 years. After the death of his wife in 1995, he came back to India. Now he is devoting the rest of his life to preach his philosophy of socialism and humanism. He is an Indian in blood and colour but English in tastes, opinions, morals and intellect.

Mr. Vashisht is a man with a metaphysical or philosophical bent of mind. Having observed life, men and matters, objects and situations with a penetrative vision, he has sympathies which are broad-based and human. He is an intellectual whom the surface things and interests do

not appeal. Well-versed in Hindu and Western philosophy, his interpretations of things are not only profound but also human and humane. Practising a sort of intellectual aloofness he is not ordinarily taken in by the superficial sort of things. In short, he is a class by himself.

Mr. Vashisht is one of those prominent writers who have discussed the various problems of modern life in one work after another. His works are so many pieces of criticism of contemporary life. He is thus the critic and interpreter of contemporary life. In his books we have a thread-bare discussion of the problems of marriage, sex-relationship, labour disputes, administration of law, caste or class prejudices. These problems are treated by him in the context of society and social relationships. His depiction of the contemporary society and its problems is realistic and penetrating. He is a thought provoking writer. His writings are so many question marks, compelling us to think out and answer. *Mr. Vashisht* has a Tolstoyan reverence for all life. He is wedded to reality but once the veil of his intellectual impartiality is lifted, the humanist Vashisht is clearly revealed, voicing his strongest protest against the cruelty and injustice of our society. As an artist, he has the creative gift and the inward conviction and his so called arrogance arises from his assurance. Inspired with integrity of purpose, he does not hesitate to express himself in a blunt, forthright manner. He may sometimes seem coarse and brutal, but his very brutality is an expression of his integrity of purpose.

There can be no doubt that *Mr. Vashisht* has a definite social and moral aim in the writing of his books. He does not believe that an artist should live in an ivory tower and should indulge in fanciful dreams about the joys and delights of human existence. He is no believer in art for art sake. He is a believer in using art as a vehicle for the advancement and progress of humanity. This being the case, it is quite possible for an author of his kind to become a preacher or at least a propagandist in his work. He certainly wishes to raise the moral tone of society and to enlighten the ill-treated and oppressed sections of society with regard to their rights. Social and political awakening and reform are certainly among his leading aims in writing his books. His writings are saturated with the element of protest which is inseparably connected with his view of life. His humanism makes him use art for the service of humanity. Caste, class and national barriers have no significance for him, and he regards all mankind as one. If there is any division, it is that of the rich and the poor, of the haves and the have-nots, and his purpose is to focus attention on the plight of the have-nots, arouse sympathy for them, and thus pave the way for their betterment.

As a thinker *Mr. Vashisht* is characterised by fierce originality. He is an intellectual irritant who is not afraid of speaking out what he feels strongly and believes sincerely. Naturally possessed of a keen mind, he refuses to follow the beaten track of human thought and strikes out an altogether new path. He is a practical philosopher who stands by the implication of his philosophy. His ideas are clear and perspicuous from vagueness and obscurity. One important point on which *Mr. Vashisht* differs from contemporary thinkers is that, while they have pointed out the follies of men without caring to put them right, he has explained clearly and succinctly the principles on which reformation can be achieved. In his books he has given his wise and well thought out suggestions for discarding our false and dogmatic ideas—religious, political or economic—and for developing in us the moral qualities necessary to usher in an era of peace, progress and prosperity for the whole of mankind.

Mr. Vashisht looks upon religion as a matter of faith. Religious faiths, which have sprung partly out of our tendency to believe in the existing doctrines and partly out of fear and superstitions, have no intellectual basis. On the other hand he is of the opinion that religious dogmas have done more harm than good to mankind. These dogmas have often led to fanaticism and are responsible for countless cruelties inflicted on men. Science and technology can help to reduce religion's grip on mankind by establishing man's supremacy over nature. But social evils are still there and so long as they continue to exist, men will keep turning to religion for a supposed protection against these evils. *Mr. Vashisht* as an optimist hopes that we will one day recognise our irrationalities and shake them off. As such, he has a different conception of religion. His religion is neither that of the Hindus nor of the Muslims nor any other Communal religion but on the other hand he means a universal religion which seeks truth and pleads for help to the helpless. It is a religion which is based on social justice and promotes brotherhood, truth and happiness. He, therefore, takes a broader rather than a narrow view of religion.

Mr. Vashisht condemns the institution of private property. For him it is an anti-social institution. It is an institution which creates social barriers and divides the community. He feels that it is absolutely unjust either for the state or the duly elected legislatures to recognise private property or to legalise it. He cannot see any advantage which private property has given to the community throughout its existence, and on the contrary feels it has created misery among the people. It has created many obstacles in the path of social development and advancement. It

is private property which makes man the seeker of wealth and thus devoids him of values of real pleasures of life. He becomes indifferent to the real values of life and moral standards. Wealth becomes the sole object and for getting that he gets ready to sacrifice each and everything. Though it is condemnable evil still it is surprising that it has become the symbol of our status and measuring rod of our happiness. It is unfortunate that property often comes to those who have not created it. It comes to them through inheritance. Mr. Vashisht is of the view that the possession of property which is not self-acquired has a degrading influence on the character of persons owning such property. Those who are owners of vast property are not men of any integrity of character. In fact, large property can generally be acquired only by dishonest and fraudulent methods. Property, according to Mr. Vashisht, certainly undermines and degrades human character. He feels no need or necessity for payment of compensation by the state to the individuals for acquiring surplus property. Concentration of wealth in the hands of only a few is as dangerous as that of political authority in the hands of a few persons. He favours free intellectual development which is possible only in a socialist and not in any other system which denies intellectual liberty. He, therefore, feels that gifted persons should be assigned more role. Otherwise the society will become stagnant and dull. An individual should not earn his property in such a way that the society is disturbed and similarly society should not snatch property in a way that individual development is hampered. He feels that before making any reward for the surplus property the state should see to it that an individual has done some socially useful work which justifies reward.

According to *Mr. Vashisht* liberty and equality must go side by side. He believes that people have different capacities, needs and tastes and as such different grades in our social life must exist. He feels that it is absolutely wrong to believe that all have equal potentialities. Similarly he feels that in our collective interests it is most essential that those who have better faculties, must be properly rewarded. He understands by equality providing of equal opportunities for rising in life. He very strongly pleads that too much economic disparity should be dispensed with so that political institutions can work for collective welfare. For him, vast economic disparities are dangerous to successful working of political institutions as well as individual freedom.

Mr. Vashisht has developed a style of his own. He shows his capacity to express himself effectively through a style which may be shorn of literary ornamentation and embellishment. His style may not be ornate

or flamboyant but it is certainly forceful and highly expressive. When occasion demands, *Mr. Vashisht* can become rhetorical and even bombastic. His English, whether in narration or in dialogue, has a distinctly 'Indian' colouring. His style is a true reflection of his mind and temperament. Most writers have a tendency to sit in an ivory tower and allow their carefree speculations soar into the realms of fancy without bothering about their utility for the laymen. But to *Mr. Vashisht*, every literary piece is important because it can be of great use to mankind. So, instead of indulging in aimless speculation, *Mr. Vashisht* endeavours to bring his opinions down to the level of a common man. His style, therefore, reflects the clear thinking mind of a logician. His main concern in his writings is easy communication with his readers. So he has to base his style on reason rather than on emotion.

'Thoughts' is in the form of dialogues between 'Master' and 'Seeker'. This form is employed with Platonic grace. The very fact that *Mr. Vashisht* has cast it into the form of a dialogue, where Master and Seeker, each representing a different point of view, are allowed their full say, is evidence of his tolerant and inquiring mind. It has the vivacity of a good conversation in which the speakers pass easily from one point to another and illumine the main discussion with remarks now and again on other matters. The tone is not dogmatic but practical reasoning. He displays an openness of mind to opposite arguments. He does not claim to know the truth—his purpose is to advance towards greater and greater approximation to truth.

In actual practice, such a state of affairs, as visualized by *Mr. Vashisht*, may not be possible in some near future. However, such dreams have always been dreamed by idealists, and *Mr. Vashisht* is no exception in this respect. However, ideals have their value as a source of encouragement and inspiration and the ideal which he has placed before his readers should at least result in right thinking. It should be a source of inspiration to all.

Prof. Amrit Lal
(M.A. Eng & Pol. Sc.)
578, Hargobind Nagar
Phagwara.



GOD AND RELIGION

Seeker, "Master, how can I understand God?"

Master, "God is wrapped in too many mists. If you go by traditional definitions, you will be lost in grammar, words and letters. Be practical and believe that 'God is He who made the stars and planets. God is He who made the known as well as unknown. God is He who made the space and time. God is He who made the principles by which the whole universe is working. God is He who made all that exists in or out of the space. God is He who made all that can or cannot come within the human senses, reason or understanding. God is the final cause or the highest condition of all kinds of existences."

Seeker, "What is the highest truth?"

Master, "The highest truth is the reality distinguished from all illusions."

Seeker, "Is it true that God guides the will of all individuals in the direction He likes?"

Master, "No. It is not true. In reality, God does not interfere in human affairs."

Seeker, "How do we know this?"

Master, "By proceeding from known to the unknown."

Seeker, "Prove it."

Master, "For all beings, God is the final and unknown condition of existence. Let us take the case of human beings. Apart from the final and unknown condition of existence i.e. God, all human beings are dependent on certain known conditions of our existence. These conditions are water, air, fire and soil. No human being can live or exist without these known conditions. As our life or existence is absolutely dependent on these conditions, we call them gods."

Seeker, "So a god is a known absolute condition without which one cannot live or exist."

Master, "Yes. Just as human beings are dependent on gods i.e. absolute conditions of life or existence, similarly these absolute

conditions are dependent on many other conditions. Those many other conditions are dependent on many other conditions. God is the final condition on which all absolute or non-absolute conditions are dependent. A lot of things or beings exist in nature. We cannot know why all these things exist at all. Although we cannot know the cause of their existence, yet we cannot ignore our relation with them. We must try to understand the relation between man and naturally existing many forces around him, and see how they can be best utilized in the interest of all."

Seeker, "What is the relation between man and absolute conditions of his existence i.e. gods of water, air, fire and soil?"

Master, "No god ever listens to any prayer or worship of any human being, though some coincidences can or may be exploited to feed the whims or obscure beliefs, propagated by ignorant religious men."

Seeker, the fact is that however great worshipper a man may be of fire-god, but if he puts his hand in fire, the fire must burn it. He can never stop fire-god from burning his hand by order, request, prayer or worship. However great worshipper a man may be of water-god, but if he does not know how to swim and is thrown in the middle of an ocean, he must drown or die. No scream, shout, prayer or worship of any human being can ever be heard by the water-god or any other god i.e. condition of existence."

Seeker, "And yet man cannot live without these gods!"

Master, "Absolutely true."

Seeker, "So although all human beings are absolutely dependent on water-god, yet all prayer and worship of water-god is completely useless. Men can save themselves from the destructive side of water-god only by learning how to swim, but never through worship or prayer."

Master, "No god i.e. known absolute condition or God i.e. unknown absolute condition of existence can ever listen to any human prayer or worship. God or gods do not interfere in human affairs on the basis of worship or prayer. So God does not give more wealth to some men because they believe in Him, worship or pray to Him. He does not make men poor or rich as He likes."

Seeker, our social problems cannot be solved apart from our spiritual problems. If we believe that God gives to whom he likes, then nationalization of anything is not justified spiritually and intellectually. The absolute fact is that God does not interfere in human affairs and all human beings must share the wealth of the world, nation, state, community etc., as equal human beings."

Seeker, "Master, why do all religions believe in God ? Why do religious people believe in fear or love of God ?"

Master, "To most men fear of God is nothing but the fear of their own petty or grave crimes to increase wealth, wrong done to others, blunders, sexual offences, lack of security, weakness of social system etc. Such fear also comes from breaking one's own habits, formed and strengthened under religious influences.

Cunning people harm the interests of innocent, ignorant, helpless and weak people in the name of advancement, prosperity or luxurious standard of living. When their conscience pricks, then they apologize to God or gods, instead of to the real victims of their injustices. This is what people call confession.

Seeker, to tell lies, to realize the wrong or evil done to others, must cause a mental tension in the wrong-doer. Tension causes pain. Tension caused by doing injustice to others must not be allowed to ease without apology to the victim. There should be no confession before any priest, god or God. There must not be any diversion of apology. Apology must go to the proper person.

Promote victory over duality in oneself. Promote victory over natural forces. Eliminate all immoral and irrational consciousness.

Never let religion become a part of education in any educational institution. Posterity must be saved from the duality and obscurity caused by religions. Ignore all religious men in a non-violent way. Do not co-operate with religious leaders. Remove blind faith in God, gods or holy places. Discourage people from going to religious places and meetings.

Encourage people to share the making of a new society and a system in which all human beings are free and equal. Make a system in which strong bear the infirmities of the weak. None to depend upon charity and none to have more than others, except for extra service to society in the fields of research, invention and discoveries."



RULER

Seeker, "How about statelessness ?"

Master, "No."

Seeker, "How about the least ruled is the best ruled ?"

Master, "No."

Seeker, "How about dictatorship of military ?"

Master, "No."

Seeker, "What kind of ruler do you want ?"

Master, "Rule will one who can solve our problems with just and wise decisions."

Seeker, "Then why not monarchy ?"

Master, "No monarchy at all. No reservation of power for any particular family. Reservation of enormous ruling power can easily hide many evil actions. The greater the power, the more dangerous the abuse. Monarchs have been killing rivals, relatives and friends ; blinding and mutilating limbs ; giving slow poison etc. Such negative qualities have been much higher in rulers. Seeker, misdeeds of rulers are not to be treated as part of Divine Providence, beneficial for the public. None to kill others to come to power."

Seeker, "How to check such crimes ?"

Master, "Murderous tendency of the rulers can be checked only by limiting their powers and rights, in frequency as well as gravity. So the power of the ruler must be shared by many."

Seeker, "If too much power corrupts, lack of power may lead to anarchy. Still worse !"

Master, "Although the supreme power of one is to be shared by many, yet those 'many' are not to be mere puppets in the hands of any particular group or class."

Seeker, "What is the harm if a king can train his children to exercise power in a just way ?"

Master, "Why cannot anybody else's children be trained in the same way ? No private ownership of power or privileges."

Seeker, "Then how to choose a ruler ?"

Master, "Power should flow from the people, exercised in the interest of the people, by the representatives of the people, selected by the elected head of the state."

Seeker, "How to choose the executive head of the state ?"

Master, "Only through competition in higher intelligence, wisdom, knowledge, popularity, skill, saintliness and moral integrity."

The rulers are not to be the masters unchallengeable. They should not think themselves to have been chosen by God. Common people are not to live like slaves or animals. It is the people, not God, who have to choose a ruler to serve them all in the best possible way.

Too much power and no responsibility is the destruction of all. All power of the ruler is a trust and all those who exercise it, must be accountable to the people, through their representatives."

Seeker, "What is the aim of a government ?"

Master, "The aim of every government is the happiness of common masses, not the glory of ruler or God. The rulers are to be the towers of moral and physical force. They must not force their people to obey them blindly and feel insignificant. Seeker, he is no great who makes others feel small. Great is he who makes the small feel great."

Seeker, "Should rulers be loved or feared ?"

Master, "Fear is guilt. Fear will one who does something wrong or illegal. Law-abiding people need not fear any ruler. A ruler will be loved only if he loves and respects others."

Seeker, "Should a ruler respect all others ?"

Master, "Every citizen has his own individual personality. All are free and equal citizens. All should respect one another. Ruler is no exception to this rule."

Seeker, "How to make decisions ?"

Master, "Arrive at decisions in a democratic way, but implement those decisions in a dictatorial way. People find it easy to say, but difficult to do in practice. They can flatter the ruler to deviate from the path, which affects their personal interests. But Seeker, such flattery should have nothing to do with common good. Individual greed of praise for muscles, beauty or intellect must not harm the interests of those innocent and ignorant people who trust the ruler blindly."

Seeker, "How should a ruler proceed and in which direction ?"

Master, "A ruler cannot solve any problem soon unless he thinks that problem to be his only problem, requiring full attention and concentration. He should proceed towards peace, freedom, social justice and equality of man. He must abolish all religions and capitalism."

Seeker, "What are other qualities of a ruler ?"

Master, "He who is to rule must be a master of himself. No ruler is to go above the grammar of conduct. A ruler is to be a symbol of what all others are to be. A ruler cannot have 2 wives, if all others are to have one, whether or not he has any child. A ruler is to be a leader. Let he, his ministers and high officials take lead in all walks of life, public or private. Let all feel the pinch equally.

Seeker, the actions of rulers will show their intentions. The whole of their life is to be an open book before all future generations."

Seeker, "That is true."

Master, "To give power to one man, a group of men or a single party, without economic equality, will definitely corrupt the rulers, no matter how they become rulers. There must be common equal pay for all workers. There must be incentives for higher jobs, research, invention and service to society in any form. There should be ceilings on savings. There should be no ownership of land. The highest paid worker should not get more than 3 times of what the lowest paid worker gets by working for the same time, in the same field of work.

Seeker, every ruler must try to establish Equality of Man, through economic equality, as far as possible."

★★★



CRITICISM AND OPPOSITION

Seeker, "Is there any importance of criticism ?"

Master, "There must be some intellectuals and selfless critics with razor-like brains, not to cut into pieces, but only to smooth and shine the way. Our enemies come nearer the truth in their opinion of us than we do in our opinion of ourselves. Critics do make us aware of our weaknesses. Seeker, he who wrestles with us, strengthens our nerves and sharpens our skills. Our critics are our helpers. They do have their corrective value."

Seeker, "Can there be criticism for the sake of criticism ?"

Master, "No. Criticism must go along a particular path. Critics should be specially trained to preserve the socialist policy of economic equality and one party democracy."

Seeker, "Should a critic be independent ?"

Master, "We have already discussed that power must be shared by many. When some people will not be able to come to power, they will do their best to criticize those who exercise that power. Seeker, critics are of no less calibre than those whom they criticize. They are the guards of the guardians. It is the sacred duty of the critics to see that government does not perform only molehills after promising mountains. Although no miracles, yet no delays. There must be some radical changes in the shortest possible time.

Every ruler must recognize the importance of such socialist critics, who believe in and support the same policy and philosophy. It is the critics who are to spur the government for radical changes. The ruler must put them on equal footing with those who frame and execute his policies. They should be official critics, drawing the same pay as government officials of their status.

Seeker, a ruler's own harshly speaking critics are better than sweet foreign advisors, having a totally different system. Criticism by a person, believing in a different system, can lead astray. But criticism by an official critic, believing in the same system, will add to efficiency."

Seeker, "What will be the role of those official critics ?"

Master, "Even the strongest criticism cannot make any government do what is contrary to its principles. So far as common good is concerned, the official critics can do their best in national news-paper. The official critics are to watch the implementation of national policy of economic equality and one party democracy. They have to criticize defects and suggest new methods for increasing production and efficient distribution."

Seeker, "Can anyone else also criticize ?"

Master, "A ruler should invite more and more criticism and complaints on all aspects of life so that most common troubles and their treatment can be discovered."

Seeker, it is very difficult to suggest at the proper time, but it is easy to criticize later. So suggest only at proper time and only for the common good of all. But one must understand that a suggestion is not binding. An opinion is not an order. None should get angry for his opinion or suggestion being ignored. Although an independent opinion or suggestion may look good in itself, yet it may not be in line with the government policy. Still all must suggest or express their opinions in the most common matters."

Seeker, "It is much easier to be critical than to be correct. If independent, lame and impotent criticism is allowed to come forth, does it not confuse the ruler ?"

Master, "Yes. Many people may not be able to give good alternatives for what they criticize. Still people have every right to express their genuine grievances. They have every right to demand the fulfilment of their real basic needs. No one should be forced to keep the injustices of society in his brain. Everyone should have the right to express oneself without any physical violence."

Seeker, "But there are people who are in the habit of opposing everything, but proposing nothing. They are independent critics who obstruct the path of progress. They are the cause of confusions. What to do about them ?"

Master, "Seeker, one learns more from confusions, provided that one can keep one's mental balance. Voices of such critics are no less than strong stormy waves from many sides. A ruler has to keep his boat i.e. brain in balance. Great it is to control imbalances of brain, yours as well as of others. A ruler must raise himself above all imbalances, confusions and contradictions to prove his superiority."

Seeker, only superior brains can control confusions, sort out truth and analyse illusions. How long can a ruler halt between two

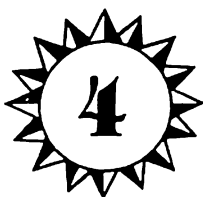
opposite opinions ? He has to choose the right one. But he cannot prove one to be right, unless he proves the other to be wrong. He has to check everything within the framework of socialism, economic equality and one party democracy. He should check inconsistency of others through his memory. He should not be lost in the words and statements of others. He should know their intentions through his sixth sense i.e. sensitivity."

Seeker, "What else should a ruler watch in the critics, official or independent ?"

Master, "There can be settlements without debates, and debates without any development. Do not in the critic let the man be lost. There should be no criticism for the sake of criticism. There should be no obstruction in the path of progress.

Seeker, no ruler should like a drop of reason in a flood of words. Criticism must add light to discussions. It must lead to the highest good. Power of the strong must be directed to the service of all. Private life of all must be kept equal or nearly equal through equal basic pay to all workers."

★★★



ONE PARTY DEMOCRACY

Seeker, "What is democracy ?"

Master, "It is a government of the people, for the people and by the people."

Seeker, "Does it mean that there must be 2 or more political parties in a democratic country ?"

Master, "No. Certainly not. It means the participation of people in making their own destiny by accepting non-interference of God in making the fate of humanity."

Seeker, "Does it mean the participation by all or by majority ?"

Master, "Traditionally it is the rule of majority. But, in fact, true participation of all is possible if there is only one party, and all are compelled to become its members."

Seeker, "Are you not in favour of many political parties and rule of majority party ?"

Master, "I want to look after the real economic interest of all through only one party in one state. Seeker, let me tell you the position of majority. You may convince 10000 persons, individually, that God has nothing to do with the distribution of wealth. When they go away from you and attend a big kirtan, arranged by a rich religious man, majority of them can easily agree with that tactful rich religious man that God gives to whom He likes and does not give to whom He does not like, accepting thereby that God has everything to do with the distribution of wealth. These two statements are extremely contradictory. But majority of people will easily agree with both statements ! What can you understand from this ?"

Seeker, "How about many political parties ?"

Master, "The purpose of a party is known from its effect in material i.e. economic form. To an average man, one political party is the same as all others.

All the members in all the political parties are not equally intelligent, wise, patriotic etc. Real intellectuals and scholars seldom

come in politics. Many decent people do not take part in politics just as elderly people do not take part in games.

Many politicians do not come to high positions by their merits. Success of an average politician, like capitalists, is not in removing ignorance of others, but in selfishly exploiting ignorance of others. Their only skill lies in their crafty methods to befool others. At the time of elections, even the richest candidate tries to look very simple and humble to exploit those ignorants whose face he may not like to see immediately after the election. Influential people are bribed secretly. Even religious feeling are exploited.

Seeker, the present system does not give security to those who have different opinions and parties. How can an M.P. be sure that a particular voter gave him his vote, when he saw him in opponent's camp all the time ? After victory, that M.P. becomes powerful and can harm that voter who did not vote for him. He will never let him come to good position or power, so that the opponent remains weak for ever. Still that M.P. is a representative of that voter in his constituency. So the method to choose representatives is defective because it gives no peace and security for having different views. It gives fear to the defeated minorities. Fear creates hatred. Hence the traditional method ends in hatred, not love. The society becomes weak through political division.

Politicians always think of next elections, not of next generations or next door neighbours. A considerable time, energy and money are wasted to win next elections. The performance of good actions by traditional democratic governments goes according to psychological needs of the people, not their genuine material needs.

If one party is too strong, the others are only like show pieces in museum. Such weak opposition does not have any real corrective value. If 2 or more parties are equally strong, then it is very difficult to take any effective step to implement diagonally opposite policy which can be easily checked by strong opposition. Many M.Ps. can be bribed to cross floor, not in the interest of their voters, but their personal interest. Such inferior representatives may, in fact, be representing a considerable population which does not like coalitions. Who cares for their votes ? Such guilty men might have been persuaded on the plea that if they do not co-operate with leaders of other parties, how can they think of the national interest. In reality this co-operation of such turncoats is only bought and is against the conscience of the people whom they represent."

Seeker, "Suppose no representative crosses floor and wants to represent feelings and needs of his voters. Then what will happen if two or more parties are equally strong ?"

Master, "If all stick rigidly to their contradictory convictions, there can be no solution of any problem. It is all destruction. Strong will-power to achieve contradictory aims of life, by people living together in one place, is the gravest cause of destruction.

I do not understand why people are divided on the basis of politics ! Real wisdom consists in establishing Equality of Man, through economic equality, with the help of only one political party in one country."

Seeker, "What do you say about membership in traditional democracy ?"

Master, "No membership of any party can be forced. One may choose the party he likes. One may choose not to join any party at all. Many people do not agree with any party's ideal. Even if they join formally, they may or may not vote. Still all want to live in peace. All need police protection. No court of law can deny them justice. They cannot be punished for believing or not believing in God or religion, or for not voting. Children never vote and yet no party can ignore them. They are the future of humanity. In every family, the number of children is usually more than that of adults.

So in present democracy, it is not the majority of population, not to speak of all adult population, which participates in forming a government to make the destiny of all. True participation is possible only when all adult population is forced to become member automatically after reaching a particular age. This is possible when there is only one party. So true and honest democracy or participation of all adult population is possible only through one party in one country."

Seeker, "Does present democracy help economically all people equally ?"

Master, "In reality it does not help all equally. When one party comes to power, the opposition cannot co-operate, if the economic policy is different. The rich fear their property, professions and bank balances being nationalized. They take shelter of religious whims and obscurities to preach ignorance. The working class fears becoming poorer or have-nots.

Seeker, we cannot allow one party or class of society play cunning pranks with the other party or class in the same society, and ignore the real equal economic interest of all. We must establish economic equality, and this is possible only through one economic policy and one political party. Present democracy divides people into Haves and Have-nots. So it is immoral democracy."

Seeker, "What are the real needs of all ?"

Master, "Real needs of all human beings are the same. A capitalist does not know more than a communist, nor is the reverse, what the genuine needs of us all are. Seeker, we all need food, clothes, house, medicine, education, work, ability, efficiency, discipline, punctuality, obedience, justice, peace, happiness, exploitation of natural resources to make our life better, and research in matter as well as method."

Seeker, "How can you bring economic equality and why is it necessary ?"

Master, "Transfer of power from a king to a democratically elected representative is insignificant, unless the cause of evil in society is stopped. The root of all evil is the greed for more and more wealth and power. Stop monopoly of power by one family. Stop monopoly of wealth by a few families. Share power. Share wealth. We did not like the kings because they could abuse power and become selfish and corrupt. But if a democratically elected representative becomes selfish and corrupt, then there is no sense in coming to democracy from monarchy. Why to waste time, energy and money on elections, if corruption and selfishness are to remain as on the past ?

Seeker, no man is as bad as economic disparity. We must abolish 'gathering too much by too few.'

At present a socialist candidate may have even more capitalistic bent of mind, unless checked in his personal and family life. When brought at par in material gains with all others in society, he will become a true and honest man and stop changing colours like a camelion. If he wants honour, fame or high office, he will have to exploit his mental and physical faculties to serve others. He may remove ignorance of others, but certainly not exploit ignorance of others for selfish gains. Leadership should be linked with sacrifice and service to others, not with more and more material possessions for oneself. To have more material possessions than others is no standard of greatness. One can have more even by cheating, deceiving, stealing, snatching, frightening or even killing. Greatness should be linked with wisdom, popularity and service to others.

Let all families have only one source of earning through equal pay, which is possible only by the abolition of private sector. Let one family have only one saving account in the country. Let all families have the same limit for saving. When a candidate shall not be able to earn more and save more, he will not bribe any voter to vote for him."

Seeker, "How will you define a family ?"

Master, "A family consists of husband, wife and non-earning children. Every possible step should be taken to keep the family small."

Seeker, "How will you interpret democracy?"

Master, "Let us consider the essence of democracy, not only traditional definition. The essence of democracy lies in equally looking after the interests of all people, through their representatives. Representation of all people is not necessarily possible only through 2 or more parties. Democracy has nothing to do with the number of parties, but it has everything to do with participation of all, after a particular age, and looking after the equal interests of all without considering age, caste, religion, colour etc. So true democracy is possible, not by having many parties, but by compulsory participation of people through one party. True democracy and economic equality are not possible through many parties. One aggressive pressure group can make a responsible government irresponsible."

Seeker, "Who will tell their weaknesses?"

Master, "It can be done from within the single party as the office holders know their strong and weak points better than outsiders."

Seeker, "But if you believe in having only one party, the rich men will not call you a democrat."

Master, "Even if the rich men do not agree with me, still I am a true democrat because I look after the equal economic interest of all. Rich men are always in a tiny minority. Real majority always consists of workers, not of rich capitalists and their legal advisors. The minority of rich people fights for a luxurious standard of living. But a vast majority of population only tries to cover its poverty by false show off and boasting, because nobody likes to be called poor. So I must remove false pride and wrong notions from the mind of all, by bringing them all on equal economic level through single democratic party."

Seeker, "Explain reason for one party democracy in detail."

Master, "Needs of all are the same. So pay of all should be the same. Economic policy should be one and must aim at establishing economic equality. Real and equal good of all population i.e. the essence of democracy is possible only through one economic policy. If there is to be only one economic policy, why so many political parties? Why should democracy mean more than one party? Why not democracy only with one party?"

Does not one scientist, mechanic, doctor etc, make research and discover something for the whole humanity ? Why cannot human-hearted thoughts of one man or one party be applied to all ?

Seeker, it makes no difference to the common and contented people whether the government is of one party or of one out of many parties. All have to bow before law, whosoever may be in power. So why not only one party in power to avoid wastage and promote the policy of real good of all i.e. economic equality ?

Let us take the case of a country with 2 political parties, A and B. Can anyone say that all the ministers in A party are more corrupt than those in B party ? None can also say that all the ministers of one party are equally honest and intelligent. If there was only one party, does it mean that all the ministers in that party will be more honest or dishonest than they were by being in two parties ? If there is only one party, will all its ministers become more or absolutely corrupt ?

The answer is No. Still there will be selfless critics. Still all have to go by a fixed standard or policy. Moreover the real power still lies with a large body of representatives who, in turn, are responsible to the common people, thus ensuring that all people remain the final makers of their own destiny.

Seeker, more important thing is economic equality, not many political parties. Make the private life of all equal through equal pay. Let one family have only one saving account in the country, with ceilings on savings. Thus all parties will disappear and still it will be true democracy. But people must be encouraged to become members of that single party to participate in state affairs.

We cannot afford traditional democracy everywhere, not even in one class. In one class of students if you ask the students to study or play in fine weather, the majority may avoid study. One teacher knows the interest of the class better than all the students, who may not even agree with him."

Seeker, "In a class the number of teachers is less than that of students. You ignore the majority here ! In a factory, the number of supervisors is less than that of workers. But you do not let the supervisor have much more pay ! A teacher has more pay and privileges than students ! Is it not contradiction ?"

Master, "No. In a class we have to recognize superior wisdom of the teacher. No other student of that class can teach that class like that teacher. They all know less than the teacher and have to learn from him. No student can pick up the job of that teacher in the shortest possible time. It goes with age, study and training.

But in a factory, any intelligent worker can be made a supervisor with short training, except in very skilled jobs. They all have nearly same maturity and responsibility in their private life. Here we

must recognize the private family needs of all. So we must give same or nearly same pay and privileges to all."

Seeker, "All right."

Master, "Seeker, if 2 parties have similar policies, it is no sense to have 2 parties. It is the worst thing to have 2 parties which are equally strong and extremely contradictory. Even in one family, it is not possible to live in peace with extremely strong contradictory tastes.

Suppose one family has only one T.V. and all children are deeply interested in different channels. It may be very very difficult for an ordinary family to afford many T.Vs. The father or mother has to find a solution, even if some children only weep and go to bed. Father cannot please all, yet he is not a dictator. He does listen to the genuine needs of all. He cannot refuse to buy even a useless toy, selected by his youngest child. All members of the family cannot have food of their choice all the times, yet mother consults them all in spite of the fact that she cannot please all. All of us have to be harsh as well as lenient at different times even in one family. All have to learn to live within their limited resources."

Seeker, "It is true."

Master, "One country had 11 administrative zones. One zone had excellent players of hockey, the others did not. The country sent hockey-team to participate in world cup. If all the players were taken from that exceptional zone, then victory was sure. But democratically selected players, one from one zone, brought back a defeat with 11 goals. So democracy brought defeat in place of victory.

Seeker, traditional democracy can ignore even the national interest. So a government should consider the real needs of all, but must not go by the personal interest of anybody. It must provide equipment to all players for their physical development, but none should be allowed to go out if it brings dishonour to the country. It is only by raising itself above traditional democracy, that a govt. can look after real equal interest of all. Still it is not dictatorship.

Money wasted on unnecessary elections, should be spent on education. When all will be educated and well looked after, then all will be for the state. Then the high will help the low and the low will love the high."

Seeker, "What method do you suggest?"

Master, "Highly educated and learned people should come to the political front. They have more knowledge, even of those in remote places, through books. There should be a written competition for legislature. Papers should be set and checked by eminent professors without any political influence. Results should be declared by the election commission.

Election commission should arrange elections after every 5 years on the basis of success in written test. There has to be no interview. Next test has to be in popularity. Candidates may convince people to vote for them, either individually or in special public places through lectures.

As there is economic equality, none will bribe anyone. No successful candidate can harm anyone who did not vote for him. Whosoever may come to power, all workers must have suitable jobs on equal pay, and house will go with job.

True democracy is possible only when there is economic equality, compulsory voting and high intellectual level in Executive, Judiciary and Legislature.

Training for leadership is essential. We must train younger generations for better administration and leadership. After completing education, membership of that single party should be compulsory. If people are not educated and take no interest in making their own destiny, it is no democracy. After completing compulsory education, anyone can prepare for test to enter politics."

Seeker, "Should we choose M.Ps. on the basis of language, religion, caste, colour, geography, population or any other ground?"

Master, "Power must be linked with knowledge, experience, intelligence and popularity."

Seeker, "How about women?"

Master, "They may share high positions in legislature."

Seeker, "Many intelligent and most popular persons may be living only in one small district or province. If they take power, it might look like monopoly of power to most of the population. What do you say to this?"

Master, "A man in the smallest district or province may be the most intelligent man. He can have more knowledge, experience and ability. No nation, state or community should have any objection to a person or a group of such persons as are able to lead the country, and look after the interest of all their fellow countrymen.

We do not stop any citizen from coming to power through competition in our democratic state. If someone has to become something in one's life, one must create something in oneself by self-effort. Mere chance or grace of God cannot be accepted as criterion for greatness in society. One must show something as the mark of his exceptional Individuality.

So when a particular person or persons come to power in such a civilized way, everybody else has to accept their greatness, no matter from which corner of the country they have come to the political front."



UNIONS AND STRIKES

Seeker, "Why do we have strikes ?"

Master, "Because one's right is more precious than peace of others."

Seeker, "Why do workers have unions ?"

Master, "To increase power to fight against injustices of society such as less pay as compared with others for doing same or similar amount or kind of work, ill-treatment to workers, rising prices, conditions of work or of working place etc etc."

Seeker, "Can there be any other cause of strikes ?"

Master, "Personal conflict between labour leaders and management, motive of labour leaders to gain popularity for political purposes etc. But it is selfishness to make others fight for personal gains."

Seeker, "Yes."

Master, "A rich industrialist tries to fight with two sides, his workers and the suppliers of raw material. One rich private owner can uproot hundreds, even thousands of families by closing his industry. He can still live a luxurious life with the interest on his incalculable wealth for years without doing any work. He may go to another country and bribe the government there to ban the unions of poor workers to exploit them by avoiding strikes. He does his maximum that the workers remain ignorant and do not become conscious of their rights. He spends considerable money to preach and support religious dogmas of Rebirth or that God gives to only whom he likes. His only safety is in avoiding unions and enlightenment. He supports darkness and obscurity."

Seeker, "If one union gets increased pay, the other comes forward. Not to give equal increase to all is injustice, but to give is inflation. No end of this vicious circle in society. Where can the rich industrialists bring more money from to give to the workers ?"

Master, "Seeker, it is not more money which poor workers really want. It is the difference in private living standards of rich employers and poor employees, which they want to abolish. If this difference remains the same, there can be no permanent peace whether a worker gets £ 10 P.W. or £ 100 P.W. No able-bodied man can be afraid of working for 7-8 hours a day, provided that the job suits him. If a particular job is hard or unpleasant, it can be made easy and pleasant. But it is nearly impossible to tolerate economic inequality, inferiority and humiliation. Every human being has the right to be treated as equal human being, but the wall of wealth comes in the way of this right. This is why workers want to remove this wall of wealth so that a man comes near another man and the Equality of Man is established."

Seeker, "How do workers try to be equal ?"

Master, "By shaking the society to know their problems. But no one wants to understand your problem, unless you create a similar problem for all others. Just as the rich owner tries to exploit the weakness of workers, so do workers exploit weakness and helplessness of all others. Everybody is helpless and cannot generate electricity in his house. So the workers in this industry choose such hours, days or reasons for strike as will tease all public and get them more pay quickly. Transport is slowed or stopped during rush hours to cause inconvenience to public. No electricity on Xmas and no coal in winter. The aim of all such seemingly wicked actions is to prove that Right to Equality, in fact, to economic equality is more precious than peace of all others."

Seeker, "How do rich industrialists and suppliers of raw material deal with one another ?"

Master, "The rich industrialists try to create big reserves of raw material for long time, against rising consciousness among poor suppliers. But it is too capitalistic. It kills the initiative of the poor people, even for their genuine rights."

Seeker, supply of raw material to rich industrialists must be checked to make them interdependent. By interdependence none is going to die or starve, nor is the world coming to an end. Only the rich people will have to bring a change in their thinking and living."

Seeker, "How are the strikes settled ?"

Master, "These are often settled through militancy, picketing removal or transfer of bad officers, arbitration or judicial enquiry."

In the case of big battles, it is always the government which comes in at last. When government comes in, all disputes are settled.

So the best thing is that state should take over all industry and land to stop such socially undesirable strikes. It should be done in the name of Justice and Peace."

Seeker, "It is true."

Master, "Whenever a strong union goes on strike, the military comes in and does the job in a better way. No strike by military was heard over decades. If all other workers cannot live with their wages, how do military men live ? Seeker, why cannot all workers live like military men ? They are not greedy. They are well disciplined and more courageous.

So the best solution is that state should take over everything. No employer should be able to uproot even a single family. All men should be equal and free from insecurity, which is the most deadly weapon of capitalists."

Seeker, "That is right. No one should live without work and no one should live on interest."

Master, "Let everybody feel the pinch equally. It is wrong that a private rich owner can live on interest without work, while the poor workers starve, go under debt and then come back to work with faces full of shame. It encourages the private employer to exploit more and more."

Seeker, "So all workers must have equal pay. There must also be ceiling on savings."

Master, "But such highly moral actions are possible only when everything is under state control. Seeker, the effect of this on the rich is mere mental, but for poor workers – it is going from hell to heaven."

★★★



CAPITALISM AND PRIVATE SECTOR

Seeker, "What is the relation between capitalism and private sector ?"

Master, "Capitalism is greed, miserliness and false pride. Private sector is the field to grow these vices. In private sector, it is impossible to be pure and honest in daily dealings with the customers. A private shopkeeper is like a woman with a wax face. He has lies in the mouth like false teeth. He is an opportunist, cunning like a fox to cheat and deceive others.

Private sector provides a vast field for the development of such vices which, if practised by all, can lead to total destruction of moral values."

Seeker, "That is true."

Master, "A business-minded person will not spare even the nearest relative or friend.

There was a man who bought a cow and started selling milk as side-business. He was a clerk and the nearest persons to become his regular customers were his colleagues in the office and his neighbours. He said to every customer secretly, "Do not tell others that I sell milk to you, otherwise many customers will come to my door. I shall give a little cheaper to you." Thus by giving a little cheaper, he shut the mouth of all customers. He started supplying milk to about 10 families. He always insisted and humbly requested all to keep secret from one another. One day 2 of his colleagues talked to each other about inferior quality of the milk. There was no cream in it at all. The secret came out that they bought milk from the same colleague. Then they talked to others. They all found that it was only one and the same man who supplied milk to them all. Then the question arose 'how could he supply milk of one cow to 10 families and yet keep his own share ?' They secretly checked and found that he never sold the pure milk of his cow to anybody. He only bought creamless milk from a dairy at very cheap rate and sold at high Thoughts

price to his own colleagues. The milk was impure and, at the top of that, he used to mix water in that. He was always thinking of high profit, not of quality of milk sold to his nearest friends."

Seeker, "It is very wicked."

Master, "Private business means wickedness and unchecked greed. There is no answer when a private shopkeeper says, "I want £ 40 instead of £ 20. I changed my mind. Do not buy if you cannot afford or do not like." He tries to exploit the needs of all. He keeps double measures and weights, and double accounts. He does adulteration, hoarding, blackmarketing etc etc.

Seeker, a man who hoards things to increase prices is too selfish. He always thinks of maximum profit. He gives bribe and evades payment of tax. All actions of such people in private sector lead to corruption in one or the other form."

Seeker, "What is the substitute for this system?"

Master, "In private shop, one becomes corrupt easily because there is none to check and stand at his head. If the same shop is under state control, none can be allowed to indulge in corrupt practices.

The relation between a private Halwai i.e. sweetmeat seller and a sanitary inspector is quite different from that between a Halwai and his supervisor, when both are paid equal pay in a state shop. In the case of private shop, it creates more fear, greed, adulteration, bribe and tax evasion. No such vice in the state shop means improvement in human behaviour.

In private sector one cannot prosper without using methods which, if noticed, can end in punishment, fine or imprisonment.

You cannot force a private Halwai to improve the quality of his sweetmeats or hygienic conditions. If you do not like, do not buy. As there is no equality of earnings, many poor people are tempted to buy that cheap sweetmeat, though unhygienic. But in a state shop, if the regulations force a paid Halwai to improve the quality of sweetmeats and keep those covered from flies and mosquitos, he has to do it. He can ask the supervisor for a glass case. On the other hand, the same Halwai always avoids buying a glass case because he has to pay for that from his own pocket. To spend for the sake of poor customers is very difficult for a private Halwai."

Seeker, "True."

Master, "However all the private shopkeepers are not bad, but all are compelled to copy one another and to discover new cunning ways in competition for more and more material possessions. It is

not only greed, miserliness and false pride, even the fear of insecurity corrupts them to save more and more in the shortest possible time.

Seeker, there is no doubt that opening of a new private shop keeps a man busy to support his family. It gives him happiness to increase his business. He also helps the community in supplying goods. But suppose he does not open a shop through private initiative. Still he has to support his family. Still people need those goods and have to buy them from somewhere.

Then why to leave many people on the mercy of a few people ? Why not to re-organize everything along socialist lines, by removing all fear of insecurity, bribe, adulteration, tax evasion, cheating, deceiving, cunningness, wickedness and exploitation of man by man ? Why not to abolish corruption in all forms ? Do you know what kind of man private sector produces ? – Greedy pigs. Of course they are hardworking and efficient, but not necessarily pure, honest and moral. They are in a hurry and hungry for more and more material wealth.”

Seeker, “If they are greedy pigs, whose fault is it ?”

Master, “Men are moulded by their circumstances. It is no fault of men, but of system which allows them to start and develop such vicious habits. It is more difficult for a man to get out of such habits than to get into them. People are owned by their possessions more than they own them. People get crazy for material wealth. So this capitalist system and private sector must be abolished, if necessary by force. Seeker, you can never abolish capitalism without the abolition of private sector.”

Seeker, “Does it mean that we should not trust anybody in private business ?”

Master, “It is not the question of trusting or mistrusting. The main thing is to eliminate evil on this earth.”

Seeker, “Then what is the way out ?”

Master, “Abolish greed for gain. Abolish private sector. Everything should be under state control. No ownership and inheritance of land. No saving beyond a particular limit.”



CAPITALISM AND OTHER EVILS

Master, "Seeker, capitalism is a curse on humanity. It is an abode of many evils such as greed, miserliness, false pride, crime and corruption. It is only an illusion to masses."

Seeker, "Yes."

Master, "It is not justified by God and Nature. It is based on the exploitation of innocence and ignorance of others. A capitalist takes undue advantage of mental and physical weaknesses of others."

Seeker, do you know how many crimes are committed in the name of advancement and prosperity of humanity ? Do you know how many injustices are done in the name of creativity and efficiency? I tell you a few.

Young girls are sold for more capital.

Patience is blamed as laziness and backwardness.

Name of God is used for personal gains.

Gentle people are murdered for more and more wealth.

High officials are bribed to help evil.

Doctors and lawyers are bought in defence of evil.

Innocent people are kidnapped for more wealth.

Robberies in banks and post offices are the result of capitalism.

Conflicts between employers and employees, tenants and landlords are the result of capitalism.

Wives and children are killed to get their inheritance.

Nearest ones are killed to get wealth from insurance companies.

People ill-treat their parents to save more and more.

Wives are forced to bring more and more dowry from their parents or they have to face death.

Children are treated in unnatural ways so that their parents can spare more time to get more wealth. Drugs are given to children to stop their natural noise. Is this not injustice ?"

Seeker, "I know a few cases in which both, husband and wife used to go to work early in the morning. They used to wake up very early and prepare their child to leave him in the house of a baby-sitter. She was a very wicked lady. She used to tie that child on a chair in front of T.V. She only fed and covered the child, but ignored in every other way. If the child made noise, she gave him sleeping tablet and went out for shopping. What a wicked thing to do !"

Master, "Instead of proper development in the most formative period of infancy, the child was tied and drugged to feed the capitalistic desire of parents. This is an encroachment on the natural rights of that child and is entirely unnatural."

Seeker, "That is true."

Master, "I tell you a story in which a father used to take undue advantage of his daughters' obedience and forced them to become corrupt for wealth, by delaying their marriages."

Seeker, "That is extremely bad !"

Master, "He had four daughters, but very little income to support them. The girls grew up and started to earn a little money to support themselves. But at the same time, they became of marriageable age. But he deliberately paid no attention to their marriage. One girl fell in love with a boy of another caste. But he did not let her marry him. The motive was to delay her marriage. At the same time, that man allowed some of his young friends come home and to spend money for him and his daughters. For that sort of life, he started to welcome any young man to come home and play with his daughters. As time went on, those girls became prostitutes and started to sell their bodies. Later on they could not marry as the shame of society, overage, poverty etc had shut all gates. They had no choice, but to become prostitutes."

Seeker, "I find it very difficult to believe such truths. Very, very bad."

Master, "Vice is such a thing that the more you see it, the more you like it. The father started to exploit sex instinct of his own daughters for more money. Later on those girls started selling private life publically."

Seeker, "Yes."

Master, "If society does not pay attention to every man's earning and spending, the evil is bound to spring up. But one must try to fight against evil effects of evil or even good intentions."

Whatever the intention behind capitalism, its effects are evil. It makes the rich richer and poor poorer. The poor people live in real

hell and can describe it better than religious people believing in capitalism as the only civilized way of life. Even women who go mad after clothes and ornaments are the agents of capitalism, though they may go to preach socialism after decorating themselves with scores of gold ornaments."

Seeker, "People say that capitalism expects them to be honest, but does not force them to be honest. Should state force an individual to be honest, by making him a tool in its hands ? Or should state expect him to be honest, by accepting his free individuality ?"

Master, "Seeker, it is not a matter of trusting or not trusting an individual, either in private sector or in public sector. It is a question of relation between needs, temptations and competition. If the needs of all are not equally met through socialism then, some will overfil, some will underfil. The natural needs of all are the same. If these are not equally fulfilled, then some will naturally feel jealous and hate those who have more than them. So in order to decrease jealousy, hatred, crime and corruption, it is better to force to be equal human beings. Otherwise the end will not justify the means. Capitalism and socialism are only the means. The end, goal or aim is Happiness of Humanity."

★★★



CAPITALISM AND MORALITY

Seeker, "What is morality ?"

Master, "Morality is the performance of an act which brings a man near a man."

Seeker, "What is the importance of morality ?"

Master, "Morality is the substance of which society is only a shadow. It is an inseparable condition of society. It is a constant effort and is above all. There is no higher limit beyond which one need not improve oneself. One must refine oneself. Practically refined behaviour of every individual alone can refine and reform human society."

Seeker, "What is the relation between capitalism and morality ?"

Master, "Morality is a sacred thing. Capitalism is an abode of evils. Capitalism believes in private effort and competition for material wealth, but it cannot keep honesty and morality under all conditions."

Seeker, "What are the methods of capitalism ?"

Master, "Capital is the difference between earnings and spendings. It is also called 'savings' after spendings. The more you save, the more you want to save. Habit is stronger than man. With the strengthening habit of saving more and more, one becomes greedy and miserly. When one has saved more than others, he gets false pride. So by encouraging unlimited savings or capitalism, you encourage greed which is endless. Thus capitalism is an endless evil. It is a fire, knowing no satisfaction, and ending in exploitation of innocent, ignorant, helpless and weak human beings. Miserliness results in encroachment upon the natural rights of wives and innocent children. To feed this monster of capitalism, people commit untold crimes. It exploits all instincts and emotions of humanity. It makes people real opportunists who float happily, while the idealists drown with the weight of their own moral principles. It divides humanity into Haves and Have-nots. An exploiter and the exploited can never remain equal children of God. How can the interest of a wolf and that of the sheep be the same ? If one feeds upon the others, they are certainly not equal.

So methods of capitalism are nothing but cheating, deceiving, exploiting in all possible ways, developing fears and tensions in the name of advancement and prosperity. Capitalism is a cage to put humanity in along with many dangerous animals i.e. temptations. People fight against the dualities of their mind, but fail to preserve real moral values.

Seeker, in the world of capitalism none can prosper unless he becomes double-mouthed, double-faced, and blows hot and cold with the same breath. Honesty is praised everywhere, but people become rich by dishonest means. Methods of capitalism do not justify the aim of humanity i.e. unity and happiness of humanity. If individual effort is based on selfishness, then social relations can never remain moral. Selfish means can never justify selfless ends."

Seeker, "What is the relation between capitalism and religion ?"

Master, "Religion eases tensions caused by capitalism in a socially undesirable way. I shall soon prove it.

Riches comes by dishonesty and selfishness. Religions are based on honesty and selflessness. Rich men stand for capitalism and religion. They support those who believe in God and preach religious beliefs. What a wonder ! Selfishness shielding selflessness ! At the same time, religious men support capitalists. A wonder again ! Selflessness supporting selfishness ! What a world !"

Seeker, "Master, you must not forget that when people become pure at heart by daily prayer or worship, they find it difficult to commit crimes because their mentality is of remaining honest by fearing God."

Master, "But such people are also not rich and are not acknowledged as the leaders of progress of humanity. In private sector, prosperity is practically not possible without selfishness or evil. Big capitalists need economists, speculators and lawyers, but not priests. Economic development has become a guiding force in society and evil is regarded as an integral part of good. If you want good i.e. prosperity, you cannot avoid evil i.e. selfishness. So people started to believe that good and evil are equal children of God. This belief took the form that rich(good) and poor(evil) are equal children of God and God has intentionally made them rich and poor, just as He has made wolf and the lamb.

Seeker, if we believe in such twisted interpretations about creation by God, then we can never believe in the Equality of Man. The curtain of capitalism covers too much in the name of God and religion. Just as we cannot separate pain from the wound, we cannot separate the vices of greed and false pride from capitalism. But to be greedy and proud is against the underlying spirit of all religions. I cannot understand how capitalism and religion justify each other ! But there is one very important point."

Seeker, "What is that?"

Master, "To live in capitalism with true moral beliefs is to live with many contradictions in the same brain. It leads to war within the brain. It causes tensions which give mental as well as physical pain. Greed for unlimited wealth leads to overwork by brain or body and causes imbalances and accidents.

Seeker, everyone knows at heart what is wrong and what is right. To hurt others is wrong. To harm the interests of others is wrong. But people believing in capitalism as a way of life must increase their capital or wealth. To achieve this end, one has to hurt as well as harm others. Though the capitalist tries to justify his actions for the sake of material prosperity, yet he knows that his actions are wrong. His thoughts and actions, being wrong, must create fear in his mind and tension in his brain. His departure from sensitive attachment to morals must cause tension in his brain and that tension must cause pain, just like stress at one or the other point in the nervous system. Unless that tension, caused by intentional wrong done to others, is eased, one cannot be free from pain and fear.

But in capitalism, people have to live in tensions and fears caused by their own actions, under the belief that evil is an integral part of good. At the same time, they must ease these tensions to be free from pain and fear. But they cannot apologize to every victim to whom they did wrong in the name of material advancement. Repentance or apology for wrong done is the only way to ease mental tension. But pride comes in the way. So such people repent or apologize in front of imaginary God, god, goddess or priests who are not supposed to leak out their secret confessions.

Seeker, religion provides the largest field to ease mental tensions caused by hurting or harming others for selfishness in the name of material advancement. This is why I believe in the abolition of all religions, worship and prayer. This apology in the religious field is socially harmful. Apology must go to the innocent people who have been exploited. If not, then all private sector must be abolished, if necessary, by force."

Seeker, "Yes, Master. I fully agree with you."

Master, "Good it is to guide those who know less than you. Bad it is to exploit innocence, ignorance, weakness and helplessness of others. But badness is the base of material prosperity and progress. Seeker, to cheat, deceive or exploit for selfishness is immoral, not moral. Hence capitalism is immoral as it tempts and compels an innocent man to perform such acts which separate a man from man. But morality is the performance of such acts which bring a man near a man. So capitalism

and morality are contradictory in nature, just as religion and capitalism are contradictory in nature."

Seeker, "It is true."

Master, "On one side people say, 'Always speak the truth.' On the other side, same people are ever ready to die for the system which compels a man to tell lies. It is done in the name of Freedom of the Individual, Free Society, Respect for God etc. But 'love of wealth' and 'duty to mankind' are always in clash. One believes in receiving and possessing more and more material possessions. The other believes in sacrificing more and more to serve fellow human beings. Those who believe in owning more and more, become unhappy by looking at one another's possessions. This leads to discontentment, jealousy, hatred, crime, corruption and deterioration of moral values in society.

Seeker, people can never love one another by loving wealth. The more you own, the more inferior becomes the one who has less than you. No owner of a private shop can regard his servant as his equal. No landlord can treat his tenant as his equal. But there is every possibility of their being made equal by employing them in a state shop on equal pay, with very little difference in earnings. Similarly you can make a landlord and tenant equal by abolishing ownership of land, and making them live as equal men paying equal rent."

Seeker, "That is quite right."

Master, "Struggle for survival and keeping very high luxurious standard of living has distorted the true values of moral behaviour."

Seeker, "How?"

Master, "The supporters of private sector advocate that the good of others lies in one's own good. The reality is that the more one tries to do good to oneself through more and more material possessions, the more incurable harm he does to others from whom he receives to do good to himself, by increasing his material possessions or capital, justifying one's actions under the pretext that evil is an integral part of good."

Seeker, "Then what is the solution for being moral?"

Master, "I already told you that morality is above all. It should not be left to the individual under the excuses of freedom and material prosperity. It should be forced through laws. Abolish capitalism and private sector through laws.

Seeker, unlimited accumulation of wealth by any individual, family or class is immoral. It never brings a man near a man. It separates even the nearest ones. Hence to make men moral and more civilized, abolish capitalism all over the world."



STABILITY OF ECONOMY

Master, "Seeker, capital is the accumulated savings i.e. the difference between earnings and spendings."

Seeker, "Yes."

Master, "A capitalist is the one whose aim of life is to increase capital. Capitalism is the way of life which supports the possession of material goods without any limit, under the name of freedom. It looks good in theory, but is not so in practice. It ends in mental hurry, the extreme of which is madness."

Seeker, "Why do things become dearer and dearer?"

Master, "Unchecked prices are the result of unchecked greed in human mind. The other reason is exploitation of man by man. Rich capitalists exploit helplessness, weakness and ignorance of others. Innocent people are exploited through self-created rumours about shortage, hoarding and speculations. Even religious beliefs, superstitions and whims are exploited."

Seeker, "That is true."

Master, "In capitalism, honest and weak people suffer, starve and burn inwardly. Rich become richer and poor become poorer. Poverty becomes even more bitter when the rich boast of their riches. Seeker, capitalism is no solution of the social problems of humanity. It only makes them worse."

Seeker, "Can stability of economy come by more production only?"

Master, "Certainly not by more production alone. I bet that if all the things are produced in double quantity and there is no population increase, even then the prices will not come down as they should. They may still go high. There is no end of human greed through profits of the middleman."

Seeker, "I agree with you."

Master, "Profit should be no incentive to the middleman, but only to the man who did original work to make or produce something. Even

that incentive should be limited. It is wrong to think that one's labour or product of that labour is as much worth as anybody can pay for that. None should be allowed to buy or sell as he likes.

Seeker, there was a little house between two big houses owned by a capitalist. That big capitalist compelled the poor family living in that small house to sell their house and to sell to him alone. That poor family was living peacefully, but that big capitalist started to create for them every hardship. Finally that poor family was compelled to sell the house on being offered a job in the factory of that capitalist. When the sale of the house was completed through legal procedure, that rich man sacked the poor worker under the excuse that he could not afford over-employment in his factory. The poor family became jobless as well as homeless. The rich became richer and the poor were left to God."

Seeker, "Very wicked capitalist !"

Master, "There was another capitalist who was always looking for property in which some tenant lived. He often bought that property at half price. Then he tortured the poor tenant in many indirect ways so that he was forced to leave that property. After that he sold that property at double price, thus becoming rich overnight without doing any labour. One such landlord kept many tenants in his house. He charged high rent, but never gave any receipt to the tenants. He never showed that income in his tax return."

Seeker, "Very bad !"

Master, "That is why I say that evil is evil and it cannot become an integral part of good. The good of others does not lie in one's own good: The real good of all lies in the removal of evil from the minds of such wicked and unstable human beings as can easily twist their tongue for selfish material gains. Seeker, the stability of economy is, in fact, the stability of human mind which is forced to wander freely in capitalism."

Seeker, "Now I fully agree with you."

Master, "It is good to have the final idea of life. Live and let others live in peace. That is the pole-star which should determine the whole of your behaviour. If no check of human mind, there can be no check of economy. But it is not possible to check human mind in material temptations and competitions of private sector in capitalism. So abolish capitalism. Everything should be under state control."

Seeker, "Why do people want more and more price of their raw material ?"

Master, "By looking at private living standard of the rich. At work both, employer and employee, may be equally sweating. It is private life in which all poor employees want to be equal to their rich employers.

This is possible only when everything is under state control and all get equal pay.

Seeker, real universal brotherhood of man is not possible without equality in private living standards. Economic equality alone can lead to stability of human mind and so the stability of economy. This is the only best way to eliminate jealousy, hatred, crime and corruption from our society."

Seeker, "What is your policy then ?"

Master, "Have a system of no ownership and inheritance of land. Each family should have right to work, house, medicine, education and security. Each family should have only one saving account in the country, with ceilings on savings."

Seeker, "If a man's family is large, should he not be allowed to earn more and save more ?"

Master, "Every effort should be made to keep a family small. Not more than 2 children in each family."

Seeker, "When all land is under state control and everybody has to be only a tenant, can rent differ from place to place ?"

Master, "Rent is to be fixed by the number of rooms in the house and the facilities given to the tenant."

Seeker, "What else can help stability of economy ?"

Master, "The currency of all countries should have same value. Taxes should be same. Imports and exports should be mutually controlled."

★★★



SAVINGS AND TAX EVASION

Master, "Capital is the difference between earnings and spendings i.e. savings after spendings."

Seeker, "Yes."

Master, "Suppose nobody saves any money at all. Where will the capital of the world go ? What will happen to the wealth of the whole humanity ?"

Seeker, "I do not know !"

Master, "If no individual saves any money at all, still the wealth of the world will remain the same. Individual saving is neither always good nor sure. It can lead to such vices as greed, miserliness, false pride, jealousy, hatred, crime and corruption. It creates a gulf between man and man. Even the nearest real relatives cannot trust one another in the matters of wealth. As this accumulation of unlimited savings creates mistrust and separation of man from man, it is immoral."

Seeker, "Yes."

Master, "It is very difficult to give money, though it may be only repayment of loan taken in difficulty. When a man, having 90 rupees, saves 10 rupees from his earnings, he will first think of making his own hundred, instead of repaying that loan of 10 rupees. This is the nature of human beings made by capitalism."

Seeker, "Quite right."

Master, "If a man is to go by his savings, he must save a fixed or sufficient amount of money every day, week, month or year, even if he has to send his child to the school barefooted or with broken shoes even in winter. No head of state will force that greedy citizen to buy new shoes for his child. Not even the headmaster of the school can do it."

If a private shopkeeper has to save a fixed sum, he can come to many corrupt means of saving through adulteration, double accounts, double weights and measures, hoarding and bribe to regular inspectors etc. If a paid worker has to go by fixed savings, he comes to miserliness.

Seeker, the world is double mouthed, double faced and double hearted. An average man can boast of having more and more in the presence of his friends and relatives. But he will not like to tell his true financial position to tax authorities. He swells on one side and shrinks on the other, yet his wealth forms an exact part of the true national wealth."

Seeker, "Quite right."

Master, "Let us take 2 men. One with a bank balance of 100 rupees and the other with a bank balance of 100000 rupees. Can 2nd man wear more shoes or clothes at the same time ? Can he have many wives at one time ?"

Seeker, "No."

Master, "After all what is the end of saving more and more ?To invest in industry, business, trade, to have many houses, cars, servants etc etc.

But, Seeker, private investment is not free from worries, fears, tensions, strains, stresses, crime, corruption and false pride.

However if we have to believe that the aim of life is happiness, then why not to eliminate these negative factors i.e. vices and crimes ? There is no doubt that every man should do work honestly for 7-8 hours a day. But from fatigue of hardwork for saving more and more, people go towards more mental tensions and worries. So in capitalism, the effort of an individual remains in contradiction with the aim of life i.e. happiness. The more one saves in the name of happiness, the more greedy one becomes. Greater the greed and savings, greater the worry, pain, tension and loss of savings. The more one saves, the more attached he is to his savings. The more attached one is, the least detachment can be expected from him. But it is only detachment which gives real pleasure at the time of death. All attachments give pain at death. But all must die. So it is better to be detached than to be more attached for increasing capital. In capitalism, the means i.e. effort made is in contradiction with the aim of life i.e. happiness."

Seeker, "Yes."

Master, "Tax is a sure saving of every state and can be better used to create more jobs in all fields of life. When there is no private sector, there will be no tax evasion. True and exact financial position of every family and state can be surely established only with the abolition of capitalism.

Let all states save through fixed taxes, deducted from equal pay, to provide more facilities to all citizens. If everything is left to a greedy or vicious father, he may ignore even the most important needs of innocent

children at the time of their most formative age. So discourage savings by the individual, raise taxes and give facilities to all. Seeker, when all have to pay tax, all will feel the pinch of tax evasion by one another."

Seeker, "I do not know why people do not like to pay proper taxes. Not to pay tax hurts even more than paying it."

Master "Because not to pay proper tax is a departure from the truth. Whenever one goes away from sensitive attachment to truth or morality, it will hurt him."

Seeker, "I agree with you."

Master, "Many people boast of their savings, but do not spend their savings to raise the standard of their living and thinking. Such people sacrifice their life to increase their capital, but the quality of their life remains poor or inferior. Why do people worry about saving more and more for their children ? Seeker, it is not savings, but security that counts more. So people should make a system in which their children can live in peace with security, without anybody worrying or boasting of saving more and more."

There is no reason why people should kill themselves to save more and more even for old age. If a man is not able to work because of old age, sickness or disability, his infirmity must be borne by the firm. Similar should be the position of widows and orphans. Otherwise, lacking physical ability, such people resort to mean methods."

Seeker, "Yes."

Master, "In order to change the behaviour of humanity and raise its standard, lower the level of savings by individuals. The attitude should be 'how to live' but not 'how much to save' at the cost of living. There should be no savings for marriage, house, education, medicine or just for the sake of savings i.e. to increase capital. All surplus capital should go to state. An average man must have contentment and patience. There should be no mental hurry or tension. All fit men between the age of 20 and 50 years must do work."

All workers should get equal basic pay. There should be only one account for one family. There should be a limit for maximum savings. Let money come and go like fast running water. Seeker, stagnant waters are not fit to drink."

Seeker, "If people are not allowed to save in the banks etc, they can keep at home !"

Master, "Such people will not be free from the fear of savings being stolen. It is better to enjoy by spending than keeping for the thieves."

Seeker, "If they had put that money in a bank, they had to pay tax on the interest."

Master, "The limit on savings should be low so that the amount of tax evasion is reduced to the least possible."

Seeker, "A man may get job at the age of 20 years, but he cannot marry before he is 25 years of age. Should he not be allowed to save more?"

Master, "Not more than the national limit for all. The least the saving, the greater the spending. If not for oneself, then for relatives with whom he is to live until he starts his own family life.

Seeker, to give surplus to one's own is to share with them. To promote this attitude of sharing is to lead humanity towards socialism. But to promote the habit of unlimited savings, by ignoring even the nearest ones, leads towards capitalism.

Seeker, capitalism is only an illusion. There can be many ways to organize society and to make human beings happy. Many problems arise only because of bad organization."

★★★



INCOME AND PRICES

Master, "There was a private shopkeeper who used to sell stationery. Whenever a child or an innocent and ignorant villager came to buy something from his shop he told him a very high price in the beginning, which could be even 4 times higher than the original price. After much bargaining, he agreed to the real low price. What do you see in this?"

Seeker, "Sheer wastage of time in bargaining, loss of faith in the mind of consumer for him and all other such shopkeepers."

Master, "What else?"

Seeker, "I do not know."

Master, "Exploiting the innocence and ignorance of simple, honest and pure people. Although by telling the original price from the start, he could not lose anything, yet the greed of having more and more tempted him to exploit others in every possible way."

Seeker, "True."

Master, "The evil of increasing unlimited capital cannot be eliminated without the abolition of private sector. It is wrong and highly immoral to think that one can charge as much as one likes."

Seeker, "How can that man call himself a moral man?"

Master, "In capitalism high prices are considered as moral and also as a blessing. Here hardwork by common masses to meet such soaring prices becomes a duty towards the God of capitalists."

Seeker, capitalism is a way of life in which prices are raised by middlemen or producers to put the consumers to hardwork for longer hours to earn their living. Women and even children are forced to work at an early age. But this way of life i.e. capitalism is not natural. It is an unnatural system which produces imperfect human beings, full of excessive hurry of the mind and body. Children are trained only to become spare parts in the mighty machine of capitalism. No doubt that they are well fed and better covered. But in search of food for their bellies, they themselves fall in the mouth of capitalism."

Seeker, "True."

Master, "Lovers of capitalism encourage private sector. They copy and support the destructive side of nature. By copying a destroyer, one does become a destroyer and finds pleasure in destroying others in the name of Economic Survival of the Fittest. In private sector, the more a customer is worried and interested, the higher goes the price. Even useless worries and interests are created through false propaganda to feed unlimited greed of crafty capitalists.

Seeker, there are hundreds of ways to fool simple people. Essential commodities are hoarded and artificial shortage is created to raise the prices. People are forced to pay and to get used to pay whatever the private shopkeeper wants to charge. At last people have to be happy by getting a particular item, no matter what the price is: In capitalism this evil is regarded as an integral part of good.

The worried customers gather like summer flies to get cheaper and cheaper by sending all members of the family one by one. As soon as shopkeeper comes to know the reason, the price is raised. Bigger the demand, higher the price. Then the customers look for some other shop. In this system all play with the ignorance and necessity of one another. Only the cunning succeeds. Simple, pure, honest and poor people are always exploited."

Seeker, It is quite true."

Master, "The prices should be fixed by the government and should be same or nearly same throughout the country. None should be allowed to exploit the helplessness of others."

Seeker, "Even the poor suppliers of raw material raise prices."

Master, "Only by looking at the private living standard of rich industrialist buyers of their raw material. The reason is inequality in their living."

Seeker, "Yes."

Master, "Greater the supply, lower the price. Bigger the demand, higher the price.

Once the people of a village were fed up with a private shopkeeper who was a great speculator. They decided to fail him by creating artificial demand through rumours. Shopkeeper hoarded that commodity, but none bought that. So if artificial shortage can be created to befool common people, even artificial demand can be created to befool the speculators."

Seeker, "Quite true."

Master, "There was a man who bought a house for £ 2500. After one year the price became £ 14000."

Seeker, "What a curse of capitalism on humanity !"

Master, "Then that landlord decided to sell his house. Many customers came to him. Most of them were friends and relatives. But the greed of gain had made him a real wolf. He preferred wealth to friendship or relations. He said to all that there is no friendship in business. Business is above all relations. Seeker, as the price went high, he entered into a different class or a species which has no regard for human social relations.

In fact that rise in price is immoral as it separates even the nearest ones, while Morality is the performance of an act which brings a man near a man. Real morality is possible only in true socialism. Economic Equality is the essence of real socialism. Equality of income is essential to make all men moral and co-operative. Let all feel the pinch of rising prices equally.

Seeker, no man should have unbridled income. Check income from unexplained resources. How can a man with a pay of Rs. 500 per month have a big house costing Rs. 100000 ? How can a low paid man or an unemployed man have a bank balance of Rs. 50000 ? Everything should be checked. All workers should be paid equal basic pay. No increase in pay. No strike. No wastage of manpower.

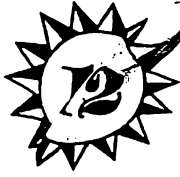
Incentives should be given only for exceptional, original, mental or physical work, research etc. But the highest paid worker should not get more than 3 times of what the lowest paid worker gets in the same state.

There should not be different prices in different shops. No class in food. Give inferior food to animals. No class in medicine. It should be same for all. Clothes may be of first or second class.

In case of shortage of food, people should change their habits for whatever is available. On the shortage of sugar or milk, no unnecessary party should be allowed. Consume less and check craze. Do not increase import for mere taste of the tongue."

Seeker, "That is very wise."

★★★



BANKING AND INSURANCE

Seeker, "I know a family in which even the little children had to work hard only to buy a house of their own. The prices of the houses were pushed too high to make people work harder than before. Although the landowners did it on their own conception of morality, yet it totally spoilt the family life of average man. So instead of one man earning enough to support the family, all the members of that family had to divert their whole attention towards work, work, work."

Master, "There should be no borrowing or lending for house, shop or marriage."

Seeker, "So you say that an individual should neither save nor borrow. Still there is nothing wrong with the wealth of the state !"

Master, "Yes."

Seeker, "If none saves at all, what will happen to the jobs in the banks, G.P.O. etc ?"

Master, "As we discussed earlier, there can be a limited saving and there can be only one account for one family, not one individual."

In order to change the old system, nationalize all such places, but keep same men in same jobs. The change is to be only in the pay of workers and distribution of profits. The highest bosses are to work as administrators of government, not as independent kings."

Seeker, "How to start and manage projects which are done by investment through banks etc ?"

Master, "The same investent has already gone to the government revenues through taxes from equal pay."

Seeker, "Many accounts means many jobs for more workers in many places !"

Master, "But why do people keep many accounts in many places and under many names ? Until a child starts work after completing his compulsory education, why should he have a bank balance ? Why separate account in the name of non-earning wife ?"

Thoughts

Seeker, "A child may save from his pocket money."

Master, "How can a child have bank balance more than a worker? Seeker, no work by any child before he completes his compulsory education and no saving account until he starts work."

Seeker, "By single account there can be large unemployment !"
What to do about that ?"

Master, "Keep women at home and men at work. Give equal pay to all men."

Seeker, "How about Rights of Women ?"

Master, "Seeker, most of the women work, not for their rights, but for more money or economic security. In fact this economic security to all women can be better given through their husbands who should have Right to Work on equal pay and pension after retirement. This illusion must be analysed to make family life better and more peaceful."

Seeker, "How about private life insurance ?"

Master, "Why should there be any need of private life insurance, when government can take care of children, elderly, sick, disabled, widows and orphans ?"

As there is to be no private property, there is no need of insurance of any immovable property."

Seeker, "How about employees working in such places or organizations ?"

Master, "Keep women at home and men at work."

Seeker, "Although no family is to own a house, yet every family will have moveable property. How about minor losses through accidents such as fire, loss of personal belongings etc ?"

Master, "There should be a separate deduction from every willing worker's pay for this. Such loss can be compensated after proper and quick enquiry. If there is no enquiry and the compensation is given easily, it can encourage carelessness, laziness and irresponsibility."

Seeker, "How about building societies ?"

Master, "Nationalize everything."

Seeker, "How about private contractors and workers ?"

Master, "Every man has to be a government employee and everything has to be reorganized in the equal interest of all."

Seeker, one private contractor can create massive unemployment by refusing to work even on reasonable grounds because he can live on the interest on big bank balance. Similar is the position of all big businessmen, industrialists and land-lords. This is why I say that

Thought.

everythg should be under state control and should be reorganized in the ~~er~~ interest of all."

eker, "Yes. That is true."

aster, "What can control an individual, can control the whole s~~er~~ty. Each family should have only one saving account, with ceiling savings, and all surplus balances should be transferred to government venues.

There will be some noise by a few rich capitalists who do not believe in the Equality of Man. But when it is to be for all, all will be happy. Some people will twist the meanings of this compulsory transfer of surplus balances as an encroachment upon their rights. But what natural right do such capitalists have to own more than others? Is it not indulgence in blind religious dogmas that God gives to whom he likes and does not give to whom he does not like? Is it not deviation from the path of truth? The truth is that all men are born equal and the wealth of the whole world belongs to all workers equally."

★★★



EVILS OF INHERITANCE

Seeker, "One man justified private property on the ground that whatever an individual can take out of the state of nature by the labour of his body and hands is his individual property."

Master, "Why cannot another man justify that none should be allowed to take more than what one needs for oneself and one's family ? Needs of all must be considered by all ."

Seeker, "True. The other man has his own right to say what he thinks to be just and moral ."

Master, "If one justifies his incalculable wealth on the grounds that he got it by the grace of God or on the basis of actions performed in an unknown birth, the other man has equal natural right to justify that to take more than what one needs is an encroachment on the equal right of those who could not take because they were not fully conscious of their rights and trusted others to leave their shares. They may even call it theft or robbery."

Seeker, "Why not ?"

Master, "Seeker, habit is stronger than man. Once the habit of increasing one's capital gets stronger, a person does not distinguish between good and bad means to feed the monstrous habit of capitalism. Here the evil becomes an integral part of good. He comes to all possible means of cheating, deceiving and exploiting in every way. It does lead to jealousy, hatred, false pride, crime and corruption. Capitalism is an evil which feeds upon inequality of human beings."

Seeker, "Yes."

Master, "In capitalism, there is no peace of mind. It turns a man into a beast who knows nothing else, but to feed his lust. Seeker, rich men are not only a different class, but a different species, with totally different nature."

Seeker. "I do agree with you."

Master. "Many activities do not come to an end with their own

Manohar Lal Vashishth

Thought

failure. Their effect upon succeeding generations must be seen."

Seeker, "Yes. Particulars should not be examined till the whole has been surveyed. In all matters one must consider the end."

Master, "Consider the end of man through wealth. Consider his desires, mental tensions, pains and unhappiness to get more and more. Consider the injustices done to others. Consider the crimes and corruption in many forms. Consider the fight among his children and other relatives for inheritance. Seeker, the richer the man, the bigger the crimes and law cases."

Seeker, "I know a man who had only one daughter and no son. He was a millionaire. He spent Rs. 100000 on her marriage and gave her dowry of Rs. 400000. When he died, her daughter inherited the rest of bank balance and all property. That dead man had 2 very poor brothers, but he never gave them anything in his life time. Even after his death, his wealth cannot go to his poor brothers. It will go only to his daughter who is already much richer than her uncles. But those uncles can do nothing, though they must be helped. Law does not and cannot help even though they badly need help."

Master, "Law only favoured the rich, not poor. It only shut their mouths."

Seeker, "Yes."

Master, "So inheritance, though through lawful means, obstructed the greatest happiness of the greatest number. So this law is unjust and immoral."

Seeker, "The best thing is that the property of all such dead men should go to the state and should be used to create more jobs on equal pay, to make all happy and equal."

Master, "There is no wealth like a happy life. The more you have, the more you fear to lose and the more you worry uselessly."

Seeker, "One said that to nationalize everything is to rob the rich."

Master, "A man who is robbed of a thing which he has not earned by the effort of his body is not robbed at all."

Seeker, "So a man can be rich only by the effort of his body."

Master, "All workers use their bodies at work, but they are not rich. Seeker, people do not become rich by hardwork and honesty, but through the means which I already told you i.e. greed and miserliness. It is greed which forces a man to use all vices to increase capital. It is miserliness which forces a man to spend the least possible. When his capital increases, it automatically brings false pride. Seeker, possession of unlimited capital by the individuals should not be a sign of greatness."

Seeker, "But how can people take over surplus wealth from the rich?"

Master, "Just as they have taken over surplus power from the kings. However people do not stop an ex-king from becoming the head of state, but he must be elected publically. Similarly there can be no ban on an ex-capitalist from earning more than an ordinary worker, but he cannot own the means of production and distribution. He can come to even a very high job, but only on the basis of personal merit, not through exploitation and speculations.

Seeker, we have to abolish ownership and inheritance. But we must accept and respect superior wisdom, knowledge and intellect of everybody, provided that it is used in the equal interest of all."

Seeker, "I do understand, Master."

Master, "Though inheritance is evil, yet progress is a great necessity. So all surplus wealth should be inherited only by the state and used on progress of the state or society.

Seeker, the effort of every individual man should be linked with the charm of job on equal pay like all others, but not on personal gain by exploiting one another."

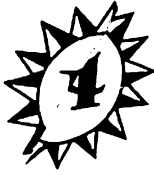
Seeker, "Because it leads to vice of greed."

Master, "Quite true. Moreover there can be no sublimation of greed so long as we have private sector, unlimited savings and inheritance."

Seeker, "But if all workers develop this habit of fighting for equal rights, does this habit of fighting not become strong and lead to brute ends?"

Master, "Even the wildest fighting force can be sublimated through competition in physical games or mental exercises of general interest. So apart from working honestly for about 8 hours a day, one should devote all surplus time and energy in the pursuit of knowledge, fine art, music, literature, body-building etc."





INFLATION

Master, "Once a man got a clerical job and became member of the union in his office. He started to take very active part in the activities of the union. By and by he became the secretary of the union in that office. He loved to fight for the cause of his fellow workers.

One day the members of the union decided to put a claim for pay increase as the price of everything was going too high. After much negotiations, the state decided to give them a pay increase of Rs. 10 per month. All the workers were very happy to know that news.

The same secretary went home and broke the news of pay increase to his wife. She was overfilled with excitement and told all. Through her, the news also reached their landlord. The landlord told his wife to increase the rent as the cost of things was going high, not only for the tenant, but also for the landlord. So after first increase in pay, the landlady came to her. After a lot of rigmarole, she said, "Sister, I am very glad that you got increase in your pay. My husband told me to tell you that from next month, the rent will be Rs. 3 more."

That was a bad news. When secretary came back from work, his wife gave him the message. He was very angry and spoke against the landlord, "The increase is for those workers who are on low fixed pay and cannot manage their household properly. But the landlord is already rich and can live much better than us. If he cannot afford good living, how can he save money to buy another house in only 3 years' time ? In the same period of 3 years, an average clerk cannot save enough money to buy a house. If this landlord buys a new house in 3 years in cash, it means that he is not on low income and should not be paid more."

Wife said, "It is true, but what should I say to the landlady ? She comes to me when you are at work."

Secretary, "Tell her that in our office no increase was given to those who get a montly pay of Rs. 600 or more. If the income of the landlord is more than that, he cannot ask for more rent."

Seeker, "But how can people take over surplus wealth from the rich?"

Master, "Just as they have taken over surplus power from the kings. However people do not stop an ex-king from becoming the head of state, but he must be elected publically. Similarly there can be no ban on an ex-capitalist from earning more than an ordinary worker, but he cannot own the means of production and distribution. He can come to even a very high job, but only on the basis of personal merit, not through exploitation and speculations.

Seeker, we have to abolish ownership and inheritance. But we must accept and respect superior wisdom, knowledge and intellect of everybody, provided that it is used in the equal interest of all."

Seeker, "I do understand, Master."

Master, "Though inheritance is evil, yet progress is a great necessity. So all surplus wealth should be inherited only by the state and used on progress of the state or society.

Seeker, the effort of every individual man should be linked with the charm of job on equal pay like all others, but not on personal gain by exploiting one another."

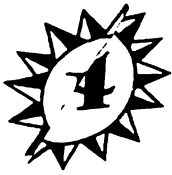
Seeker, "Because it leads to vice of greed."

Master, "Quite true. Moreover there can be no sublimation of greed so long as we have private sector, unlimited savings and inheritance."

Seeker, "But if all workers develop this habit of fighting for equal rights, does this habit of fighting not become strong and lead to brutal ends?"

Master, "Even the wildest fighting force can be sublimated through competition in physical games or mental exercises of general interest. So apart from working honestly for about 8 hours a day, one should devote all surplus time and energy in the pursuit of knowledge, fine arts, music, literature, body-building etc."

★★★



INFLATION

Master, "Once a man got a clerical job and became member of the union in his office. He started to take very active part in the activities of the union. By and by he became the secretary of the union in that office. He loved to fight for the cause of his fellow workers.

One day the members of the union decided to put a claim for pay increase as the price of everything was going too high. After much negotiations, the state decided to give them a pay increase of Rs. 10 per month. All the workers were very happy to know that news.

The same secretary went home and broke the news of pay increase to his wife. She was overfilled with excitement and told all. Through her, the news also reached their landlord. The landlord told his wife to increase the rent as the cost of things was going high, not only for the tenant, but also for the landlord. So after first increase in pay, the landlady came to her. After a lot of rigmarole, she said, "Sister, I am very glad that you got increase in your pay. My husband told me to tell you that from next month, the rent will be Rs. 3 more."

That was a bad news. When secretary came back from work, his wife gave him the message. He was very angry and spoke against the landlord, "The increase is for those workers who are on low fixed pay and cannot manage their household properly. But the landlord is already rich and can live much better than us. If he cannot afford good living, how can he save money to buy another house in only 3 years' time ? In the same period of 3 years, an average clerk cannot save enough money to buy a house. If this landlord buys a new house in 3 years in cash, it means that he is not on low income and should not be paid more."

Wife said, "It is true, but what should I say to the landlady ? She comes to me when you are at work."

Secretary, "Tell her that in our office no increase was given to those who get a montly pay of Rs. 600 or more. If the income of the landlord is more than that, he cannot ask for more rent."

The other day landlady came and got the sad message. Then the landlord sent his message that if no rent increase from next month, vacate the house immediately. That was really a big threat and worry which everybody wants to avoid. Then the secretary made it clear that the policy of the state was to make all equal by increasing the pay of low paid workers. But if landlord increased the rent, then the gap remains the same. So to increase rent was, in fact, the failure of state policy. But the landlord never cared for that and was ready to serve a notice on him through the law-court of the same state.

Then that secretary said to himself, "What is the use of propagating socialistic pattern of life, if law is still to take side only of the rich? It is only hypocrisy, not solution of the problems of the poor workers."

Anyway the matter was decided by an increase of Rs. 2 instead of Rs. 3 per month.

But next day the milkman said to him, "Sir, the price of milk has gone up. So from next month you have to pay Rs. 2 more. I am telling you well in advance in case you want to buy from somewhere else or to reduce the consumption of milk." The clerk said nothing, but only nodded his approval to pay more.

The family often bought grocery at credit and paid at the beginning of next month. But then the bill went up by Rs. 5 for no increase in buys.

The fare to the working place had gone up by one rupee per month.

That made a net increase of Rs. 10 in spendings against increase of Rs. 10 in earnings. But in addition to that the cost of cigarettes, tea and snacks had also gone up in the canteen for which the secretary had got no increase. So increase in pay put them back and, in fact, made them poorer than they were before.

One day a few clerks were sitting together during lunch time and wondering about the increase in pay. One said, "This month I am stopping to smoke." The other said, "I postponed the idea of buying new clothes." The third said, "I was thinking of increasing contribution to general provident fund, but instead of that I had to withdraw Rs. 50 to meet usual expenditure." The fourth said, "With the next increase in our pay, we all shall have to send our wives to work, just to keep ourselves where we are."

Seeker, "It is very funny. The pay increase, aimed at reducing the gap between rich and poor, could not give even metnal satisfaction to the poor!"

Master, "Seeker, short-sighted people are their own worst enemies. They do not understand that short term interests are often in conflict with long term interests. When people get pay rise, where do the extra

Thought coins come from ? Certainly not from abroad ! Then what is notes in reducing the value of currency by printing more notes ? It the adds to inflation. Seeker, inflation is an evil.”
on Seeker, “It is true. If the clerks did not get increase, they could not e become poorer.”

Master, “True satisfaction is not in getting more money, but buying same thing with less money.”

Seeker, “In fact an average man does not know what to do and where to move. What should they really fight for ?”

Master, “They should fight for the abolition of private sector and ownership or inheritance of land. If everything was under state control, the state could not fail in establishing the Equality of Man. But in this case, justice done by the state turned into injustice as the condition of the poor became even worse. Real justice could have been done only if state had everything under its control and watched the effect of its policy on the daily life of the workers.”

★★★



CAPITALISM AND IMPERIALISM

Master, "Seeker, there was a king who believed in capitalism as the only best way of life. But in capitalism only destructive side of nature is copied, where one form of life is ready to swallow the other form of life for its survival. It makes people more cunning. If one has to be cunning, one has to be silent to attack its food i.e. a weaker animal. Otherwise the food or prey will run away on hearing the noise. So a man with capitalistic tendencies usually has words softer than butter, but intentions worse than wolves.

As that king believed in capitalist way of life, wherever he went, he took religion as his handmaid because it often kept poor people ignorant about their rights. He believed in the expansion of his kingdom and so to become an emperor. Wherever he went, he took a large army with him. Thus by bringing much greater part of earth under his control, he knew all the resources and future needs of those countries, better than even what the natives knew. He kept those countries backward with the use of army. At home he started to make all things which were eventually needed in all the countries under his control. Thus even if he lost political control over others, his own country was in a better position by selling machines or technology which others needed for exploitation of their natural resources.

With a large number of his countrymen taken abroad as soldiers, he needed much labour at home to develop industry for export. When he could not afford so many workers at home, he brought women in the field of work in factories, offices and shops. When he could not cope with growing world demand, he brought labourers from countries under his control.

Seeker, this mixing of men of different cultures had its own problems. At home he was keeping the national morale by degrading people of countries under his control. He said that his people were much superior to the people of the countries over which he was ruling.

Thoughts

Others could not rule over them as only a superior man can rule over inferior men. But unfortunately in all the countries under his control he was preaching the doctrine of universal brotherhood. This created a great misunderstanding among people of ruling and the ruled countries.

Everyman of ruling country considered himself to be superior and men from the ruled countries considered themselves as equal. But better jobs were supposed to go to local ruling people because they were considered as superior. All dirty, heavy and hard jobs were supposed to be done by the foreign inferior immigrants. That created a big problem. An educated man from the ruled country could not find it easy to work under an uneducated supervisor of the ruling country. One considered himself to be superior, but the other demanded equality. Seeker, a misfit does not let things remain as they are provided that he has a real human spirit to fight for Equality and Freedom.

However at work, equality was unwillingly forced by law. But none could do anything out of the working place. Some people were strong racists and did not let an inferior foreigner live even in the street where they lived. Many racists felt jealous of a black foreigner if he bought one or two houses. Many racists did not let their children play with children of inferior foreigners. Some of them even made very loud noise for repatriation of all black foreigners as they hated even to see their faces.

But people of the ruled countries had become conscious of their rights. They fought and got their freedom and sent the rulers back to their countries. That created unemployment in the ruling countries. Problem of employment had already become worse because of equal rights of women who had come in the working field. Instead of keeping women at home, great noise was made to send black foreigners back to their countries."

Seeker, "It is very bad."

Master, "It is very bad to uproot the families."

Seeker, "What do you say about Nationalism?"

Master, "Nationalism is always a necessity to unite a country and to protect it from powerful enemies. Once a country goes under the control of a foreign power, it becomes a field for experiments of all destructive weapons, and exploitation in every possible way under the name of Survival of the Fittest.

The same king had made the use of opium illegal in his own country, but he encouraged its use in a colony and exported all opium from his country to that colony under his control. The king had to go by the gain to his country at the cost of others under his control!"

Seeker, "It is very selfish !"

Master, "Capitalism is selfishness. It justifies the use of all means, even bad means, for one's own good."

Seeker, "How about Internationalism ?"

Master, "Real internationalism is possible only through inter-dependence."

Seeker, "But all want to be independent. Independence is so good or precious that even an animal does not like to be ruled by others, not even by wise men who may be very intelligent and great intellectuals. Once I saw a man trying to catch a little puppy to keep as pet. But the mother of that puppy did not leave the door of that house for many days. She did not like her child to behave at the command of a master, though by living there the puppy could only get better food and place to sleep. No one likes dependence."

Master, "Seeker, inter-independence is not dependence. It is to be organized for the sake of independence of all. I believe that inter-dependence is essential for real independence of all."

Seeker, "So independence should be based upon inter-dependence."

Master, "Yes. All want less import and more export. It does not make one realize the importance of others. Why not to make men depend equally on one another ? This does lead to real economic equality and universal brotherhood of man."

Seeker, "supply of raw material to rich countries must be checked. They must be made interdependent to stop exploitation of mankind."

Seeker, "That is quite true, Master."

Master, "Seeker, imperialism has been pushed back. A day will come when even capitalism will sink like a broken ship under the mighty weight of time."

★★★



EXPLOITATION OF THE WEAK

Master, "Seeker, private businessmen go by speculations and psychological calculations. The more rich a man is, the deeper experience he must have in the field of speculations. It is not bad to be clever, but it becomes bad when it is for selfishness. It is selfishness when cleverness of a person puts many persons like him in an inferior position, economically, mentally, socially etc, for the sake of material advancement."

Seeker, "Give an example."

Master, "A man was dying in a desert because he had no water to drink. Normally a man should give him water to save his life. In return such a dying man should do good to the other man when the need arises. But if a man gives a glass of water, after getting in writing that he will pay him one thousand rupees for that particular glass of water which saved his life, what will you expect from that dying man when he comes to his senses?"

Seeker. "If water had been given free in such acute need, the dying man may even give his life to help his helper. But knowing that he has been tied with the words of law, he may take revenge for exploiting his helplessness."

Master, "In one case he may be ready even to die. In the other case he may even kill. Intention of the helper in such acute need of others will determine what he is. Under the normal circumstances a person should not be forced to pay such high price for a glass of water. One man should help another man to live. But the kind of help given to bind others by law, is unlimited greed and exploitation of man by man."

Seeker. "Yes."

Master, "Very often it is poverty, necessity, ignorance, weakness or helplessness which is exploited. The one who helps others in such situations is a true lover of God. But the one who exploits others in such situations is a true capitalist. No capitalist should be allowed to believe in God.

Exploitation of the weak by the strong, by tact or force, has been a permanent feature in the life of most communities which the world has seen so far. Seeker, in all situations only those are exploited who are obedient and useful. Such exploited people are often less proud, less offensive and have no or very little self-respect. Those who have more physical power, but less courage to use it even for self-defence, are easily tamed and exploited."

Seeker, "I fully agree with you."

Master, "But what is that which makes men fearful?"

Seeker, "One's own weakness makes him fearful."

Master, "Habit is stronger than man. People who form and develop the habit of fearing God are tamed easily as their habit of fearing others is stronger than themselves. They are the slaves of their own strong habit i.e. nature. The one who submits his powers to God, gods or goddesses can easily submit himself to the stronger and become his servant or even slave. Instead of unfolding his own powers, he blames his fate unnecessarily."

Seeker, "Can an exploited man ever feel happy?"

Master, "Only if kept ignorant through blind faith in religious dogmas which justify that God gives only to whom he likes or that everyone reaps the fruits of his actions in some unknown previous birth or births. Such religious blind faiths are a great obstruction in the Equality of Man. People must not believe in such God as makes a few rich and keeps the vast majority poor. Such imaginary God believes in and justifies only capitalism."

Seeker, "What is the effect of prayer on a man?"

Master, "Prayer is nothing but begging the solution of some social problem which men can solve even otherwise. Apart from that, prayer is a vast field for repentance in a wrong way."

Seeker, "Give an example."

Master, "Seeker, when that man charged one thousand rupees for one glass of water, instead of giving free, to help in acute necessity of another man, he is fully conscious of the fact that instead of helping, he has exploited helplessness. His own wrong action will cause a tension in his brain and tension must cause pain. The only way to get rid of this pain and tension is to apologize to the person to whom the wrong was done. But a greedy capitalist whose only aim of life is to increase capital will never apologize in this way. On the other hand, he has to exploit many more, to be the richest possible in the shortest time.

Though ^{an} he apologize by going to all the victims of his capitalistic ^{He} ^{But} his pain and tension will not go until he does so. So ^{greer} of apologizing to all his victims, who will not forgive him, ^{inst} ^{he} ^{ologizes} to his imaginary God to forgive his sins. In fact ^{the} sins are nothing but economic crimes committed to be richer ^{an} one another in material possessions. In truth there is no ^{uch} God as can ever accept any worship, prayer, apology or repentance ^{by} any man."

Seeker, "It is true."

Master, "Look at every family life. If a child is gentle and obedient, he is told again and again to do more work, but the one who is naughty, lazy, wicked or excuse-making, though stronger, will always try to put his weight on the gentle and younger ones to avoid exertion. This is called least Resistance. This is an evil and must be fought against. It makes a man parasite on others.

When a child, man, nation or country grows bigger, the element of least resistance can also grow bigger. It may like to enjoy more by exploiting more and exerting less. It must be checked. It is capitalism to exploit others by avoiding exertion.

Seeker, if you go to find capitalism, you will find it nowhere. It is covered with the excuses of survival and standard of living. But one day you may find it in your own habits when your head and heart will refuse to cooperate with you in exploiting the innocent, ignorant, weak and helpless people. It flourishes more in private sector in the name of Freedom of Individual for gathering material wealth more than one another. Seeker, accumulation of material wealth should not be the supreme object of human effort. It should not be the final criterion of human success as it does not give equal pleasure to all."

Seeker, "Detested it is if it gives pleasure to a few through pain to many others."



AUTOMATION AND EMPLOYMENT

Seeker, "What is the relation between capital and labour ?"

Master, "Capital is dependent upon labour just as life is dependent upon God."

Labour is of greater importance than capital. It is only by labour that one can have capital."

Seeker, "Should one be allowed to have as much capital as one can by personal labour ?"

Master, "Every man should work for generally accepted hours i.e. 7-8 hours a day, and have nearly the same capital as all others, by doing the same amount of labour. None should accumulate capital more than others, though some people have to be paid a little more than others for exploiting themselves to serve others in various fields of life."

Seeker, "So you mean that some people should be allowed to earn a little more, but none should be allowed to save more than others."

Master, "Quite true. Seeker, when you allow some people to save capital more than others, then the race for capitalism starts and people use all fair and foul means to increase their capital. So capitalism must not be allowed to become aim of life. All should do normal work and should get equal or nearly equal pay. All surplus capital must remain under the control of the state. "

Seeker, "I understand."

Master, "If you leave people in private sector to increase unlimited capital, do you know what private capitalists do ? Listen."

The effort of every capitalist is to get more and more out of a worker by improving his efficiency, by providing better machines, lowering his wages, putting extra strain on him – thus widening the gap between 'what is paid to a worker' and 'what is got out of him.' Seeker, this is the law of exploitation. It is only by unfair

return to the labourers that a capitalist increases his capital or profit."

Seeker, "What is profit?"

Master, "Profit is unpaid labour, to the worker as well as to the one who supplies raw material."

Seeker, "How do we know that a worker has not been paid fairly?"

Master, "By looking at their private life which is certainly not equal."

Seeker, "O no ! Not at all ! They are apart like hell and heaven !"

Master, "In society why is this dictatorship of those who have machines or better technology ? To promote everything to be done by machines is to increase unemployment. I tell you a brief story.

There was a farmer who had four sons. He used to plough his fields and keep his sons busy in natural way. Once a foreign agent asked him to buy a tractor. That farmer belonged to a colony and the agent belonged to the country which ruled over his colony. Farmer was a nationalist and did not like to buy any foreign product at all. He believed that ruling people could sell water to those who live in ocean and sand to those who live in deserts. He said to the agent, "All cannot develop in the same way as did the masters. They befooled and exploited people all over the world because they had no blood relation with them. If we learn from them, we shall start exploiting our own people, our own relatives and friends, in our own land. We have not to follow the way of capitalism. It is only an illusion to all human beings". The farmer was thinking of unemployment among his own sons and many other people who got employment from him at the time of ripened crops. He further said to the foreign agent, "You cannot live without selling your machines made with iron bought cheap from my own country. I can live without your machines, but you cannot live without food which I can naturally produce by labouring without machines. None can live without food, but all can live without machines."

Seeker, he was a very wise farmer and a revolutionary too. By not buying that machine, he got a little comfort that the exploiter of his country was in a worse position economically.

Seeker, the people of the ruled country may not be so lazy as are painted by their foreign rulers. There can be many factors. They may not be willing to do hardwork for foreign masters. They may be peace-loving people, hating repression by foreign rulers. So their unwillingness to serve foreign masters may also be propagated as laziness.

Then one of his sons asked him to buy one machine, but he wanted it cheaper because raw iron for making that machine was also given cheaper to the foreign industrialist of the ruling country. He wanted inter-dependence, equality, mutual respect and cooperation in the equal interest of all. Thus the farmer agreed to buy one machine, but only for dirty, heavy and hard work. Other work was to be done manually as exercise and keeping people employed."

Seeker, "He did well."

Master, "Seeker, the cause and solution of our problems lie in us. One fails only when one is weak, mentally, physically, spiritually, socially, intellectually, economically etc."

Seeker, "It is quite true."

★★★



18 COMPETITIONS AND TEMPTATIONS

Master, "To own more than what one needs for oneself and one's family is unnatural. The more you own or possess, the more you get attached to your possessions. Greater the attachment to one's possessions, greater the pain on their loss. So both, possession and pain, must be checked by self-discipline. Still one must serve society by drawing the best out of oneself, but not taking much in return.

Seeker, love of wealth must cause jealousy and hatred in those who desire the same wealth. Private sector provides the vastest field for fulfilment of such evil desires. All men can never have what they want or desire. Material resources are always limited, but desires can easily become unlimited. People desire to own the most possessions in the shortest possible time. Unlimited desires means unlimited misery and suffering."

Seeker, "How to check desires?"

Master, "Desires can never be checked if men are allowed to remain in private sector and compete with one another for material wealth. To be contented, one must check oneself in one or the other way."

Seeker, "Should one withdraw from struggle and live a simple life?"

Master, "One must not shirk normal work, but one should avoid indulgence in materialism and attachment to material possessions. Thus by wise avoidance, one can keep one's fate in one's own hands securely to the end and die contented."

Seeker, "One man said that if you want to get rid of temptation, yield to it. To yield to temptation also requires courage. What do you say to this?"

Master, "Those who yield to temptations suffer in the end. The best thing is, not to yield, but to get rid of temptations. To develop the habit of yielding is to develop weakness in oneself. Out of this weakness, one justifies more indulgence in materialism, but less Thoughts

self-restraint. Seeker, people try to become contented after possessing everything, if possible even by snatching from one another. So great is the lust for wealth in human beings."

Seeker, "Some people say that private sector is the best field to draw the maximum out of oneself."

Master, "Private sector does not provide an honest and secure living to all. The initiatives in this sector are not free from fear and crime. People commit untold petty crimes because capitalism fails to check common hidden practices in society under the name of Freedom of Individual. But to commit a crime is not free from fear."

In this sector people are tempted to become richer than others. But it is entirely wrong to think that one gets rich in the interest of others. How can selfishness be selflessness? - In order to be rich, you have to sell water to those who live in ocean and sand to those who live in deserts. In this field of freedom, a man can prosper only by forgetting that he is a human being like others. He must belong to a different class, rather a species, with a completely contradictory nature. He has to do wrongs darker than dense darkness."

Seeker, private sector increases jealousy and hatred. How can a private shopkeeper love his neighbouring private shopkeeper in competition for wealth? It is natural for one to be jealous of the other who gets more customers and more profits. That jealousy can never turn into love, but can easily change into hatred. The loser will definitely try to harm his neighbour by tempting his customers or by coming to any such method as will make or keep him equal of the other. People do want Economic Equality through equal earnings. It is only from Economic Equality that true love can come."

Seeker, he who makes haste to be rich is certainly not innocent. A man is not fit for private business if he is incapable of wishing adversity to others."

Seeker, "It is true."

Master, "If it is true then private sector does not provide the best field to draw the best or maximum out of man. Private business may bring wealth, but it does not bring happiness and real friendship of the neighbour."

Seeker, "Should there be no competition then?"

Master, "Why not? But it should be in drawing the best only in the best direction. Competition should be in serving others, not in exploiting others. But this exploitation can be abolished only by the abolition of private sector. So state should take over everything and give jobs to all on equal pay."

Seeker, the state of mind of a private shopkeeper is quite different from that of a paid worker in a state shop. One has hurry and impatience. The other has calm and patience, and yet no less efficient than the other one. So the competition should be only in research, invention and discovery of methods for more production and efficient distribution."

Seeker, "That is true."

Master, "Competition in capitalism means to save more and more by research in the methods of saving. This leads to miserly saving. Men run mad to earn more and save more. Even straight minds grow crooked while competing with crooked minds. Seeker, running too much for wealth, one only becomes a slave of wealth. Left to oneself, one can never be free and contented. So there could be no free field for competition in material wealth.

Greed for more and more wealth involves a man in such activities that harm his health and efficiency. He becomes irregular in the habits of sleep and food. Longer hours of work cause mental and physical unrest. Family life is spoilt. Temperament becomes more irritable. So greed for more wealth, profit or capital leads a man towards an unnatural way of life. Hence capitalism is unnatural."

Seeker, "True. It keeps a man overbusy and overbusyness causes tiredness, irritation and querulous family life."

Master, "For more wealth one becomes either overbusy or immoral. Both of these are bad for peace of mind of all. So this way of life in capitalism is an obstruction in the way of peaceful living and operation in society as a whole.

The attitude of the whole society becomes suspicious. People distrust the one who tries to be contented and peace-loving. People in doubt the integrity of such good persons. If they try to come to the political front, they may be even put in prison for life under the excuse of being foreign agents."

Seeker, "So that is the reward for being honest in a dishonest system."

Master, "Wickedness in this world is so much that honest people have no place to live in peace."

Seeker, "True."

Master, "Progress, prosperity and advancement of humanity can be better organized by nationalizing everything and by putting one man to one job on equal pay. Jobs should be so organized that every worker does the same amount of work or exerts, mentally or physically, to nearly same extent. This will increase his efficiency and accuracy, improve his health and temperament, make him more cooperative, contented and peaceful. Seeker, when there is

equal pay and equal work for all workers, the society will be free from jealousy, hatred, crime and corruption. This is the only way to end the evil."

Seeker, "Yes."

Master, "The aim of life in capitalism puts first class men in third class activities. Competition for wealth does not leave a man in sporting spirit. But it drags him into legal justification for unlimited accumulation of wealth by individuals. It does not care for relatives and friends. It encourages miserliness, greed and false pride. It causes mental hurry and accidents. It breaks marriages."

Seeker, "But some people say that a world of victories and defeats is better than the world which has no victory and defeat. What do you say to this?"

Master, "I do not mean to make an inert society. I do want a lively society where all enjoy equally and equally try to draw the best out of themselves in the field of research, invention, discovery, production etc. But I certainly do not want a society where only a few enjoy at the cost of vast ignorant majority."

Seeker, we have to sublimate the strength of the strong. We have to sublimate human energy. We have to tame the competitive spirit of humanity. No one to exploit others for oneself, but only to exploit oneself to serve others. So the state should do its best to promote competition in fine arts, music, literature, athletics etc."

All those who draw the best out of themselves in one or another field may get even up to 3 times of what an average worker gets. But if one does not like to exploit one's ability to the fullest even with this much incentive, it means that he hates the most sacred thing i.e. Equality of Man. Such a greedy pig should not be tolerated by the common masses. He is a filthy fly in the feast."

Seeker, "So while we expect everyone to live for all others, we must also force him to live with contentment and reasonable incentives, by being free or by being made free from temptations for unlimited material possessions."

Master, "Quite true. Just as a little mosquito can disturb the sleep of the strongest man, so does temptation upset an honest man. A temptation is a weakness of social system. In private sector you will see temptations like young and naked females while greedy capitalists run around them like over-sexed wild beasts in the jungle of capitalism."

Seeker, "How can we make a man honest? By expecting him to be honest or by forcing him to be honest?"

Master, "To make a man honest and moral, fight against the conditions which make him dishonest and immoral. Private sector is the root cause of this. It encourages a man to use all fair or foul means to get ahead."

means to become the richest possible in the shortest possible time or just to keep one's good living in the absence of a system of secure income till death."

Seeker, "Give example."

Master, "If you have a radio which goes wrong frequently, you need someone to repair it. If that repairer or mechanic is sent by an organization on a fixed pay, he may have no temptation to charge what he likes. But if the same man is a private mechanic and earns his living by charging from individual customers, he may do only a faulty repair, with the intention of getting another repair soon. This is his uncertain living. If he does not get many customers, he may like to call the same customer back again and again, by leaving some defect. He may change a better part by a worse one and sell that for more profit. After all he has to earn his living and keep good standard. Such economic wickedness is very common in the repair of such machines of which the common user has no know-how. We cannot expect everybody to repair everything by himself. We do need mechanics. But a private mechanic can fall an easy prey to such evil temptation. He may not show his income even to the tax authorities. On the other hand, an equally paid mechanic is obviously free from such evil temptations.

Seeker, wherever the need is, mechanic must come. But a private mechanic can easily lose his honesty to keep his living or to increase his capital. If he finds it difficult to keep himself honest, let us change the system and the way of his life. Remove the cause of his weakness. Remove his fear of insecurity. Remove competition in increasing capital.

Seeker, there is no sense in worshipping and praying to deaf and dumb God for salvation. You can bring your own salvation by removing all such evil causes as create fear and temptation in you."

Seeker, "Then how to promote competitive spirit for creativity, research and more production without much personal gains?"

Master, "Each state should have special departments for this purpose. Higher pay for higher service may go up to 3 times the common basic pay. If a genius or talented person does not use his exceptional mental or physical ability to serve others even by getting 3 times of what an average man gets, he should be severely punished by being put to hard physical work. Good and willing workers should get supervisory, managerial or administrative jobs."



CORRUPTION

Seeker, "Why do people become corrupt ?"

Master, "Because the basic needs of all are not equally fulfilled. Some men are richer than others and tempt them to copy rich men's way of life. If all cannot become rich quick by honest means, they come to dishonest or corrupt ways."

Seeker. I already told you that to yield to temptations again and again is to get oneself into the grip of weakness. Some weak-minded people yield to temptations and in order to justify their own corrupt actions, they involve many, if possible all, others to be corrupt so that their own weakness of yielding to evil can become justified as a common hidden practice in society and none dares to punish anyone."

Seeker, "Yes."

Master, "The weakness of a society or system is nothing but the weakness of all its individuals put together, whether known or unknown to all. Where the system is weak and does not give equal security to all, people shall become corrupt by looking at one another, in spite of their belief in God and Religion."

But such beliefs are invented only to justify their own actions. One corrupt man will say that God made him do so. But if God made him do so, why should he repent, apologize or pray to God to forgive his sins or crimes ? If God makes a man do evil, let God himself suffer for that. Seeker, I have already told you the truth that God does not interfere in human thoughts and actions. He does not make anyone say or do any particular thing. Everyone knows at heart what he is doing. Everyone knows what is good and what is evil. Anything that harms or hurts others is bad or evil. Anything which helps all is good."

Seeker, "That is true "

Master, "There was a man who worked in the department of electricity. At the end of each month, he reversed his meter to

show the least consumption while he actually used a lot of that. He misused his technical knowledge and did harm to society by contributing less to the revenues of the state. So it is bad, evil and corrupt."

Seeker, "Yes. It is very wicked."

Master, "Similarly there was a doctor in a hospital. He received free medicine for public from the state. He was supposed to give free medicine to all patients. But actually he gave medicine free only to such persons as could possibly know any evil in his mind. He secretly sold all medicine to a chemist near the hospital and told all ignorant persons to buy medicine from that chemist. The only excuse with him was that all the free medicine has been used and nothing has been left in the hospital store."

Seeker, "First, the state paid money for that medicine. Then ignorant, innocent and helpless patient had to pay for the same medicine. Such a doctor should be severely punished."

Master, "Many more such corrupt deeds are done in the name of cleverness. The radio and television licences are not bought. Bus conductors and ticket collectors at railway stations do the same thing. Even free travellers do the same. One such corrupt man pulls the chain before the station is reached and all offenders run away."

Seeker, "One man told me that a policeman used to take tea at his shop everyday. When he asked for money at the end of the month, policeman threatened him to get his milk checked by the inspector everyday."

Master, "Instead of paying him the money, corrupt policeman threatened him with harassment, punishment or fine."

Seeker, "Yes."

Master, "Seeker, that is why I say that state should take over everything. When that private shopkeeper could become as good an employee of the state as that policeman and the sanitary inspector, then none could give or take bribe and none could threaten or frighten anyone."

Seeker, "It is quite true."

Master, "Crimes flourish only with official protection and cooperation. A professional criminal is always knocking at the door of the politicians. There is more cooperation between corrupt people than between honest people in their official capacity. A minister can easily cover a smuggler as his servant. When a policeman goes to catch that smuggler, he may be even rebuked by that minister."

Seeker, "It is serious misuse of power."

Master, "Seeker, there is direct as well as indirect sale of official or political influence. Bribe is often given as a gift out of love."

Seeker, "There are more chances of corruption when ministers and high officers are allowed to mix with middlemen in private sector."

Master, "Quite true. Not to be corrupt is very unusual in private sector. It is private business which allows a few to be richer than many others. And it is the rich and powerful who can become corrupt easily. They can give and take false certificates of character, marriage, birth and death. They can buy the best lawyers to defend their corrupt actions. They defend their corruption as if to defend one's inheritance."

At the top of that, such corrupt people sublimate their guilt by praying to imaginary God and by accepting their corrupt actions as a way of society or the will of their God. It is just like a corrupt wife who shows more artificial love towards her husband after adultery with her lover.

Seeker, flattery of God or of men is a way of cowards or weak people. The real thing is to create the strength of character which should win love and respect from others."

Seeker, "Then what is the way out ?"

Master, "Although a corrupt man can be punished, even severely to set an example before all others, yet it is better to make a system that leaves no room for corruption."

Seeker, everyone copies others' corrupt actions and everyone says that all corruption should be eliminated. To do a wrong act does cause fear in the mind of the doer of that act. That doer does want to be free from fear, but at the same time he is strengthening his fear by doing it repeatedly.

It is only the state which can help all individuals to be free from fear by abolishing capitalism as a way of life. Every man should have to do a job under the state. Every family should have a house from the state. Every family should have only one saving account, with ceiling on savings. Thus corruption will disappear and money spent to fight against corruption can be used for education."



PRIVACY, THE SUBCONSCIOUS OF SOCIETY

Master, "Seeker, subconscious is the real man. It is the best and the worst part of us all, and so of society. Subconscious tells the true nature of society. Subconscious is real privacy. So privacy of all is the true nature of society."

Seeker, "All men want to show their good deeds publically, but none wants his bad deeds to be made public."

Master, "It is true. Crimes are always committed in privacy. Many grave crimes are shown as mere trifles to avoid scandals. It is the real privacy which the detectives and psychiatrists are trained to look into to arrive at truth. So to search privacy is to search the subconscious i.e. real hidden intentions which are true and most personal part of us all."

Seeker, "Yes."

Master, "People in private sector need and demand more privacy. All people believing in capitalism as a way of life, have to compete with one another in the accumulation of wealth. They may have to become crafty, cunning and corrupt to achieve that aim of their life. Then to cover their corrupt actions, done in the name of material prosperity, they demand more privacy. Some people, in order to ease their mental tensions caused by the performance of immoral acts, make confessions before priests who are expected not to make them public. It is in the name of privacy that the confessions are kept secret, though these are only crimes which the criminal or so-called believer could not digest."

Seeker, "Perfectly true."

Master, "There was a man who kept many tenants in his house, but never paid tax on that rent. He was fully aware of his guilt which haunted him like a ghost."

Seeker, "Not to pay tax hurts more than paying it."

Master, "But instead of paying tax, he used to spend a fraction

of his corrupt savings on charity or kirtan. The only pretext for not paying tax was that 'all do the same in privacy.' His tenants never attended his kirtan. On the other hand they demanded rent receipts, but that landlord was not prepared to give them any written proof of his income because he never showed that in his tax return. The tenants decided to complain against the landlord."

Seeker, "Things are made public only by those who suffer."

Master, "But only if they themselves are not criminals in some other way. So the criminal landlord tried to make his tenants equally criminal to hide his own economic crime. He advised them not to complain against him, but to buy a house of their own and to keep tenants like him. He even lent them money. The tenants were tempted. Their public spirit died and they became criminals exactly in the same way. But as it was a matter of profit, they easily changed from civic duty to preservation of privacy. They bought a house, kept many tenants, but never gave a written proof of their income under the pretext that all do the same."

Seeker, "So they easily changed from their civic duty to personal material gains."

Master, "Yes. In private sector, duty is what one expects from others, not from oneself."

Seeker, "So it looks."

Master, "Man is the meeting point of tensions and contradictions. Performance of contradictory actions in daily life tends to develop inner conflicts and split personalities. Man becomes a confused, hesitating and self-contradictory individual whose right hand denies what his left hand affirms. Being confused, he mostly does what he is advised to do by the nearest relatives and friends. He kicks the truth away and remains busy in material gains. Being further confused by mental tensions which pull him in different directions, he prays to imaginary forgivers. But the absolute truth is that God does not forgive crimes because he does not interfere in human affairs."

Seeker, "Yes. You have already proved it."

Master, "But a crime is a crime and must be punished. The punishment must match the crime."

Seeker, "But only those are punished who are caught. How about those who commit crimes, but go unpunished?"

Master, "They are not punished because they are not noticed. Such criminals are highly trained to commit and hide crimes. Master criminals can become very humble or very harsh as the need may be."

Seeker, "True. Humility can cover a lot of petty crimes."

Master, "Many criminals cannot be suspected because they are very humble and pretend to believe in God."

Seeker, "What is the way to reduce crimes?"

Master, "Put Economic Equality into the privacy of all."

Seeker, "Why does one need privacy?"

Master, "Although everyone can have privacy in the matters of sex, food and study, but in private business people need it to cover their crimes, mostly economic crimes, which they have to commit for more and more material gains."

Seeker, "Give example."

Master, "There was a man who had a bank account, but never showed interest on his savings in tax return. Tax officer became doubtful and checked him through a detective. He often went to the bank, but never mentioned anything in the tax return. The detective got information from the bank and sent to tax office. So he was trapped."

Seeker, "that man wanted privacy from state which could not be possible. From whom else could he possibly need privacy?"

Seeker, "From relatives and friends."

Master, "They already know it by guess or rumours. It is only the state whom he tried to deceive, but could not succeed."

Seeker, "But if state can check everything by law, then what does privacy mean? Is this only for sex?"

Master, "If sex is such a private affair, why does state issue licences for prostitution? Prostitutes sell their private sex in public."

Seeker, "Then for an average man, what can privacy mean in capitalism?"

Master, "Nothing but freedom to do evil. Too much privacy means too much evil. **Seeker**, privacy should be only for sexual enjoyment between husband and wife. It can also be for study or pursuit of knowledge in any form. Some people need it even in the matters of food."



CONFESSION AND COMPLAINT

Master, "Seeker, this is a world where to be direct and honest is not safe. A man who wishes to make a profession of goodness in everything must necessarily come to grief among so many who are not good."

Seeker, "Yes. Such people badly fail in their life."

Master, "Only those succeed who stick to their statements, right or wrong. An average, simple and honest man fears even to stick to his convictions. To be pure, one must have the courage of one's convictions based on practical experience."

Seeker, "Yes."

Master, "At present purity lies in confession and/or complaint, both of which are difficult for the vast majority."

Seeker, "Throw some light on confession."

Master, "Confession of wrongs done by one to others is very essential for the purity and strength of mind. But there should be no confession before God as he does not interfere in human affairs. Confession must go to the right person to whom the wrong was done. The only thing which comes in the way of this pure confession is common hidden practice in society. When a man does something wrong, he does it because either he is the victim of capitalist way of life by believing in it as the only best way of life, or he does it because others do it and suggest or compel, directly or indirectly, to do the same. When stopped, warned or threatened for doing that wrong, he quickly says, "I do it because all do it. Stop all. I shall stop myself."

Seeker, the more evil a man does, the more he gets used to it and does not care for truth. But a lover of truth cannot digest even the smallest crime, though it brings wealth. On the other hand a true lover of wealth will justify all his criminal, immoral and illegal actions in the light of similar hidden actions of all others. He will not confess any wrong action.

Those who confess are the purest as well as ignorant about others' way of material progress. If one knows other offenders and law-breakers prosper without punishment, he too will not confess, however honest and pure he may be. He will blame the system and the crimes, but not the criminals, because he himself may be tempted one day to become such a criminal. Seeker, people can easily lose reason to gain wealth.

So none will confess unless all others do. All know one another in their circles, but everyone is expected and even advised to keep his mouth shut in the interest of all such people. Such people may even pray to God to change the mind of that confessor who believed in truth and honesty, thus begging from their God to help them all depart from truth.

Majority of parents will compel their children to tell lies to cover their crimes for material gains, but will not confess their crimes or warn their children for telling such lies. Seeker, children are trained and compelled to tell lies because of their fear of dependence on parents and in the name of obedience and respect for their parents.

Let us take the case of one family where wife wants material prosperity of the family through the means used by all her relatives and friends which, of course, include greed, miserliness, dishonesty, tax evasion, overbusyness and hurry of the mind. But her husband believes that this way of life is an inferior way of life because it puts men in immoral and illegal activities. He wants to be a moral philosopher, serving society with selflessness. But the way suggested by his wife leads to immorality and selfishness. He wants peace of mind, but his wife drags him to do acts which cause hurry of the mind. If that husband does not listen to his wife, she threatens that she will not cook food for the children. She keeps weeping all the time and disturbs family peace. She is ever ready to divorce, die or kill. Seeker, do you know what kind of family life it is ? - It is real living hell. If he goes after her, he loses his honesty and purity of mind. Because he has to do what he hates to do, he remains in pain caused by mental tensions, contradictions and fears. He hates to do what his own wife is determined to do. She clearly refuses to live the way which he suggests for peaceful family life. So that man does not remain accurate moralist unless he confesses the weaknesses of his wife. But she is strongly convinced that these are no weaknesses at all. She is equally strong and is to be fully depended upon for the bringing up of children. Children need both parents equally, but both of them are equally strong and badly opposed to each other. Thus confession by such a man is not possible without the destruction of family life in which innocent children have done nothing wrong. Children need both parents, however strong and opposite they may be.

Seeker, confession is bad for reputation unless done by all. If only one man confesses, there is every possibility of his being called criminal and punished, even by those who are not caught but are equally criminals and deserve the same punishment. If such a man boasts of his initiative for purity of mind before other unnoticed and uncaught criminals, they will call him a fool. If he complains against them all, they will strongly tell him to mind his own business. They will hate him for his honesty. They will do their best to cover their privacy i.e. evil. They can even take revenge from him.

Seeker, nothing deflates so fast as a punctured reputation. Though confession can kill the reputation of a few, yet it may not encourage all others to confess their own crimes. Some clever people may confess little crimes to hide bigger crimes. So one man's confession and purity cannot make all pure, honest and moral. But if some strong people have to be good, honest, pure and moral, why should they tolerate others' prosperity by illegal and immoral means. Why should such human-hearted people allow immoral capitalists ease their mental tensions through confession before imaginary God? Real God does not listen to such confessions because he does not interfere in human affairs on the basis of worship, prayer, request, flattery or confession. But confession before priests or imaginary God surely leads to more crime and evil in society. Hence there should be no confession before God and so-called holy men who pretend to be the agents of God. Purity, honesty and morality can be established in society only through radical changes in political, economic and social systems. Such changes alone can move humanity towards such situations which do not let it commit crimes and confess crimes in privacy."

Seeker, "Please throw some light on complaints."

Master, "The fear of complaint does keep people on the right path. It is a great aid to honesty and morality. But an ass cannot kick a lion. Complaints can be made only by strong ones who can remain safe after complaining. Moreover a complainer must have a clear insight and substantial proof of the crimes of others against whom he is to complain. But an ordinary, poor or weak man can be frightened with threats or in the name of God, material prosperity and advancement of humanity, by making him believe that evil is an integral part of good.

Seeker, one step by such a weak man to purify society may sink him into permanent grief. Hatred is gained by good actions as much as by bad ones. None can complain unless he is ready to face a thousand complaints himself and suffer, not at the hands of God, but so-called civilized and advanced human beings who claim to be special children of God.

You cannot dare enter the abode of crimes i.e. privacy of others

or of those whom you do not know. There is always a strong defence of their lawyers. Even the most expert detective, from whom no criminal can escape, may not complain against the criminal acts of the nearest ones unless he is engaged to do so. Seeker, it is no fun to be an honest complainer, though it is a civic duty of us all.

Your society consists of such people as you come in contact with i.e. friends, relatives colleagues and a few other people in public. You will not complain against a person unless you are absolutely sure about his crime. But you can be absolutely sure only about those who are the closest in your circle. But it is the closest ones i.e. relatives and friends against whom you will make the least venture, in spite of your strongest belief in honesty and morality. All their crimes might look right from one or the other angle. However if you must help society by complaining against even the closest ones, then 'tell the truth about your relatives and friends and make them your enemies.' Even an honest complaint by you will definitely put you in the prison of loneliness. This is the true nature of civilized human society."

Seeker, "Yes. It is absolutely true."

Master, "Although the fear of complaint helps society, yet you will not find many complainers because complaint may also mean a judicial enquiry during which an expert lawyer of the defendant may prove the complainer to be even bigger criminal. Many secrets can come out on cross examinations."

Seeker, "Then what is the way out to make men honest and moral?"

Master, "Seeker, people are the victims of a weak system i.e. capitalism. In this system of competition for material wealth, an average person does not want to hear and practise truth. The most disinterested are those who need it most. Success in capitalism lies in giving freedom to do evil unless checked by complaint or confession, but both of these are extremely difficult for the vast majority of people. In this competition to increase wealth by the individuals, people are tempted to learn and copy the destructive side of nature and ignore learning from higher spheres of nature. Law does not compel to tell the truth, but puts in prison for not telling the truth. This system of capitalism puts people in confusion by suggesting, advising and even compelling to perform acts which are contrary to innocence in them. Humanity is living in confusions, illusions and false conceptions of success etc.

Seeker, why should not the last judgement be everyday? Judge yourself everyday and avoid the wrongs next day and so on. Fight for the abolition of capitalism. Fight against unreal God who can forgive man's sins. Fight for socialism and truth. No worship, no prayer and no confession in privacy."



LAW AND LAWYERS

Seeker, "How can a state have unity?"

Master, "The foundation of unity is justice. A person who has been denied justice can never believe in unity. He may do anything to harm those who did injustice to him. He may even spy for foreigners and disturb the peace of all his countrymen."

Seeker, "Yes."

Master, "I already told you that right is more precious than peace. For one's right or justice, one can disturb the peace of all and kick away unity of the state."

Seeker, "Are laws a necessary evil?"

Master, "Men are in every respect what the laws make them. We need laws to cover the whole life of man. If the whole life is not covered, people can indulge in undesirable activities and so disturb the peace and unity of all."

Seeker, "Some people say that laws are the cobwebs where the big flies pass through and the small ones are caught. What do you say to this?"

Master, "Not all laws are such cobwebs. Only such laws let the big flies pass through as believe in the theory that evil is an integral part of good or that others' good lies in one's own good or in capitalism as a way of life. Such laws promote private sector in which crafty and cunning exploit the innocent, ignorant, ordinary, simple and helpless vast majority of people. Seeker, in this system or way of life 'self-defence is above all, even if you are wrong.' Here the laws defend the strong or big flies."

Seeker, "It is true."

Master, "In this system, law defends innocent and guilty equally."

Seeker, "How?"

Master, "Because here it is the skill of the lawyers, not right or wrong, that matters. When two men fight strongly on one

Manohar Lal Vashish

particular issue, they both do not believe it to be equally wrong or right. The fight starts only when one believes a thing to be right while the other believes the same thing to be wrong. If both have the same opinion on that particular point, there can be no fight and no need of lawyers."

Seeker, "It is true."

Master, "When two fighting men go to one lawyer, it is obvious that he will take side of the one who pays him more. Well, it is his profession and he has to think of his profit. He is not concerned with 'who is right or wrong.' He is concerned with 'who pays him more.'"

Seeker, "Absolutely true."

Master, "So the weak or the poor one goes to a cheap lawyer. As he cannot pay more, he cannot buy better defence, though he may be absolutely right."

Seeker, "I agree with you."

Master, "In the court, judge goes by the lawyer who can twist the tongue of law to his own success and so defend the person who pays him more. He can also buy professional or false witness against an innocent man."

Seeker, "Right."

Master, "But if the other man had paid him more, he would have spoken, advocated or defended quite the reverse. Seeker, a clever lawyer can spell a word both ways and yet get the same meanings. He is no good lawyer who cannot take both sides equally."

Seeker, "True."

Master, "But how can a lawyer, who can equally fight both sides, believe that honesty is the best policy ? - He has to be dishonest and tell lies for his profit. A lawyer who cannot tell a lie, can never defend a liar, how much he may pay him. For his profit and living, a lawyer gets used to tell lies and to defend the rich. By and by he starts to believe in the system which considers evil as an integral part of good and in which lies are no less beautiful than truths. In such capitalist system, it is in telling and defending one's lies that one's success is tested."

Seeker, "True."

Master, "So capitalist law does make men clever and rich to defend themselves, but it does not make them good. Good is that which helps others, though there is not too much personal gain. Bad is that which helps oneself at the cost of many others."

Just as only a criminal needs an alibi, so does a man of capitalistic bent of mind need more defence. Bigger the crime, greater the need of stronger defence. So in capitalism law can help good and bad, innocent and guilty, equally. But there is much greater possibility of its helping the rich, dishonest and immoral persons because they are materially advanced."

Seeker, "I fully agree with you."

Master, "In private sector of capitalism where people are tempted to compete with one another in material possessions, they shall go wrong, even intentionally, in the name of advancement, prosperity, standard of living etc. In such a system, prayer to and worship of God becomes a necessity to ease mental tensions caused by the performance of sins or crimes, most of which are economic crimes. People become quickly rich by all means, fair or foul. Then they need lawyers to make their foul means look fair. So it is not always the honest and innocent who are saved by the lawyers. Detectives are better than lawyers. They can go to the real root of the matter."

Seeker, "Once a rich candidate in election demoralized his poor opponent on false charges. He bribed the officers, got the warrants and got the poor opponent handcuffed. He was given a parade in front of people to whom he had to go for votes. Just after the election, that poor candidate was declared innocent and set free."

Master, "But he might have lost the election."

Seeker, "Yes."

Master, "But he was also innocent."

Seeker, "Yes."

Master, "So law did not help the poor innocent in time of need."

Seeker, "No."

Master, "This is why I say that one must go deeper than law. A judge should look for justice, not the skill of lawyers. An innocent man must be helped after verification by secret means, though he has been proved guilty by an expert lawyer. Seeker, punishment to a callous criminal is certainly an example before many others, but everybody should be concerned if an innocent is punished."

Seeker, "So the best thing is to abolish evil or blind opportunity to become richer than others. The state should take over everything. All men should be made equal through equal pay."

Master, "Quite true. Then you will not need lawyers of this type."



THIEF OR SUFFERER

Master, "Seeker, there is a vast majority of people who can work better on being told 'what to do and how to do.' People in this category are more honest, patient, organized and disciplined than those in private sector who cheat, deceive and exploit others for material gains."

Seeker, "Yes."

Master, "There was a man belonging to the first category. He willingly wanted to serve society and to exploit himself fully in the interest of all, but he was unable to take initiative in private business. He was very human-hearted and could not be successful in competition for wealth. But the state did not give jobs to all men as it did not have true socialism. So he took a job in a private company where too much work was to be done for too little pay. Moreover that job was not permanent. As soon as the pressure of work in that company finished, he was sacked. At the time of sack, his wife had been pregnant for 7 months."

Seeker, "That might have been a great shock to him !"

Master, "Very great shock. He was not able to buy good food. He could not even pay the rent. The landlord served a notice on him to vacate the house. Poor family's condition became even worse. They started to live in a broken house which was considered as hunted by ghosts."

Seeker, "They might be frightened of the ghosts !"

Master, "No. Poverty had made them ghosts themselves. They were not afraid of anyone anymore. The worst was death and that had to come even otherwise."

One day they had no money. The poor man set out to steal food and a blanket for his pregnant wife."

Seeker, "What a curse ! A worker turned into a thief !"

Master, "Necessity forces a man to do anything. It leaves no choice."

Seeker, "Quite right."

Master, "So he went to a shop. He stole some food, a blanket and ran towards his broken house. The shopkeeper started noise to catch the thief. People caught him. Instead of taking food and blanket to his pregnant wife, he was arrested."

Seeker, "What a situation !"

Master, "Though he was in detention and had hard time, yet it was not so hard as in the factory where he worked as a labourer. In detention he got food, though not better in quality, yet sufficient to fill his belly."

Seeker, "He could go to prison !"

Master, "Prison is bad. But if a prisoner gets more food by being in prison, what has he to do by being free ?"

Seeker, "True."

Master, "Then police took him to the court. The judge told him that stealing was against law. He also asked him why he had to steal."

Seeker, "What was his answer ?"

Master, "The thief told the judge that he knew that stealing was against law, but how could he live without it ? How could he feed himself, his hungry wife and starving children ? Should law take no care of the poor by giving them work to do ? If no, then why should he care for the law ? Law must also help, not only punish".

The judge asked him why he did not fear the state and its officers.

That man told him that if state did not bother to give him security through work, why should he fear its officers. State must also give security, not only punishment.

Seeker, that man had a revolutionary spirit. He further told the judge that he only knew how to punish law-breakers, but had no experience of law-breaker's life. Law grinds the poor and protects the rich. The poor workers are like injured animals who have to see their own bodies being eaten by other animals i.e. the rich capitalists. He had not stolen food for more profit. He had not stolen blanket to replace the old one, but only to cover his pregnant wife. If he could not get any work, what could he do ? If he did not get enough even by working, what could he do ? He further told

the judge that if, under those circumstances, law stopped him from stealing, even for sheer survival, that law was based upon injustice and was against God's law."

Seeker, "That man was a true victim and a true revolutionary."

Master, "Yes. He put the judge in a situation where he had to side with him. What else could the judge do ? If state does not give work to all willing workers, the rich men do not give proper taxes or charity, then the only way out with the poor workers is to unite and take over by force."

Seeker, "Yes."

Master, "Just at that moment there was a big rally organized by the socialists. The judge was so moved that he declared that man to be a sufferer, not a thief."

Seeker, "Blessed is he who considers the poor."

★★★



NATIONALIZATION

Seeker, "One man said that true pleasure comes in possessing as possession shows effort to possess it."

Master, "It is there where the pain lies. It is not so easy to detach oneself after so much attachment to one's possessions. The habit of possessing or increasing possessions or capital gets stronger and stronger unless checked. The more you try to save and own, the more greedy, miserly and corrupt you can become to feed this capitalistic habit. The stronger the capitalistic habit of owning, the weaker the sense of sacrifice and selfless service to society."

Seeker, "True."

Master, "Let us examine two states of mind of one and the same person, one before and one after winning a lottery of one million rupees. Before buying a lottery-ticket he may believe in the equal distribution of wealth. At the time of buying ticket, he certainly desires to win. If he loses, he may again believe in socialism. If he wins, he will certainly move towards capitalism and will not sacrifice that million rupees for others, though the effort made to have that very large gain is negligible. Seeker, once you possess, you will find it very difficult to detach yourself from your possessions."

But as it is nonsense to renounce all what you really need for yourself and your family, it is also nonsense to possess what you really do not need for yourself and your family. It is better not to compete in material possessions and yet to serve society. Two houses for one family is not a necessity. It is an encroachment upon the right of another family which does not have even one house.

The stronger the desire to own, the weaker the possibility of real universal brotherhood, the lesser the chance of social justice, the greater the opportunity of exploitation and corruption, Capitalism breeds greed, miserliness, false pride and mental hurry. A

life of hurry is not a natural life. Nature does not go like a galloping horse."

Seeker, "It is true."

Master, "Remove the Devil i.e. Capitalism with all his works. No private sector at all because it is an abode of evils."

Seeker, capitalism and private sector are not justified in higher spheres of nature. There is no private orbit of each planet or satellite. All the planets and their satellites are well-controlled by a central body i.e. the sun. The whole universe is under the single control of one supreme universal force i.e. God. In the most organized, disciplined, accurate and efficient System of Nature, planets cannot run as they may like under the pretext of Freedom of Individual in private sector of capitalism."

Seeker, "But some people say that private sector provides better opportunities of work to others."

Master, "It is really great to give work to people to support their families through organized effort. But in private sector people have to pass through hell to come to this stage. They do repress many genuine desires, even basic natural needs and rights of their wives and children. So it is better if this sacred duty of providing a secure living is organized by the state."

Seeker, "Is it only because of one's attitude towards one's family that you deplore private employers?"

Master, "No. Apart from one's attitude towards one's family, I also consider his attitude towards his employees. A small private employer is the worst employer. He is greedy for more and more production and profit. He exploits his employee in the name of 'useful or gainful employment.' He is always standing at the head of that poor employee and considers himself to be an authoritarian God, providing living to that poor family. He mingles efficiency with overwork."

Seeker, no social justice and peace of mind are possible in private sector. In this field of freedom, it is in vain to look for the happiness of the greedy employer and the exploited employee. Poor employee tries to forget his misery by saying that it is the will of God. Greedy employer thinks that more and more profit or accumulation of wealth, by any means, is the grace of God, and is the fruit of his actions in some unknown previous birth."

Seeker, "What is the importance of nationalization?"

Master, "It is a struggle for justice for all. It is sacrifice by all and for all. Moreover nature justifies nationalization and organization

by one central body. There can be no Equality of Man without such single control. Who can think of others, if allowed to think only of his own profit ?

Seeker, to sacrifice one's excessive possessions for the state is a positive regard for all others. It is noble unselfishness and detachment preached in Gita. No private ownership, no attachment. No attachment, no pain on loss. Those who go after pleasant profits alone, suffer in the long run. Private profit may look pleasant, but is not good. Nationalization is pleasant as well as good. Race for possession by individual is more dangerous than that by state. So decrease the capital of the individual and increase the capital of the state.

Seeker, true wealth of humanity does not consist of savings by individuals, but of its natural resources and their proper utility by united effort of all, in the interest of all. This can be best done through single control in each state."

Seeker, "I understand now."

Master, "Seeker, unbridled greed of a private organizer or his non-cooperation with state can cause much chaos in society in the form of unemployment, strikes, wastage of manpower etc. Just as states can work without kings of old type, so can all other institutions work without a few rich capitalists."

Seeker, "It is quite true."

Master, "Just as a son of a king has no right to become a king or inherit power, why should children of the rich capitalists have any right to inherit all wealth ? However there is no bar to any son of a king from coming to power, but only democratically and on the basis of individual merits. Similarly there can be no bar to the children of the capitalists from coming to highly paid jobs under the state, but only on personal merits."

Seeker, "So the basis of getting one's greatness recognized is individual merit, not the merit or riches of one's parents."

Master, "True. An average man has to work for 7-8 hours a day with sincerity. Society does need more production, efficient distribution, research, invention, discovery etc etc. Someone has to take initiative to organize the whole society. The only question is 'who to take such initiatives.' Should it be the state or private individual ?

Seeker, if a man does not do any work at his own initiative, it does not mean that he is lazy. Many people do not like or cannot enter private sector, just as many girls do not like to marry shop-

keepers, but prefer to marry men in civil or other secure employment. A girl who prefers a civil servant to a private shopkeeper is not a fool. She needs something which in her hidden desires cannot be given by a greedy private shopkeeper. Private shopkeeper may not spare more time for her. He may have more love for his business than his wife. But a paid man in a secure job certainly has more balanced, disciplined and organized life. That is what she needs. That is what all really need. All need security, discipline and some free time to enjoy their life.

Seeker, you cannot call anybody lazy until you can create a job for him to do. There is more than half the world which prefers service to private shop. However if all the shops are under state control and well modernized, all the workers in those shops work on equal pay for equal length of time, then a shopkeeper will look exactly as any other civil or secure servant. He can attend to his family more than to his profits. Left to himself, a private shopkeeper may not spend money on furniture for his shop. But in a state shop, he will have proper chair, table and shelves. Left to himself, he may try to save money even on his own clothes. But in a state shop, he will have to dress himself properly as required by the management. He will certainly look more smart and organized.

Suppose the state does not take initiative to create and modernize jobs, why should private capitalists do it ? Moreover if a rich capitalist does not like to use his capital without too much profit, what can the state do to him ? There can be a thousand excuses as such rich people can easily live on interest on their capital. They may even threaten to withdraw their investments, if the state tried to move towards socialism. They can easily fail government schemes. On the other hand, if state takes over all the surplus capital and reorganizes everything along socialist lines, then average man can be more happy than when left on the mercy of rich capitalists.

Seeker, by bringing all jobs under state control, we can give such permanent security to all men as even God does not give in the State of Nature. So abolish the fear of economic insecurity in capitalism and establish economic security of true socialism. Give equal work to all. Give equal pay to all."

Seeker, "Is it really possible to convert all private individuals into equally paid state workers under a single control ?"

Master, "Why not ?"

Seeker, "No other animal does it in the state of nature !"

Master, "Which other animal cheats, deceives and exploits other animals of his own species to have unlimited accumulation of capital ? Do not all bees work under one queen for the glory of the beehive ? Why cannot all men work without unlimited greed for more and more profit or capital ?"

Seeker, "At present children of rich people do not like to work in factories. After completing education, a youngman prefers to remain unemployed, but does not accept a job which appears to be dirty, heavy or hard. Why ?"

Master, "Because there is less money in these jobs and the son of a rich man can live without work for a longer time. But if there was no private business and all jobs carried equal pay, then everybody will be willing to do any suitable job. If you give equal pay to all and all jobs require same, mental or physical, exertion, then shame and laziness will disappear. Give incentive for dirty, heavy and hard work. Give more incentives for research, invention, discovery and more production.

Seeker, state must interfere and at every step such as 'what is to be produced, how to be produced and how to be distributed.' It is not only private rich men who are more responsible, even state servants have the same sense of responsibility. They too have respect for and from others, but they cannot become greedy like private profiteers."

Seeker, "Does state control not make a man self-centred after doing his work ?"

Master, "What else does capitalism make ? **Seeker**, just as in capitalism there are many men who willingly give money and time to serve others, there will be many more such human-hearted men even in socialism. I only wish that we could have a society in which all men abandon greed for unlimited accumulation of wealth and honestly work in the equal interest of all fellow human beings."

Seeker, "Why does an average man want to increase his capital ?"

Master, "People often pass through hell to increase their capital. The most common excuse is that they do not want their children to pass through the same hell. **Seeker**, I only want to save all men from passing through this hell of greed, miserliness, false pride, crime and corruption."

Seeker, "Then what is the difference between you and others?"

Master, "They want to give security to their children by possessing more and more, but I want to give security to all children by sacrificing more and more. Still all men have to do equal work on equal pay. Equal pay means equal distribution of wealth which stands for Equality of Man.

Seeker, with equal pay to all workers, greed, miserliness and false pride will disappear. So will disappear many other vices. Robberies, crimes and corruption will disappear. Where will one deposit the loot when there is low limit on savings and is in only one saving account for the whole family ? None can have private business or own land. If spent beyond one's means, all will notice and enquire secretly ; someone may even report to the state authorities.

So the state should take over everything and give every man a job in the same or similar profession on equal pay. If a handful of rich capitalists do not like the idea, put them to compulsory hard work to make them understand the value of hard manual labour. Seeker, they have to bow before an honest and moral system or accept isolation in labour camps. But before isolating such obstinate asses, try to convert them into highly civilized socialists. If no, then isolate and use in labour camps."

Seeker, "You isolate for non-cooperation and obstruction in the way of your socialism. What incentives do you give for cooperation and promoting the cause of your socialism ?"

Master, "I do give incentives for dirty, heavy and hard work. I also give more for research, invention, discovery, more production etc. But no one to get more than 3 times of what an average worker gets without extra effort. However this higher limit is only for earnings, not for savings. There must be a low limit on savings by all individual families.

Incentives can also be in the form of supervisory, managerial or administrative jobs. Interested workers may reach high offices in many other fields. But no promotion to anyone who exploits his workers in the name of efficiency."

Seeker, "Should any compensation be given to the private owners at the time of compulsory take-over ?"

Master, "What do you mean by that ? - Compensation to those who have already enjoyed so much ? The answer is No. Moreover where will they deposit that money when there is low limit on savings ?

Seeker, the best form of compensation to such people is an easy supervisory, managerial or administrative job, but no cash at all."

Seeker, "All right."

Master, "If humanity has to live like a family, let us see what happens in a family. In one family there can be no classes, but there can be more intelligent and less intelligent. There can be strong and there can be weak. A real good father is often more inclined to give more to the weak, helpless, innocent etc. He deeply desires them all to be equal. But, on the contrary, capitalism is a way of life in which all can never be equal. Here some people have to be richer than others and this is possible mostly by exploitation of one by the other. This must lead to greed, miserliness, false pride, crime, corruption, jealousy and hatred. So capitalism is opposed to peaceful living in family as well as in society as a whole. It is a painful way of life. Seeker, only a real father can feel the pain of his children. He will never allow his strong child to cheat, deceive or exploit his weak children."

Seeker, "It is true."

Master, "Similarly all rulers should act as real fathers of their subjects. They must remove all classes in society and take equal care of all. They should direct the energy of all exceptions to exploit themselves as well as nature, in the equal interest of all, by accepting limited incentives."

Seeker, "After compulsory take-over, how will you reorganize different fields of daily experience?"

Master, "In agriculture, land will be divided into farms and all the owner farmers will become employees on equal pay and work normally without disrupting their family life. Give them tools to work and guidance for more production of better food. Give incentives for more production in the form of group bonus. There will be workers, supervisors and managers to organize everything in the equal interest of all. All production to go to state stores and all employees to be paid from state treasury. Seeker, there should be no question of speculating for more profits by individual producers."

Seeker, "How about shops?"

Master, "Seeker, none runs a shop on loss. It must be either on profit or at par. All have to meet the cost of establishment etc. By taking over, neither the state nor the private owners can be at loss. The society will be reorganized much better than before. All private shopkeepers will have secure living through equal pay and the state will be able to abolish corruption in its million forms. Everybody will do same or similar work, but instead of being the owner, he will become a worker or supervisor in the state shop."

All shops will become branches of the main stores under the state control."

Seeker, "So there will be no middleman."

Master, "A middleman can keep others in the dark for personal gain. It is better to give him a secure job of equal pay in the state shop or store."

Seeker, "How about financiers?"

Master, "Do we not need such men in the treasury and big stores for additional work arising from compulsory take-over? Instead of being a private profiteer, he will become a respectable state worker."

Seeker, "How about cleaners, sweepers, labourers, watermen etc in the markets?"

Master, "Do we not need such men in state stores and shops for weighing, packing, stacking, cleaning, loading and unloading?"

Seeker, we have only to reorganize our society to establish Equality of Man through secure equal pay. This will automatically eliminate crime and corruption."

Seeker, "All shops are not of the same kind?"

Master, "Start from shops of one kind. There has to be a big store in every area, having many sub-shops attached to it. Shops should be situated to meet the needs of the population. Arrange for transport of goods from central store to each shop. All income to go to the treasury and all payment to be made from the treasury."

Seeker, "How about small stalls of fruit, vegetable etc?"

Master, "Reorganize them into small state shops and employ the same workers in them. Some to bring from fields or stores; some to sell; some to supervise; some to arrange payment into and from treasury."

Seeker, "I do understand."

Master, "Similarly take over all institutions of engineering, medicine, housing and manufacturing consumer goods. Seeker, there is to be no private sector and yet all men have to work for 7-8 hours a day with honesty, efficiency, accuracy and punctuality. As there will be less attachment to one's possessions, there will be less fear. With equal pay, there will be no false pride. With limited savings, there will be no greed and miserliness. Compulsory spending will raise the standard of living of all. So compulsory nationalization will transform the whole humanity."



PERSUASION OR FORCE

Seeker, "How can nationalization be done better ? By force or by persuasion ?"

Master, "The persons who justify private ownership have so many confusing stories and theories that they might easily persuade a person who goes to persuade them. If a man of strong socialist convictions goes to persuade capitalists, they get equally strong in the opposite direction because it is not so easy to detach oneself after so much attachment. But to strengthen contradictory forces by living in one place means to lay the foundation of great wars."

Seeker, "In war all are the losers. No one can win in the real sense."

Master, "It is true. But if socialists remain weak, capitalists will never change their ways of exploiting one another. And if socialists become strong by spreading consciousness, capitalists become equally strong by supporting religious ignorance. This is a war between socialist consciousness for Equality of Man on one side, and religious ignorance on the other side. Capitalists take shelter of religious ignorance and socialists want to abolish religious ignorance."

Seeker, capitalism can never let men remain equal. It must divide humanity into rich and poor. Generally a poor man tries to make a rich man good through flattery i.e. at the cost of his pride. Do you know how it affects the subconscious of the poor man ? Inwardly he develops jealousy and hatred for the rich man, though he flatters him outwardly. Whatever the ways of capitalism may be, these always result in discontent and disturbance of peace in society.

Seeker, difference in views and ways of life can be accepted and respected only if all are economically equal, but economic inequality is the core of capitalism. If you believe in progress of humanity

through economic equality, then capitalists will certainly not cooperate with you. If you leave them to themselves, they will divide the whole humanity into haves and have-nots."

Seeker, "But it is the capitalists who say that the differences should be settled in peaceful ways !"

Master, "One always asks for a fair game when he has the winning cards. Peace is good. But how can a man be allowed the cover of peace after exploiting others ? The poor do want to know how rich became rich, but the rich do not want to tell how they became rich. The exploited ones have to be made aware of their equal rights."

Seeker, "This conflict can lead to tragedies !"

Master, "Tragedies take place when people lack understanding. But greater tragedies arise when people, after understanding, do not like to cooperate with one another."

Seeker, "It is true."

Master, "Then how can exploited people forget past completely when they see such a wide gap in the private life of the rich and the poor ? It is natural to hate the one who has exploited, injured, robbed etc. This wide gap of wealth has created much greater mistrust between the rich and the poor. Both of them are making deadly nuclear weapons which can annihilate the whole humanity. Seeker, it is mistrust and diagonally opposite approach to human progress and prosperity which will destroy the innocents.

Both fear each other. Fear will definitely drive them mad to make more and more deadly weapons because danger teaches caution more than anything else."

Seeker, "Yes."

Master, "This is why I say that permanent peaceful solution through cooperation is not possible after strong opposite convictions. When both the parties, rich and poor, have seen everything in detail and want firmly to stick to their convictions, then it is the question of 'why not this way ? Why not that way ?' At this point only power counts. By power I mean all mental or physical power, including all violent and non-violent methods to achieve that 'why not this way or that way.'"

Seeker, "If one gets angry, the other can also do the same. Then there can be no solution. The flame of anger will consume everything. Wisdom denotes pursuit of best ends by best means."

Master, "It is true. But you cannot teach anybody anything he does not want to learn. The capitalists are determined to keep

humanity divided into rich and poor. The reality is that all human beings are equal and should have equal private life through equal pay. But who cares for your rights if you remain a gentleman ? By living in peace you may lay the foundation of a longer war. It is better to solve a problem as soon as it arises. Nip the evil in the bud."

Seeker, "Some problems can be solved only by leaving to themselves."

Master, "But some can become very serious if left to themselves. To demand the right to equality cannot be left to itself."

Seeker, "But it will disturb peace."

Master, "Right is more precious than peace. Let him, who desires peace, prepare for war."

Seeker, "Can you not think of any peaceful method to establish Equality of Man ?"

Master, "Equality of Man is not possible without purity of human heart and a sense of sacrifice for others. Purity of heart is not possible by the performance of immoral acts which justify capitalism as a way of life. Seeker, a man who runs to be quickly rich can certainly not keep purity of heart. Capitalism justifies more and more possessions. The more one likes to possess, the less one likes to sacrifice for others. Hence capitalism and sacrifice are contradictory in nature. However a clever capitalist may use sacrifice as an investment for more return of capital, but war cannot be avoided without pure sacrifice."

Seeker, "Can society remain as it is ?"

Master, "Certainly not. Society has to revolve just as the sun revolves, the moon revolves and the planets revolve. None can stop the pace of revolution. The only way to avoid war is pure sacrifice. The best form of pure sacrifice by all and for all is complete nationalization. Abolish private sector. All should accept Economic Equality and surrender all surplus capital to the state. If not, then bloodshed is inevitable."

Those who do not have much are everready to sacrifice everything. When they make sacrifice, but do not see others make their sacrifice, they will become violent. They will not fear death and will certainly kill others. The end of all great passions is death."

Seeker, "Can Equality of Man be forced ?"

Master, "In all families good habits are mostly forced, but with good intention, None cares for leniency all the time."

Seeker, "Why will one exploit oneself to serve others on equal pay ?"

Master, "Why should not a boss tolerate his subordinates to have equal opportunity to make their children's future ? Seeker, this sense of respect for equal rights of others is possible only through equal pay with limited incentives. We cannot kill false pride without equal pay."

Seeker, "Wars of the people are more dangerous than those of the rulers."

Master, "But if rich people do their best to keep old system i.e. capitalism as a way of life, why cannot the vast majority of poor people try to replace it with a new system i.e. socialism as a way of life ? If rich people do not learn to make pure sacrifice, they cannot escape jealousy, hatred and war."

Seeker, majority is always of the poor people, subordinates, workers, labourers etc. Power is where the majority is. It is not enough to be right and wise. You cannot live in peace with any good quality unless you are strong to defend yourself. So majority of poor people is right in demanding equality with the rich minority. But this majority must come out of religious ignorance, unite and fight for Equality of Man. This majority of the poor must become strong. Only then it can achieve its aim. A strong man's argument is always the best. Will of the powerful alone can prevail. Power is essential to free people from vices of greed and false pride on one side, and to establish Equality of Man on the other side. Necessity of a superior physical force cannot be underestimated."

Seeker, "Does not too much physical force lead to wildness ?"

Master, "No. To have too much physical force does not mean to be wild. It is an acute necessity of all civilizations. Without it nothing can be defended or protected, however good it may be. Everybody likes strength and goodness. How many girls prefer weak and old husbands ? If a young girl marries an old and weak man, it is not love. It can be greed to inherit his wealth."

People are convinced at heart that it is only force which can make all live in peace, whether in a family, working place or in society. It is force that keeps law and order. But remember that it is only selfless or unselfish force. Such force is essential to abolish old laws and to establish new laws."

Seeker, "Who is to use force and for what purpose ?"

Master, "Great are those who help others come out of suffering. Such greats can break, but not bend before injustice."

Seeker, "In a state who is the greatest or most powerful ?"

Master, "Government is the most powerful agency in every state, with military and police at its disposal. It must promote justice for all within its territory, just as a mother vehemently desires to give equal justice to all her children."

Seeker, "How can government do justice to all?"

Master, "By abolishing capitalism and establishing socialism through complete nationalization."

Seeker, "Will compulsory take-over not involve violence?"

Master, "Even Ram and Krishan could not stop violence to have justice. I have already told you that right is more precious than peace. Let justice be done, though the world perishes."

Seeker, "Some people will call it wild justice."

Master, "If revenge is wild justice, what is exploitation of the weak by the strong? What is capitalism? Seeker, capitalism is an immoral and unnatural system. It is an unjust system and it will also become illegal. All governments must consider Equality of Man and abolish capitalism by force."

Seeker, "Does this remedy suit the disease?"

Master, "Desperate diseases need desperate remedies. Sometimes even a limb is amputated so that the rest of the body comes free from pain. Rich capitalists are just like that, a limb. A determined action by each government, with a deep feeling for humanity, is the only remedy."

Seeker, "rich capitalists have their own nature just as the sheep and wolves have their own nature. When you tame a horse for the use of humanity, you change its nature in the interest of humanity. But changing of nature has its own ways. You can never turn an ox to help you plough fields by sitting before it with folded hands, by worship or prayer or persuasion. It is the pain and appetite of that animal or natural force which makes it obey man wisdom and necessity. So in the interest of the whole humanity, governments shall have to use the whip and bridle, hunger and thirst, to tame the rich."

Seeker, "It is quite possible that rich capitalists may change the nature of leaders. So they may win."

Master, "I take side with poor workers and believe that it is better to have fought and lost than never to have fought at all. At least it adds to their experience and unfolds their hidden power."

Seeker. "A system founded on war can maintain itself only by war."

Master, "It is not necessary. Sometimes we have to cross a river full of crocodiles to go to fertile land on the other side. Seeker, the bud may have a bitter taste, but sweet will be the flower."

Seker, "Still many people doubt the success of socialism."

Master, "Whether or not socialists can live in peace after victory over capitalism is only to be seen. It cannot be predicted that violence must lead to more violence. Many floods wash away dirt of the earth which no group of human beings likes to remove through peaceful initiatives."

Seker, "Still some say that a policy of war can be answered only by war."

Master, "Then what is the way out of this slow death by silent exploitation? Should exploited people remain silent and lose all reason which leads towards Equality of Man? Why should they lose such a strong reason? Seeker, fools are those who lose their reason. Great are those who can lose everything for their reason."

Seker, "If you do not use the same tactics as your enemy, you can't succeed. But if you do the same as your enemy does, then what is the difference between you and your enemy?"

Master, "This is a false charge. The question is who is guilty? Guilty is he who exploits. It is always a businessminded capitalist who tries to take undue advantage of ignorance, innocence, weakness and helplessness of others. When the exploited people are made aware of the fact that material prosperity of a few rich people is the result of economic injustice in society, they will demand economic justice in society to save their future children from being exploited in the same way. They will desire that all surplus capital should be taken back from private profiteers and should be used by the state to establish Economic Equality. They can't be blamed even for using force for this purpose."

Seker, we have to make the weak strong. A strong defence is always a great necessity. The poor workers have to win, however hard and long the struggle may be. It is the victory that counts."

Seker, "Victory is only at the end after much loss on both sides. All fight is violence."

Master, "But the action is not complete in fight alone. The cause of fight and the effect of victory cannot be put aside. If after victory, though with violence, the nature of society and humanity can't be changed in the equal interest of all fellow human beings, then there is no harm in being temporarily violent to face violence."

Seeker, "So you want to convert capitalists into socialists by force. Can socialism be spread by force?"

Master, "Why not?"

Seeker, "But you cannot expect same loyalty from a person who has been converted by force."

Master, "Once people become socialists, though by the use of force, they will not be able to get out of it, provided that they are shown true pictures of capitalism and socialism. Capitalism does not believe in the Equality of Man. It compels a man to perform such acts in private sector as separate even the nearest ones. As capitalism does not believe in the unity and equality of man, it is immoral and unjust. So it may be made illegal by force. On the other hand socialism believes in and promotes unity and equality of man. So it should be moral, good and legal. When people are given true pictures of both isms, socialism will enter the blood and bones of the whole humanity."

Seeker, "I do agree with you so far as the final effect is concerned. But I am a bit doubtful about the means used to achieve that end. If habit is a repeated mode of action, then the habit of war will get stronger through wars. When people shall not be able to fight with anyone out of socialism, they may fight among themselves even by being in socialism."

Master, "The whole energy of fighting against capitalism should be sublimated to fight against destructive forces of nature. If socialists fail to sublimate human effort at that point then the heated human energy can destroy all, even if they are all in socialism. People can die fighting against one another. That will be a great tragedy for humanity. Seeker, my only hope is that socialist leaders will do their best to sublimate this highly developed mental and physical force through competitions in the most civilized ways. War must remain only a handmaid of revolution, but should in no case be considered as an end in itself."



FREEDOM OF THOUGHT AND EXPRESSION

Sker, "Should everybody be allowed to think and say what he likes?"

Master, "The world will go on even if none is allowed to give any suggestion. But it is always good to think if things can be made better than at present or in the past. Curiosity should not be a crime. Ideas come in the head just as hair come on the head."

Sker, "But some ideas can cause confusions."

Master, "Go deep and too far. Analyse your confusions and delusions. Find out the truth. Although discovery of truth involves risk failures and faults, yet the best men were moulded out of failure. Failures are the pillars of a man's success. While searching for truths i.e. truth, one has to go too deep and keep his mind and eyes open."

Sker, freedom of thought and expression must never be denied. There can be only one man on whose thinking alone may depend the future of whole humanity. Such men are made of pride and self-respect. They can kick diamonds like ordinary stones."

Sker, "That is true."

Master, "Freedom of mind to wander, think and express is essential for human progress. Such minds can work only in an atmosphere of security and freedom. Rare contribution may come from the initiative of such free individuals who have no link with any country, nation or politics. Such rare men need no incentive and no bribe. Such self-inspired individuals can never be pleased with wealth."

Opposition or majority must not be allowed to crush such individuals. Only one man's strong convictions may change the course of humanity. So strong and strange is the human spirit of progress."

Sker, "Should all individuals be completely free to think and do what they like?"

Teacher,

Master, "Freedom of thought is mostly claimed by those who think differently. But if everyone has the right to think and express what one likes, then every other man has the right to criticize him. Although an acute critic can tear his opponent's argument to pieces, yet he must defend his opponent's right to say what he likes to say. Seeker, someone's guess may be better than your certainty.

Although all are free to think and express, yet all cannot do what they like. Every thinker must consider different consequences of the actions to be performed and try to educate public opinion along his thinking. Anybody can be allowed to do what he likes, provided that his actions do not harm or hurt others. In other words, he cannot be allowed to do anything which is against the Equality of a Man i.e. against the equal economic interest of his fellow citizens."

Seeker, "What is a genius?"

Master, "Genius is an organized common sense. A genius is a person who does things which others think that he cannot do. He has infinite capacity for taking pains and troubles. He lives in the world rather as a spectator of mankind than as one of them. He finds great pleasure in doing constructive work for which others consider him as a fool, merely because he is not selfish and greedy. But all such rare individuals are often selfless and dedicate their effort to the service of society.

Seeker, such men determine, dare and do, and by their stubborn efforts achieve matchless deeds. They are laughed at in their life time, but worshipped after death. They are the real heroes of humanity who fought for others in their selfless loneliness. The world is living on the contributions of such stubborn, mad, crazy and proud geniuses who spent their whole life to discover some hidden truth.

But a true genius cannot work under orders, not even on requests, just as a hen cannot lay all eggs in one day or just as a tree cannot give fruit on worship, prayer, request, order or threat. The path of nature is set and so is the flow of wisdom in genius. Such a natural genius cannot please hungry rulers.

Seeker, a man who is a master of himself cannot become a slave of others. He wants freedom, equality and respect. It is only through respect that he can cooperate. The world does need the cooperation of such rare persons. They can pierce through time and space. Such is the radiation of their concentrated energy. They can influence thousands of generations for thousands of years from thousands of miles."

Seeker, "Is it a mistake to stand outside a system ?"

Master, "No. It is only by standing above a system that you can judge its goodness or badness. If the system does not look good, you will be in pain to join it. However if you join and give some new ideas, the public may not forgive you.

Seeker, the greatest pain to human nature is the pain of a new idea.

But a genius does not give up because of pain to him or to others. He goes on making research to find something new to help all. He gets mad in his pursuit of truth and reality. Seeker, there is a pleasure in being mad after something which none, but only mad man knows. Such mad men are ready to die for truth. Determination to die for truth is above all. Such lovers of truth have a mind of large general powers and can stand alone to face the whole world. Such great, disciplined and organized brains are in no mistake to stand outside a system. They are the real geni.

Seeker, "What should be the relation between state and such genius ?"

Master, "To have the capacity for genius is different from getting that genius recognized by others. To preach one's strongest convictions needs the strongest minds, extreme will-power and determination. A genius has to push through a multitude of noise-makers who are very often accepted as true, merely to get rid of their noise. Most of these noise-makers are only opportunists who can be pleased with a handful of gold and silver. But a true genius with a spirit of research does not think of wealth. He is only worried about the future of humanity. Such selfless persons have brains stronger than the strongest bricks. They do not move a muscle even if buried under lava.

Seeker, such rare gifts of nature should not be the monopoly of a few. Such men should be respected and trained by the state to serve humanity."

Seeker, "Should state give full freedom to press and newspapers ?"

Master, "There should be full freedom to preach a system which believes in the Equality of Man. There should be full freedom to suggest and create many positive qualities or virtues in all men. But such things can be found only in socialism.

Capitalism creates negative qualities in men such as greed, miserliness, false pride, crime and corruption. So there should be no freedom to preach, promote and support capitalism."



HABIT

Seeker, "What is a habit ?"

Master, "A habit is a repeated mode of acting and perceiving. Repetition is the food of habit. The more you feed your habit, the stronger it grows. The stronger it grows, the more difficult it becomes to get out of it. Habits form the nature of a man. To go against one's nature is very painful."

Seeker, "Is habit so important ?"

Master, "Habit is the man. Man is nothing but a bundle of habits. It is the habit or repeated action that counts. Seeker, constant dripping hollows out a stone."

Any activity done with regularity must affect your whole life. Let us see the effect of a daily activity i.e. habit of dancing, singing and body-building.

A man who learns and practises music, though only for half an hour a day, is usually in a pleasant and humming mood for the rest of the day. Learning dance for one hour a day does affect the gait of the learner even during that time in which he is not practising dance. Similar is the effect of body-building and so on.

Habits come from society and your society consists of such people as you come in contact with. From the habits spring traditions, customs and systems. When customs and traditions become stronger, they determine the habits of the individuals. Seeker, habits tell the ways of life. The habits of a paid state-worker are quite different from those of a private businessman. So are those of a landlord from his tenant. So are those of an employer and his employee."

Seeker, "How about the habits of worship and prayer ?"

Master, "No."

Seeker, "Why ?"

Master, "You develop the habit of worshipping a stone every-day. After sometime if you do not worship it, you will be afraid of that stone. In fact it is not the stone that frightens you. It is only an ordinary stone like millions of other stones lying at the foot of mountain. But it is fear of offending, disobeying or breaking your own habit which might be developing to become your nature. If you never form or develop the habit of worshipping or praying to any stone, image, god, goddess or God, you will never fear it, though we cannot be entirely free from fear caused by our own limitations and weaknesses against many mighty forces of nature. So if a man is a victim of any such habit of worship and prayer, he must at least save his children from self-created imaginary fears."

Seeker, "How about capitalistic habits?"

Master, "They are as bad as the habits of worship and prayer. Capitalism believes in private sector for material prosperity. It tempts a man to increase his capital through competition with others. It leads to greed and mental hurry. Seeker, desires can easily become unlimited, but resources are always limited. To fulfil this strong habit of possessing more and more, one can and does exploit even the nearest ones. Such vices as false pride, crime and corruption in million forms are the product of capitalistic habits. As capitalistic habits do not let humanity remain moral, equal and united, no man should be allowed to form and develop such habits."

Seeker, "How about socialistic habits?"

Master, "Socialistic habits are the habits of making sacrifice for others. They make a man unselfish as opposed to capitalistic habits which make a man selfish."

Seeker, one has to be a friend of oneself before one can become a friend of others. Contradiction in yourself can never let you remain a friend of yourself. Your thoughts and actions must go hand in hand. But this is not possible in capitalism where, even by believing in the brotherhood of man, people perform acts which do not let them live like brothers. Honour goes to those who are materially rich, no matter how they became rich.

To sacrifice one's desires and happiness for others is in true love. It is not folly, but a rare virtue to be loved. This is the core of permanent peace, equality and unity in human society. But can people make such sacrifice in capitalism?"

Seeker, "No. In capitalism one has to get from others, not to give to others."

Master, "The more you develop the habit of thinking and acting for others, the lesser is the chance of cheating, deceiving and exploiting one another. This evil of exploitation of man by man must be abolished to help people form and develop the habit of sacrifice for others. The best form of sacrifice for all and by all is complete nationalization of all institutions. Abolish capitalism to reform the whole humanity.

Seeker, reformation of society is the reformation of every individual's habits. To reform an individual is the most tedious task. Majority of individuals are stubborn in their habits, but it is only a change in habits which can bring a change in mind of the individuals. There can be no change of mind without any change in daily habits.

Daily habits of a man can be best changed by making him a state servant on equal pay than by leaving him in private sector to become the richest possible man in the shortest possible time. **Seeker**, if a man behaves in a particular way, it is not his fault. He is only a reflection of his circumstances or system. His habits show his training by society which begins at home and comes to perfection at work. So reform his habits at home and make a system of work where he cannot exploit others for selfishness, but exploits his own self for selfless service to all others.

Seeker, a state in order means every individual in order. Through this order, we can make all individuals masters of themselves, not of land or wealth."

Seeker, "By checking an individual too much, do you not check his initiative for creativity?"

Master, "No. I am only changing the direction of initiatives. Every individual is free to take initiative to exploit himself and to exploit natural resources, with limited incentives. But no individual can be free to exploit others for personal material gains without any limit. **Seeker**, none can serve others through greed for oneself. To serve others, one has to be a judge of oneself. He has to discipline himself like disciplined stars in the sky. For greed, one can lose discipline. Loss of discipline in men of power is the cause of corruption in its million forms. So one must discipline oneself by disciplining one's habits, and with this disciplined energy move faster in the direction which promotes the Equality of Man and Unity of Humanity i.e. the direction of socialism."



MIXED ECONOMY

Seeker, "Is it possible to run a state peacefully with mixed economy?"

Master, "No. Never. Not at all. If private sector and public sector are allowed to go hand in hand, the public sector is bound to fail, sooner or later. With its failure, people will definitely return to capitalism as the only successful way of life. To allow mixed economy is to put diagonally opposite ways of life in one place, which means the disturbance of peace."

Seeker, "How?"

Master, "Public sector is supposed to organize production and distribution on socialistic lines. Basically it should serve society without loss and not much consideration of profit. But private sector means more and more profit and accumulation of capital by the individuals. In public sector, the organizers and workers are to get fixed pay. But in private sector, one can get as much as he can or likes. In this competition of earning and saving more, a man in private sector is more likely to become rich as he can and also does use all, fair or foul, means i.e. cheating, deceiving and exploiting others. But people in public sector must have right thinking and right action. On the other hand, in private sector evil is considered as an integral part of good or you can say that there is no or very little distinction between right and wrong. So long as material wealth is considered as only criterion of success, public sector can always remain a failure in comparison. The real success of public sector depends upon the abolition of private sector which is a training field for cunning capitalists i.e. hiding essential commodities in time of need, speculation, hoarding, creating shortage through rumours to increase prices etc. Seeker, in private sector people do become materially rich, and people in public sector are often tempted to join them. This can easily lead to a fall in their right thinking, right action, right effort etc."

So to let private sector go hand in hand with public sector is to permit temptation which can easily lead to a fall in the standard of morality, honesty, selflessness etc. This physical hurry for more and more material wealth must lead to mental hurry. Mental hurry causes confusions and accidents. This race for owning or possessing material wealth, more than one another, does disturb the peace of mind of all and so of society."

Seeker, "I understand now."

Master, "At the turn of society from capitalism to socialism, these two sectors may go side by side temporarily, but never as a permanent feature. To let them remain together permanently is like telling people to sleep with women and to practise celibacy."

Seeker, "It is true."

Master, "In public sector, the merit of an individual is tested in an organized and disciplined way. A man of high position is considered as a man of high merits. No subordinate will feel jealous of his position as his job depends upon the strength of the staff and the work done to serve public. Some of his subordinates may not like him, but to like or dislike is different. It is not jealousy.

But in private sector, the only merit is money or property. Those who have less wealth can be really jealous. They can try to increase their own wealth even by harming the one who has more than themselves. In this sector, a rich man does not consider a poor man to be his equal and the poor man does hate the rich man, though he cannot show his hatred for fear of law which helps the rich. Still that poor man will definitely try to harm the interest of the rich man, even if he cannot become rich himself. So much is jealousy and hatred in this private sector of material prosperity. In the name of material advancement and progress, hatred is started by the rich and is doubled by the poor.

In public sector, there is no question of such jealousy and hatred. What can be the reason of a subordinate hating his supervisor? - It can be illtreatment or overwork. This problem can be solved easily as there is always one above the other to interfere and make right decision. If the subordinate wants a supervisory job, he can get it through seniority, good conduct, interest in work and through departmental examinations. There is no need at all to hate, be jealous or even to argue with one another. This sector does not allow crime and corruption as is found in private sector. In public sector, there are more and better chances to promote Equality of Man and Unity of Humanity. The difference in wages can be reduced step by step or even at once, if the prices are

controlled. As all will be equal, there will be more unity. As working hours will be fixed, people shall have more time to visit one another. People shall be more free from vices which arise out of indulgence in materialism.

Seeker, all such good qualities can be forced into the character of all individuals only by the abolition of private sector or by abandoning mixed economy. In the presence of private sector, people will definitely yield to temptations of material wealth. A man of sacrifice cannot live in peace with a man of greed just as a vegetarian cannot live in peace with a cannibal. Two stars keep not their motion in one sphere. Mixed economy is an obstruction in the way of socialism. There should be only one sector i.e. public sector. The other sector must be ground to dust and upon its ruins should be built the kingdom of real God."

★★★



HOUSE

Master, "I saw a man showing his horoscope to an astrologer."

Seeker, "What for?"

Master, "He was asking him when he will be able to buy a house."

Seeker, "I saw many men showing their palms to palmists and heels to heelers for the same reason. They pray to gods and goddesses to grant them houses. After buying their own house, they arrange kirtans to sing praise of god who helped them or listened to their prayer."

Master, "Seeker, no god can ever listen to any prayer and no astrologer or palmist can get you a house. A secure accommodation is an acute need of every family and must not be allowed to remain a supreme desire of life. A supreme desire must be of an exceptional character."

Seeker, "A lot of people buy house by borrowing money."

Master, "Go to borrow and go to sorrow."

Seeker, "It is true. Life ceases to be free and beautiful when founded on debts and borrowings."

Master, "The house becomes more covered with mortgage than with paints. In order to repay the mortgage, people do overwork. They even send their wives to work. They keep private tenants and evade payment of tax on rents. Tenants demand receipts for payment of rent, but landlords do not want to give a written proof of their income as they do not want to pay tax. This leads to civil cases."

Seeker, "Apart from these cases which come before law, there are many other defects in private landlords."

Master, "I never saw a man devoted to the pursuit of art and knowledge so much proud as a private owner of house with tenants in it. Big landlords collect rent like kings of the past. They

chuck the widows out or make their life harder. Poor tenants in the house of rich owner are never free from fear. Their children live like frightened cats with hound-like children of proud landlords."

Seeker, "Mostly it is the tenant who checks even the right initiative of his children. But private landlord thinks his children to be highly privileged even in the playground."

Master, "There is no question of Equality of Man in private sector. Without equality, there can be no unity."

Seeker, "It is true."

Master, "It is not ownership of the house, but torture of the landlord, that counts more. Real pleasure does not come from ownership of the house, but from freedom from torture of the landlord."

Seeker, "Yes. Many tenants are very happy when the landlord is away or lives in a separate house."

Master, "Seeker, people will be very happy when there will be no landlord at all. With the abolition of private sector, none will own any landed property. Then all will become the happiest and yet work as normally as now."

Seeker, "It sounds very true."

Master, "A private landlord may charge even more than double the rent, and yet may not give good service in the matters of repair and decoration."

Seeker, "What can a helpless tenant do in such cases?"

Master, "The best thing is to get the repair done with deduction from rent payments and to send receipts to the landlord. One must also deduct postage on unnecessary correspondence."

Seeker, "Quite right."

Master, "But it is only a temporary step. The best thing is to abolish ownership of land. Buying and selling of houses should not be a profession. Seeker, out of the state of nature, one should not be allowed to take more than what one needs and deserves. None should be allowed to own what one desires, but only what one deserves. Desire is a fire. The more you feed it, the bigger it grows, and then engulfs the desirer. An owner becomes more owned by his property than he owns it."

Seeker, owning of two or more houses by one family leads to evil in society. Two houses owned by one family is an encroachment on the natural right of another family which does not have

even one house. To have more than equal need of all is unnatural. No bird is in hurry to own many nests and to rent those to others of his species."

Seeker, "Quite true."

Master, "Why should a man own any house if he has not to live in it? Why to own land, if not to cultivate it by self-effort? It is unjust, unfair and cruel. So it should also be illegal, even if those private owners say that it is the grace of their God and that they are the guardians of property of society."

Seeker, no. These private owners are telling lies. This is quite unacceptable and intolerable. The state must take over all landed property. No man should be left on the mercy of another man. It ends only in exploitation of man by man."

Seeker, "Can this use of power for compulsory take-over be treated as misuse of power?"

Master, "Power exercised to pursue a policy for equal welfare of all citizens is no misuse of power. Seeker, it is only power behind such sacred policies which can force the self-styled kings or landlords to leave all spare houses and land for their fellow citizens. There should be unconditional take-over. No compensation at all. There are to be no private landlords. Make everybody a tenant in the state house, paying rent like all others."

As all men will get equal pay, even the rent is to be equal. Rent may slightly vary with pay of the tenant, but not according to situation of the house. If one has a school near his house, the other may have shopping centre, another may have hospital or station and so on."

Seeker, "I understand it."

Master, "All construction, repair and decoration is a necessity. Let state reorganize everything along socialistic lines. If possible, the number of houses in a town or city must match the number of jobs created or available in that place. It is absurd that a man has to waste 3-4 hours only in going to and coming back from the place of work."

Seeker, "Suppose all men get equal pay and responsibility to make their own houses, though no family to have more than one house. What is the harm in limited ownership?"

Master, "No. If there is lack of building material, it can still lead to much corruption in many inexplicable forms. It is better if lack or excess of material is equally shared by all through a well organized housing department. Give only one house to one family. Keep all surplus property under state control."



JOBS AND PAY

Master, "Seeker, strength of a chain depends upon the strength of its individual links. So does that of a society depend upon its individuals. Organizing a state is organizing an individual. Although we all are not capable of doing everything, yet each of us is capable of doing one or the other thing. A good clerk may not be a good philosopher. A great administrator may not be fit for figure work. So all should get what they deserve, not what they desire. Selection for each job should be on personal merits. No unfair selection at the time of completing compulsory education. The standard of education should be high, but no ordinary student should be kept in the school beyond the age of 20 years. If one does not show good results, give him a lower job. But no one to do any job before completing compulsory education."

Seeker, "A student who spends more time in technical studies cannot have the same bank balance as a student who started work just after 20. What do you say to this?"

Master, "Give them much extra pay for the length of time they spend in such special training or studies or only a little extra pay for the rest of their working life. They have not to lose, but only to gain for being more intelligent than average worker."

Seeker, "Quite true."

Master, "Every able man has to be fitted in one or the other job. He may be fit for fields, fishery, forests, factory, office, shop, school, college, hospital, military, police, judiciary, executive, transport, engineering work, aviation, navy etc. We need men to do intelligent work as well as hard physical work."

If a job is hard, heavy or dirty, the worker must get extra allowances to do it or he may get time allowance by doing that job for shorter hours. Seeker, a man may get exhausted in a short time by doing hard and unhealthy work. He may need longer

rest, washing time, even bath before going home to look like any other man working in the same place. A receptionist may feel jealous because that man doing dirty work takes longer rest. To a person in white collar job, that labourer may look idle and lazy, but that compulsory rest could be a condition of that job. Time spent in work may be different, but degree of exertion may be the same or nearly same."

Seeker, "It is true."

Master, "A man working indoor, outdoor, on the counter, behind the counter, as a receptionist or guard, in independent or linked jobs has to observe the conditions of the job done. A fireman cannot walk slow, but a sweeper may take it easy. A doctor may not be able to take his tea during an operation. A nurse may take her food after washing and dressing the dirtiest wounds, but another man may not be able even to look at those wounds. A builder and farmer have to work in the rain and hot sunshine.

Seeker, it must be determined at every step where the job is hard, heavy or dirty. The man doing that job must be given extra money. Only then we can change the character of the society. Only those should get more who can do more. One should get nothing by doing nothing."

Seeker, "True."

Master, "One must not be ashamed of doing labouring jobs. Labour makes the body strong. But every effort should be made to avoid monotony at work, by making it pleasant as far as possible.

Seeker, when work will become pleasant and all will get equal pay, then there will be no shame in becoming a policeman, postman, dustman etc. Life at work and in subordination becomes more bitter by a wide gap in private life. If private life of all is made equal through equal pay, the bitterness of working life will disappear. After all everybody has to do one or the other job and it is for the educational authorities, doctors and psychologists to decide 'who is to do what.'

Seeker, "Yes."

Master, "Hard labour is considered as a punishment by law. It is regarded as inferior and unrewarding. How about vast majority of poor workers who are compelled by a system i.e. capitalism to do hard labour all their life at low or insulting wages? There is no comparison between the living standards of such honest hard workers and their capitalist employers. Why not to abolish capitalist system and private sector? Why not to make all jobs equal and to give equal pay to all, in appreciation of their hard

work done for the building of our society ? Why should they be reduced to merely moving machines to do more work for less pay ?”

Seeker, “It is true.”

Master, “An overworked man is an overtired man who has nothing to do with co-operation and universal brotherhood. Instead of helping others, he cries for help for himself.”

Seeker, “Do you believe in ‘from each according to his capacity and to each according to his necessity ?”

Master, “Although in some places people have to work as a team, yet it is better to have a fixed standard of work in every working place. A blind drawing to the capacity of a subordinate on low wages is sure exploitation because he does not get what he really needs for himself and his family. But when one good worker finishes his work before fixed time and willingly helps his colleagues to finish their work, he is really drawing the best out of himself and deserves quick promotion. Although a fixed standard of work does not mean drawing to one’s capacity, yet it is better than squeezing a worker like an orange to extract all juice in the shortest possible time.”

Seeker, “People do not like to work efficiently if there is no choice of job.”

Master, “But they may also not work efficiently if they do not get equal reward for equal exertion. This factor of ‘least resistance’ or ‘evil of laziness’ can be in any system.

Moreover people shall have the opportunity to train themselves and their children for 20 years before they are put to work. They all have full opportunity to show their natural bent of mind for work. They may also apply for mutual transfer in same or similar work.”

Seeker, “People may not work efficiently as they will get equal pay even otherwise.”

Master, “But there has to be a fixed standard of work in every working place. If one does not want to exert equally as he will get equal pay even otherwise, his colleagues, friends and even relatives will not tolerate for long. All have to do their share and pull their weight. The supervisor will not tolerate an inferior quality of work. The quantity means a fixed standard or amount of work. Moreover there will be supervisors above supervisors. Equal pay does not mean lowering productivity, efficiency, accuracy, discipline, punctuality etc.

Although pay will be equal, yet all jobs cannot be the same. To run a bus, we need men to work in the iron ore, the foundry, the workshop, mechanic, driver, painter, conductor etc. All workers need different talent and training, but the needs of their families are the same or nearly same. All have to support their families and all have to do work. Seeker, it is not work that matters, but it is the private standard of living that matters more. All want good living, no matter who they are, where they are, what they are."

Seeker, "Absolutely true. Equal good living is more important than caste, colour, creed, country, race and religion."

Master, "So there must be equal pay for all men. This Economic Equality must be forced in spite of rotten religious beliefs that God gives to whom he likes and does not give to whom he does not like."

Seeker, if one cannot be a manager, the other cannot be a singer, artist or comedian who is equally important to keep society happy by entertaining, after monotony of routine work. All should respect one another's natural talent and family needs by accepting equal pay. Even if a man has no special talent at all to please others or to get a higher job, his naturally limited ability to do whatever he possibly can do to serve society should be appreciated by giving him suitable work."

Seeker, "Quite right."

Master, "Let us look at the profession of teaching. No teacher should be required to do any work at home just as many other workers are not required to do so. No marking of papers at home. No collection of fees by the teachers. There should be more clerks for this purpose. No tuition work should be done by the teachers. However if a teacher wants to read and write as a hobby, it is quite different. Every teacher should fully prepare himself for next day's lessons. The classes should be small. If possible, not more than 20-25 students in one class. Teachers must not be overburdened. They must be kept free to judge the true and natural ability of each student and try to mould it according to requirements of the society. By keeping classes small, there is every possibility of transferring mature personality of the teacher into tender and growing personality of all the students. Teachers are to be the nation builders. They must not be kept underprivileged and overburdened to exhaust themselves in more and more tuition work."

Seeker, "This is how the life of an ordinary teacher can be made equal to that of a professor."

Master, "Quite true."

Seeker, "But tell me why should a man work at all ? No other animal does any work while we are concentrating at work to be done by human beings at every step of their life."

Master, "Seeker, worklessness can kill a man. Loneliness and silence can make him mad. By going to work regularly, one enters a routine and passes his life well. Devotion to work is devotion to God who is a symbol of creativity, efficiency, accuracy, discipline, punctuality and many other good qualities which are great requirements of all good systems and can be best tested on man."

But there should be no hurry in work just as there is no hurry in Nature. No one should be allowed or forced to do overwork."

Seeker, "Why ?"

Master, "A man doing overwork cannot keep the same good quality of work. If he tries, he loses his health and becomes too mechanical. His brain remains in worry and hurry. Mental hurry leads to physical hurry and causes accidents. All shift work and night work is an enemy of social and family life. It makes the workers irritable and sick. The life does not remain peaceful."

Seeker, "Let us take the case of post office. Mostly people post their mail in the evening at the end of their daily business. How can it be delivered next morning if not sorted and made ready before next morning ? We do need night workers for this purpose."

Master, "The mail posted in the evening should be treated as posted next morning. Urgencies can be dealt with in some other ways. Moreover it is not only one firm's mail. All are equally affected. Seeker, all this mental and physical hurry is the result of race for wealth which is the aim of life in capitalism. It is only by checking hurry of human mind in capitalism that we can give real peaceful living to millions of families all over the world. Still a worker will do the same amount of work during the next day instead of working at night in an unnatural way to feed capitalism."

Seeker, "I understand."

Master, "We have not to let anyone do overwork. At present a man works as a clerk during the day and in the evening the same man is acting as a teacher. A teacher at school, doing tuition work at home, is also doing overwork. If to do regular work is devotion to God, then to do overwork is to live against God. To do

Although pay will be equal, yet all jobs cannot be the same. To run a bus, we need men to work in the iron ore, the foundry, the workshop, mechanic, driver, painter, conductor etc. All workers need different talent and training, but the needs of their families are the same or nearly same. All have to support their families and all have to do work. Seeker, it is not work that matters, but it is the private standard of living that matters more. All want good living, no matter who they are, where they are, what they are."

Seeker, "Absolutely true. Equal good living is more important than caste, colour, creed, country, race and religion."

Master, "So there must be equal pay for all men. This Economic Equality must be forced in spite of rotten religious beliefs that God gives to whom he likes and does not give to whom he does not like."

Seeker, if one cannot be a manager, the other cannot be a singer, artist or comedian who is equally important to keep society happy by entertaining, after monotony of routine work. All should respect one another's natural talent and family needs by accepting equal pay. Even if a man has no special talent at all to please others or to get a higher job, his naturally limited ability to do whatever he possibly can do to serve society should be appreciated by giving him suitable work."

Seeker, "Quite right."

Master, "Let us look at the profession of teaching. No teacher should be required to do any work at home just as many other workers are not required to do so. No marking of papers at home. No collection of fees by the teachers. There should be more clerks for this purpose. No tuition work should be done by the teachers. However if a teacher wants to read and write as a hobby, it is quite different. Every teacher should fully prepare himself for next day's lessons. The classes should be small. If possible, not more than 20-25 students in one class. Teachers must not be overburdened. They must be kept free to judge the true and natural ability of each student and try to mould it according to requirements of the society. By keeping classes small, there is every possibility of transferring mature personality of the teacher into tender and growing personality of all the students. Teachers are to be the nation builders. They must not be kept underprivileged and overburdened to exhaust themselves in more and more tuition work."

Seeker, "This is how the life of an ordinary teacher can be made equal to that of a professor."

Master, "Quite true."

Seeker, "But tell me why should a man work at all ? No other animal does any work while we are concentrating at work to be done by human beings at every step of their life."

Master, "Seeker, worklessness can kill a man. Loneliness and silence can make him mad. By going to work regularly, one enters a routine and passes his life well. Devotion to work is devotion to God who is a symbol of creativity, efficiency, accuracy, discipline, punctuality and many other good qualities which are great requirements of all good systems and can be best tested on man."

But there should be no hurry in work just as there is no hurry in Nature. No one should be allowed or forced to do overwork."

Seeker, "Why ?"

Master, "A man doing overwork cannot keep the same good quality of work. If he tries, he loses his health and becomes too mechanical. His brain remains in worry and hurry. Mental hurry leads to physical hurry and causes accidents. All shift work and night work is an enemy of social and family life. It makes the workers irritable and sick. The life does not remain peaceful."

Seeker, "Let us take the case of post office. Mostly people post their mail in the evening at the end of their daily business. How can it be delivered next morning if not sorted and made ready before next morning ? We do need night workers for this purpose."

Master, "The mail posted in the evening should be treated as posted next morning. Urgencies can be dealt with in some other ways. Moreover it is not only one firm's mail. All are equally affected. Seeker, all this mental and physical hurry is the result of race for wealth which is the aim of life in capitalism. It is only by checking hurry of human mind in capitalism that we can give real peaceful living to millions of families all over the world. Still a worker will do the same amount of work during the next day instead of working at night in an unnatural way to feed capitalism."

Seeker, "I understand."

Master, "We have not to let anyone do overwork. At present a man works as a clerk during the day and in the evening the same man is acting as a teacher. A teacher at school, doing tuition work at home, is also doing overwork. If to do regular work is devotion to God, then to do overwork is to live against God. To do

overwork is unnatural and anti-social. It affects health and efficiency of the worker and spoils his family life. Therefore, if possible, none to do overwork, shift work or night work. All men should do equal work during the day and get equal pay.

Even during this equal work, the attitude of a supervisor should not be of passing responsibility from top to bottom. The responsibility of a supervisor does not finish if a subordinate is made to sign for a particular work, relating to his job, but cannot do it because of accumulated work at his seat due to sickness or holidays. No supervisor should be able to force a subordinate to do overwork. No subordinate should work while on holidays, before or after office hours, during lunch or tea time."

Seeker, "Quite right."

Master, "Seeker, private sector must be abolished and everything must come under the state control. In state offices, a worker may not be dismissed by the same person who employs him. There is always one above the other to listen the complaints and do justice. But in private sector, it is only the mercy, not justice, of the private employer. In state offices, it is the fact that counts. There is no room for unsteadiness of mind or for prejudice. There even a boss may be at fault and so punished. But in private sector, it is always the weak employee who is at fault. Who can find faults of a private employer? A fox can never live in peace with a bloody hound. There can be thousands of excuses in daily working life. There is too much fear and exploitation in private sector.

Seeker, how can a poor employee know the tricks of a rich employer? He is to be happy even in being exploited. He prays to imaginary God to save his job as he has no check against his employer's injustice. He has no personality of his own. He is expected to submit all his powers to his private employer as if he is God in private sector. So to release working class from the slavery of rich capitalists, there should be no private business and no capitalism."

Seeker, "It is a funny thing. The labour being more important than capital is so badly dependent upon it. It is like reversing the way of nature."

Master, "That is why I say that capitalism is unnatural."

Seeker, "How about age limits for jobs?"

Master, "With checks on the growth of population, every man should get a job as soon as he completes his compulsory or special education. As far as possible, keep a new worker near his parents

unless necessary in the interest of the state. A fresh worker may try in many places. With the exception of special studies or training, all men should feel settled by the age of 25 years and marry as soon as possible after that. After 30 years of age, mutual transfers may be allowed."

Seeker, "What is the reason behind equal pay?"

Master, "None likes to be called poor. So let us abolish poverty and make all men equal. Seeker, a wise father does not give less to some of his children merely because they are black, ignorant and less intelligent. He might give more to the weak and helpless children. It is the deepest desire of all parents that their children remain equal and united. Unequal distribution of wealth in society certainly creates disunity, jealousy and hatred to the extent that a poor brother does not like to work as a servant of his real and rich brother. But the champions of free society and free humanity, even by believing in universal brotherhood of man, support the system which disunites even the nearest relatives. What a paradox !

Seeker, Unity of Humanity is not possible without Economic Equality. Morality revolves around economy. If one cannot get equal money to support his family, he may even let his wife, sister or daughter become a prostitute. He can come to any immoral way of living. So we must remove this fear of insecure living by converting every man into a state worker on equal pay. This will definitely make all families equal and moral. It will also eliminate jealousy, hatred, crime and corruption from our society.

None wants his children to become labourers because there is no dignity of labour. Labourers get less pay. Less pay means less respect and low standard of living. It creates psychological complex in man. Seeker, every worker, given a sense of respect and responsibility, does the same work with pleasure which he does with pain with a sense of humiliation and inferiority. Equal pay will bring the sense of equality and mutual respect. It will also make the work pleasant and the worker efficient."

Seeker, "Are you sure that equal pay will not encourage idleness?"

Master, "There is no reason why it should encourage idleness and laziness. Every man has a job to do and in every working place, there is always someone to see the work done, to check the quality as well as quantity. Seeker, the formation and reformation of society is the duty of us all. Everyone must realize his duty towards all and do his duty with honesty, efficiency, accu-

racy, punctuality and discipline. He has to obey all the regulations of his working place.

In return to one's honest effort, all must realize that basic needs of all are the same. Heat, light and water must be equally available to all. All families should be kept small and equal as far as possible. No couple should make more than two children. All families will need nearly equal food and clothing. All will pay nearly equal rent. So all workers must get equal or nearly equal pay to meet their equal or nearly equal needs. Why should vast majority of poor workers be forced to remain wrapped in dirty blankets while the rich capitalists develop their muscles in artificial heat ?

Seeker, an untouchable sweeper will not stop touching the feet of a private rich capitalist, unless both are made state workers on equal pay. If that rich man has some exceptional quality, he may get extra allowances for doing a particular job, but why should a sweeper touch his feet ? Is it because of his material richness ? Material richness is no criterion of greatness. Seeker, what will the children of that sweeper learn when they see their father touch the feet of a private rich man, not out of respect, but for mere economic dependence ? They will either fear or hate and revolt, whenever possible. Money cannot win minds.

With equal pay of all, rich men and high officers will not lose their basic rights. They will only become free from such vices as greed, false pride, economic crimes and corruption. There will be no strike and no wastage of manpower. There will be more contentment and co-operation."

Seeker, "Should pay be fixed or on scale ?"

Master, "It may be on scale to meet the growing needs of the growing children. But the highest paid worker should not get more than three times of what the lowest paid worker gets. This ratio of 1 : 3 with incentives must not be violated."

Seeker, "Should children pay fee or dinner money in schools ?"

Master, "As all get equal pay, all must pay equally."

Seeker, "Should tax, insurance and rent be deducted from pay or a worker should make his own arrangements to pay them ?"

Master, "Deduct from pay."

Seeker, "What can be the causes of a worker's laziness ?"

Master, "He may be sick or misfit. He might have been illtreated by the supervisor and so may not like to co-operate efficiently. It does happen in hard, heavy, dirty and unhealthy jobs where the supervisors are supposed to be the goads to spur workers like donkeys. Understaffing means to suck the blood of workers, to create fear, fatigue and hatred. Harsh treatment by a supervisor, though in the name of efficiency, does kill the personality of a worker and makes him hostile. He does not remain a willing worker.

Greed of overtime also makes a worker lazy because he has to spread the same energy over a longer period to earn more money. It makes a worker tired and non-co-operative. Seeker, if work is light, every worker is ready to help others. But if it is heavy, everyone wants to throw his weight on others. He becomes inefficient, irritable and unhappy. So efficiency and inefficiency flow from within human mind as a reaction to the outside world.

Inability to do a job causes unhappiness and laziness. It is doubled when the reward is lower. It is better to transfer such a worker to another job of his choice, though it is not possible to give everybody a job of his choice. It is better to consult doctors and psychologists in such matters.

Ability or efficiency to do a job goes down with age, but knowledge and experience increase. It is better to give supervisory jobs to senior willing workers."

Seeker, "There was a Minister who wanted to win favour of his Prime Minister by running his department with efficiency. He did his best to get more work from a few employees by saving expenditure of his department. He stopped all recruitment in his department."

Master, "To stop recruitment to state jobs is to feed capitalism by encouraging private sector. This is a very wrong notion of efficiency."

Seeker, "How?"

Master, "Those who were not able to get state jobs will have to do one or the other thing to support themselves and their families. If the doors of the state are closed in the name of efficiency, more and more people will enter private sector. There they will be tempted to increase capital in competition with one another. This is certainly to feed capitalism and encourage million faced corruption. So the step of the Minister was neither socialistic nor wise in any other sense, though it might have pleased the Prime Minister. He gave no work to the unemployed and overworked those

who were already employed."

Seeker, "How about the sick, unemployed and beggars?"

Master, "No man to be kept unemployed. Keep women at home. Convert all parasites into workers. If a man is unable to do anything at all, he is a liability of society. So are widows, orphans, disabled and invalid persons. No such victim of nature should be left upon the mercy of the rich or their imaginary God. He must be helped. In return he must also help society by not procreating more than one child or no child, if there is possibility of his disease being transmitted to his child.

Convert all beggars into workers in the experimental farms. Sort out the sick and the lazy. Concentrate upon what a man does when he is unemployed, sick, invalid etc. If he is to be paid, he should be expected to do whatever he can possibly do to serve those on whose contribution he lives."

Seeker, "How about transfers?"

Master, "Only mutual transfers for workers on basic equal pay. No travelling allowance to be paid on such request transfers. Compulsory transfers only for workers in higher jobs."

Seeker, "Can a man change his profession?"

Master, "Men should not be reduced to merely moving machines, but everyone cannot be pleased as he wants. There must be a fixed direction to move freely in. Freedom within limitations is the essence of our existence. No man can live as long as he likes, but at the same time, every man is free to think, express, work and enjoy his life without interfering with priorities of the society or state as a whole.

Seeker, blessed is he who has found his work. Work is a grand cure of many maladies that beset mankind. But none can take interest in work which he does not like. People should be allowed to change their professions or jobs even in late ages. There should be aptitude tests for this change and the job in which a man wants to go should have a little similarity with the previous one. For example, only teachers may be allowed to become professors. Only nurses may be allowed to go as doctors. However if there is a big contrast i.e. a clerk wants to become a professor or a nurse wants to become an accountant, it should be given only secondary consideration. At the same time, if a clerk wants to read or write on any subject as a hobby, he should not be stopped, provided that it does not interfere with his efficiency at work.

Avoid wastage of human energy. Get used to monotony in life.

Moreover when you have done a job for a long period, your body and brain get used to it and the work does not remain difficult."

Seeker, "How about promotions?"

Master, "No promotion for flattery, gifts or for offering women. Watch a man's work, knowledge, nature and behaviour. Promote him as a supervisor or administrator. But if he does not prove worthy of it, revert him. He will feel inferior even if he gets equal pay. This is a better way of controlling an individual without affecting the fate of his innocent children."

Seeker, "If his family does not suffer, why should he bother because of his demotion or reversion?"

Master, "No. No. He will worry and feel inferior. There is certainly a charm in winning respect, honour, popularity and power more than others, even if all other men have equal material benefits. When a man who is used to tell others to do work is demoted or reverted to a position where he has to do as told, he does lose something very precious."

Seeker, "What should be the relation between bosses and workers?"

Master, "Seeker, a clerk having more knowledge than this supervisor can easily find the fault of his supervisor. Still he is only a subordinate, a powerless person. Such a powerless person should not be driven like an intelligent slave. Both of them must have nearly equal private life. Workers are not to pass days like weaver's shuttles. If many workers, having same working knowledge, cannot become supervisors, why should they suffer materially? All of them must get nearly equal pay."

Seeker, "Who are to be classified as workers?"

Master, "All those who do original work are in working class. No supervisor is to be in working class. A teacher is a worker, but a headmaster is not. Every doctor is a worker."

The function of the supervisors is to look into workers' difficulties and to remove those so that they can serve humanity more efficiently. No supervisor can be allowed to enjoy the difficulties of his workers. He must help them to help others. He must create an atmosphere of pleasantness and responsibility.

Similarly all workers must realize their responsibility. They cannot believe that a supervisor should worry more than a worker. If all have to get equal pay, all have to be equally responsible.

Seeker, if power corrupts, lack of power makes lazy, fearful and irresponsible. So we must share power and wealth as equally

as possible. Many facilities have to be given to high officers to discharge their duties more efficiently in the equal interest of all, but in their private life all must be equal or nearly equal."

Seeker, "How about holidays ? Are compulsory holidays a waste of time ?"

Master, "No. There must be compulsory rest for one week in the year, in addition to all other holidays."

Seeker, "If a man goes on leave for one week, he may have to do double work next week. It is of no use to him."

Master, "There must be some arrangement for his work to be done in his absence. But that work should not be done on overtime. There should be regular establishment of senior men for this purpose."

You may increase the number of jobs, but do not give overtime to any worker. The greed of overtime leads to the use of drugs to make a man sleep or keep awake at irregular hours. Overwork is not a natural way of life."

★★★



FREEDOM OF CHOICE

Seeker, "How do you give the freedom of choice ?"

Master, "None can do what one likes. There can be no freedom like that of wind. Freedom within limitations is the essence of our existence. Liberty should be limited so that none can cause nuisance to others. None can be free to commit crimes."

Seeker, "Does it mean to control all sphere of human life ?"

Master, "Certainly not. I do check men from entering private sector because it does not let a man remain honest and moral. But with their equal pay, people can buy what they like from state shops. There can be no private shop. Seeker, it does make a big difference when one innocent and ignorant customer goes to a shop where the shopkeeper is on fixed pay and does not or cannot change his mind. Changing mind for more and more profit reduces the value of humanity. So there can be no freedom to change mind for more and more wealth.

In private sector, people lack discipline, self-control and recognition of the rights of others. All these things are immoral. Seeker, morality is discipline, self-control and recognition of the rights of others. We have to make men moral and to direct them to serve humanity without any greed for material possessions. Everyone is free to exploit oneself to serve others, but none can be free to exploit others for personal gains."

Seeker, "How do we see this thing in working life ?"

Master, "Compulsory state service on equal pay does not mean to tie a man to one place and job. There can be mutual transfers for job and house. People can move according to their family needs or in places where new jobs are created. But these mutual transfers should be only for people who request for them.

A man may enter another field of work where he can show his ability to serve society in a better way, though he could not be successful during compulsory education. Thus a man may even change his profession.

Seeker, in my society, people shall have security of job and freedom to change profession, job or house. But I cannot give freedom to enter private sector."

Seeker, "How about the house?"

Master, "People can decorate and furnish their houses as they wish, but none can own a house. No ownership of landed property. All have to be state tenants. All have to pay rent. Rent has to be deducted from pay. Try to live better, not to own more and more."

Seeker, "Throw some light on family life."

Master, "In every family father gives equal money to all his children, but they can buy sweets or toys of their choice. Although the father recognizes equal right of his children, yet he gives freedom to buy only sweets, not poison. We always stop all children from buying, harmful games, gambling, smoking etc. Although swimming is good, yet we stop children from going in deep waters.

Similarly in society taste and necessity are always at war. No parents go by mere taste of their children. They do have to consider the needs of all.

On the average, one family has one television. Although it is good to have a television, yet you cannot satisfy all the children all the times. Different children want different channels on the same television at the same time which is impossible. A family may not be able to buy as many televisions as are the children in that family. Some solution has always to be found. We can give equal opportunity to the children to watch television, but we cannot allow each child to have only his choice all the time.

You may choose to keep or not to keep a pet, but you cannot choose 'not to feed it.' You can have no freedom of choice to harm those who cannot defend themselves.

You may choose to concentrate on anything in loneliness or you may choose to mix with others.

You may buy your grocery from any shop. You may bring your buys home yourself or ask to be delivered at home with extra charges."

Seeker, "How about personal private life?"

Master, "There can be freedom to marry out of caste, colour, creed, race or religion, but no freedom to marry before reaching a particular age. Full freedom to marry with or without parents' consent, but no freedom to give or take dowry. There should be no marriage processions, but full freedom to arrange party at home or in a recognized place. Full freedom to enjoy sex with one's partner, but no freedom to make more than two children."

Seeker, "How about medical treatment?"

Master, "One may have a doctor of one's choice, but no private treatment."

Seeker, "How about education?"

Master, "Full freedom to show individual merit during the course of education, but no freedom of false recommendations by the educational authorities. We have already given plenty free time to the parents to train their children as they wish by self-effort. This is why I removed everyone's worry of earning more and more. All have to accept equal pay, but all are free to show their individual merits to have the job of their choice."

Seeker, "How to select for profession originally?"

Master, "There is full freedom to the parents to guide and train their children as they wish. But they must try to see real natural trend of their child's mind. Personal choice of a child to become a musician is more important than his parents' desire to make him a doctor or engineer."

Choice of profession is to be on the personal merits during the course of education. Workers should be kept nearest to their parents or relatives, though it is not possible to keep all administrators, military and naval officers in the town of their choice. As there will be no ownership of house, shop or land for any purpose, attachment to any particular place will be less. Parents and children can meet during compulsory or other holidays."

Seeker, "How about choice of parents for profession?"

Master, "All parents must recognize necessity of their state. Necessity of the society has to be obeyed. Individual desires have to be controlled. Seeker, if majority of parents want their children to be trained for jobs which are hard to create, it will only increase unemployment and misfits. This will certainly create more social discontent. If freedom of choice causes unemployment and unrest, it is an evil choice."

Seeker, "Then what is the solution?"

Master, "If the conditions of work or of working places are improved and the treatment of the subordinates is good, then no parent will have any objection, especially when pay is equal in all jobs. One can become a supervisor, manager or administrator in any field of work on the basis of personal merits."

Seeker, "Yes."

Master, "Decisions must be made by those who can understand and decide in view of their larger experience. State is the best agency to do this by collecting statistics. State must know what is to be produced and where to be consumed. If a particular crop fails, people should try to change their taste."

Although none can deny the existence of Final Cause of all existences i.e. God, yet people should be free to believe or not to believe in any religion, but no freedom to worship or pray in private places should be given. No freedom to earn one's living in the name of God. No religion to be used as one's profession.

No choice to have many political parties, but compulsory participation and full freedom to criticize, suggest and choose efficient persons to run the state.

When honour of the state is concerned, no players or athletes should be sent out on traditional democratic lines, though all of them have to be provided with necessary material to play for physical development in different parts of the same state. Personal merit must come first in the interest of the nation.

No freedom to earn more than 3 times of what an ordinary worker earns. No freedom to save more than national limit, but full freedom to spend where one likes to spend. He may spend on travel, better food, clothes, books, painting, photography or on any other hobby or luxury."

Seeker, "I understand."

Master, "Seeker, ivory may look good to some people, but its too much demand may result in unnatural killing of innocent elephants. To kill elephants unnecessarily is to waste a natural force."

Seeker, "Is killing of cows, fish and pigs not wastage of natural forces?"

Master, "They may be killed, but only for the survival of humanity. On the other hand, elephants are killed for mere show off."

Seeker, "I see."

Master, "You have to be careful at every step. We cannot spare all natural forces at the cost of our own existence, but we must avoid unnecessary wastage of natural forces for mere luxury."

Seeker, "If a precious metal falls on the earth from the sky, whose property should it be? Of the state in which it fell or of the earth on which it fell?"

Master, "Just as in the case of any natural calamity, one does naturally cry for help from others, similarly in the case of any natural gain, it should be shared with all those from whom that help came. All should help all at the time of difficulty and none should forget the good done to him by others."



INDIVIDUAL DIFFERENCES

Seeker, "Why are there individual differences in the world ?"

Master, "Although all men look alike at birth, yet there are individual differences. Differences of colour, size and features exist by nature. Natural conditions make men what they are. Such differences are beyond the control of all individuals. But most of the differences are caused by man-made traditions which certainly are within the control of us all.

Natural differences of ability and individual taste have to be tolerated painfully. For example, a man's one son may not be as able as his other son. As a result of that he may not be able to get a higher job and will have to work on common basic pay for all. It is a bit painful to the father, but has to be tolerated.

A grown up boy of 15 years can never understand what pleasure a little boy of 15 months finds in a rotten toy. It is a matter of natural taste at different ages.

Let us take another example. A boy of 12 years may be stronger than a boy of 13 years. But a boy of one day can never be stronger than a boy of one year, though the difference of age is same in both cases.

All these examples relate to natural individual differences."

Seeker, "Can individual differences be caused by professions ?"

Master, "Yes. Professions do cause individual differences, though all different professions are a necessity of our society. An activity done with regularity for 7-8 hours a day is sure to affect all your habits in all other fields of life.

A professor needs silence to concentrate, but a factory worker has to work in noise. A driver needs concentration and so does an accountant doing figure work. Some people are expected to be nice and clean in the performance of their duty, but a farmer may

have to work in mud. A sweeper cannot avoid dust and a butcher cannot avoid stains of blood on his body and clothes. All workers who do dirty work must get extra allowances, in appreciation of their service to keep society clean."

Seeker, "It is true."

Master, "I already told you that most of the individual differences are man made. Their main reason is religion. A religion is supposed to create emotional attachment towards a particular way of life to live, worship and pray to God. Some people worship idols, but some people hate idols. Some people pray silently but some people like to pray loudly. Some people do not like to be disturbed while praying to their God because they think that their duty towards their God is above all human relations. Such a stubborn man may not like to help a sick and dying man even at a critical time lest his prayer to God should be disturbed. Thus he fails to help a man and gets his hatred, while no God ever accepts any worship or listens to the prayer of any being. One religion may allow to eat meat, but the other religion may be deadly against it. Some people may not like physical signs of Sikhs. Some people may not like caste system of Hindus. But such signs and systems are backed by religions.

Seeker, there must not be any emotional attachment to any religion. Let us take an example of a strict Muslim living in India. Even by living in India, he will have more emotional attachment to the Muslims in Mecca. At the same time, he will have more fear from Hindus amongst whom he is living to earn and support his family. The greater his attachment to Islam, the greater the degree of fear from those with whom he has more such things in common without which he cannot live. The mental and physical fight of an individual without his surroundings becomes more fierce by his strong attachment to something out of those surroundings.

If an African with bushy hair, thick lips and flat nose becomes a Hindu, the Hindus of Haridwar will be very happy to see the spread of their religion. But if he goes to live permanently with those Hindus at Haridwar and has to earn his living in private sector, he will certainly get hatred from those Hindus, who loved him when he was far away from them. Similar is the position of a black christian in a country of whites and vice versa.

Religions have created whims and obscure beliefs. If an employer and his employees honestly believe that God gives to whom he likes and does not give to whom he does not like, then the employees

can never ask for equal distribution of wealth. But equal distribution of wealth is the greatest need for Equality of Man and Unity of Humanity. However if you believe in equal distribution of wealth, then you cannot believe in religious dogma that God gives only to whom he likes. If wealth is God-given, then all the means used to get that wealth become directed or inspired by God. The truth is that none can become rich by honest means. Practically speaking, one has to be dishonest, immoral and corrupt to become the richest possible man in the shortest possible time. In the class of rich, evil is considered as an integral part of good for material advancement, progress or prosperity. On the other hand, if God stands for absolute goodness, then evil can never become an integral part of good.

Seeker, none can find the absolute truth. It all depends upon what you believe in and how strong you are to defend and preach your beliefs."

Seeker, "Absolutely true."

Master, "It is these obscure beliefs which compel the philosophers to think and rethink whether or not accumulation of wealth by individuals is moral."

Seeker, "What do you say to this ?"

Master, "I am convinced that moral is that which leads to Equality of Man and Unity of Humanity. Practically speaking, accumulation of wealth by individuals causes jealousy, hatred, crime and corruption. It separates even the nearest ones. Capitalism is the greatest enemy of Equality of Man. How could God desire separation even of the nearest ones, if all human beings are his equal children ? It is the deepest desire of all parents that all their children remain equal and united. Hence capitalism is immoral and hateful to God."

Seeker, "Yes."

Master, "Seeker, the days are gone when only a king's son could become a king. Now all spheres of human life are to be searched and guided by those who are chosen, not by God, but by men. None can transfer power to his own children. None should be able to transfer his wealth to his own children. Individual merit must count. All must be equally looked after. All surplus capital must remain under the state."

Seeker, "Does state have the right to expand its territory according to its growing population ?"

Master, "No. Never. Not at all. Every state must keep its

population under control. No state has the right to expand its territory. It has already created false pride and many individual differences through unnecessary psychological complexes.

There were two men. One was Indian and the other was English. Indian looked at cow with respect as it was a necessity of his country as he understood. The Englishman used to eat beef as his food. The Indian, having emotional attachment to cows, did not like to sit with him during lunch time. The Englishman came to know about that. He laughed and called that Indian an ignorant idiot."

Seeker, "That is bad."

Master, "That Englishman kept a dog as his pet. He took too much care of that dog and treated him as an equal member of the family. He even used to drink beer in the same glass as that dog. They both shared same glass in the pub. When the Indian came to know about that, he called that Englishman an ignorant idiot."

Seeker, "That is good."

Master, "The degree of emotional attachment to an animal was not so high in the case of that Indian as it was in the case of that Englishman. Still that Englishman called him an idiot, merely because he thought himself to be superior to that Indian. This psychological complex was created by the reason that England had once ruled over India. But that Indian counteracted that false pride in that Englishman. Both of them were only ordinary workers and got the same pay in the same factory. Still one thought himself to be superior to the other and so made the other dislike him.

Seeker, different communities cannot live together in peace unless we remove all man-made mental differences caused by religion, capitalism and imperialism. We must create an atmosphere in which all men get equal privileges in private life irrespective of their caste, colour, creed, race and religion.

Different persons have to do different jobs. This much difference has to be tolerated, but all other unnecessary differences should be eliminated. The currency of all countries should have the same value. The workers in all countries should have same privileges. Class distinction must be eliminated. Religious differences must be finished. Economic differences must be finished. Capitalism and private sector must be abolished.

Seeker, many differences arise from lack of self-discipline. All should discipline themselves by checking their food and sex. All should observe regular fast of food and sex. By self-control, all

should promote mutual understanding and co-operation."

Seeker, "One man said that if individual differences are natural, then equality is unnatural. What do you say to this?"

Master, "Individual differences of colour, size and shape are surely natural, but most of the mental differences are not natural. These are quite unnatural and have been made and supported only by men. All men must sink their differences in all fields of human life.

Moreover even if you force yourself to believe that Equality is not natural and that Exceptions i.e. rich capitalists are quite justified in nature, then all the behaviour of such Exceptions will be justified as natural. In other words, you will have to accept that all unfair, unjust, immoral and corrupt means used by Exceptions to become Exceptions are natural. But this is wrong. Unfair means cannot justify fair ends. When a man tries to become an Exception or the richest possible man in the shortest possible time, his desire does not remain a natural desire, and all the means used to fulfil that unnatural desire become unnatural means.

Seeker, in the higher spheres of nature, everything is well-balanced, disciplined and organized. The whole System of Nature is under stern control of God. No star is tempted to compete with others to leave them behind. The path of nature is set. You may calculate and predict the disciplined motion of each star for thousands of years and it will exactly fit.

Seeker, we should learn from the highest spheres of nature. We have to learn and practise the good qualities of all stars. We have to discipline ourselves. We have to co-operate with others to promote Equality of Man and Unity of Humanity. This can be best done only with the abolition of capitalism and religious ignorance. Seeker, if we let an individual, a family, a nation or a state to have unlimited capital to justify as a natural Exception, it will only breed jealousy, hatred, crime and corruption."



INCENTIVES AND CEILINGS

Master, "One who can double the production of food is better than all the politicians put together. Similar is the position of those who make research and contribution in some other sphere of human life."

Seeker, "What incentives should be given to have the inspired co-operation of all the creative forces of humanity, the best minds and the highest consciences?"

Master, "Wealth is no incentive to a saintly genius."

Seeker, "After all there should be something to attract a man to exploit his hidden energy. In capitalism, it is wealth which attracts an average man to exert more and more, mentally as well as physically. The more he exploits himself, the more capital he is expected to have. A man who works too hard, but has no capital or property is not regarded as a success in his life. Thus by drawing the best out of himself, he does something to serve society. At the same time, he personally gains something out of his service to society. What incentive do you give to bring this personal interest in line with general interest of society?"

Master, "That is the point where I could not convince myself to agree with capitalists. Capitalists believe in the accumulation of capital by the individual. They believe that good of others lies in one's own good. But I have seen it in practice that the more one tries to do good to oneself by increasing his capital, the more harm he does to those who are innocent, ignorant, weak and helpless. Ownership of two or more houses by one family is surely a mark of success in capitalism. But according to me, it is an obstruction in the way of another family which does not have even one house and is living at the mercy of some cruel and exploiting landlord. In this case the good of others does not lie in one's own good. In fact the good of others does not lie at all in one's own unlimited good. This is why I believe that a man must be given incentive for

doing hard, heavy or dirty work, but he must not be allowed to indulge in race for saving more and more capital. Hardworking men must get extra money and must spend that extra to live better. There must be ceiling on savings."

Seeker, "How much can one earn more than others ?"

Master, "Those who are engaged in research, invention, discovery, creativity, more production, uplift of the backward etc may get up to 3 times of what an average worker gets by working for the same length of time. They should also be promoted to high offices and honoured publically."

Seeker, "Is that the maximum incentive ?"

Master, "Yes. This limit applies to all those who do exceptional work to serve their society."

Seeker, "Why not to pay more ? If one asks for more, what will you say ?"

Master, "If one does not like to use one's brain or body in the interest of all, even by taking .3 times of what an average worker gets, he is too greedy. This greed is the root of capitalism and is real enemy of humanity."

Seeker, "But none can become rich without greed."

Master, "Satisfaction is riches. One does not become rich by owning more and more. The more one gets, the more he wants. Want is poverty. Wantlessness is true riches. Seeker, we all have to become equally rich by checking our useless desires. The highest stage in human advancement is to control one's desires. Do good to others by checking your desire for more and more wealth or material possessions. Be good to one another, true as the stars above."

Seeker, "You allow some people to earn up to 3 times of what an average worker earns. Why not make it up to 30 times ?"

Master, "Inequality in human race must be removed as far as possible. Equality is the root of unity and it can come only through the least possible difference in earnings."

Seeker, "But the limit is very low !"

Master, "When it is forced upon all and is finally accepted by all, it will become an ideal. With extreme reasoning, society can crumble very quickly."

Seeker, "As there can be some variation in earnings, is there any special permission even in saving beyond national limit ?"

Master, "No. Not at all. There must be a low limit on savings

and it is to be the same for all citizens. One family should have only one saving account in the country which should be made known to the tax authorities."

Seeker, "As there can be more earning by some people, why cannot there be more saving by some people?"

Master, "No. No. No. The real root of capitalism does not lie in earning more than one another, but in saving more than one another. If you allow a man to earn more and save more, he can become greedy, miserly and proud. But on the other hand, if you allow the same man to earn more, but not to save more, then he shall have to spend. This compulsory spending will certainly raise his standard of living. He may spend on travel or books. He may spend on decorating and furnishing his house. He may give charity to some organization etc."

Seeker, "It is clear."

Master, "At the same time, if you give too much and compel to spend, it can make men wasteful. So instead of applying maximum limit of 30 times, keep it only 3 times, but give it to a larger number of workers. Thus you can remove inequality 10 times more, by lowering maximum limit and spreading it over a large number of hardworking men. A move towards greater equality means a greater step towards Unity of Humanity."

Seeker, in every move we have to look for some hidden socialistic truth and try to give it a practical shape. We have to inject socialism into the blood of humanity. We have to make a society in which there is no room for jealousy, hatred, crime and corruption. We have to establish a system which does not let any man remain a victim of temptations. That system will certainly make all men strong. Then there will be no need to pray to any imaginary God to free us from worldly temptations."

★★★



RESPECT FOR AUTHORITY

Master, "To do work is different from telling others to do work. To tell to do work requires certain qualities which cannot be found in all. Many people can be good workers, but not good supervisors. But all supervisors must be good workers. Most of the people can do work only when told 'what to do' and 'how to do.' But supervisors have to take initiatives."

Seeker, "What is the need of supervision?"

Master, "When we have converted all private profiteers into equally paid state workers, then we shall need more supervisors. People should not be allowed to become lazy, corrupt and parasites under the name of full freedom. There is no such thing as full freedom. Freedom within limitations is the essence of our existence. All have to be interdependent, workers for guidance and supervisors for production and distribution in an efficient way."

Seeker, "Does this division into workers and supervisors not mean inequality?"

Master, "No, no, no. It is better than division of humanity into haves and havenots. It is recognition of and reward to some people for serving society, by exploiting their own exceptional individual ability. In order to run human society smoothly, one has to co-operate with all others in working life. Real inequality to be abolished is in private family life. Seeker, subordination pinches more when there is no equality even out of the working place. When a postman and a postmaster get nearly equal pay, they get real equal opportunity in all other spheres of life such as house, education, medicine etc. Then human society does have equality, even if a postmaster gets a little extra for increased responsibility. If neither of them can become richer than the other in private life, then subordination in working place does not matter much."

Seeker, "Yes."

Master, "Equality in private life does not mean that there have to be no supervisors. Still there have to be followers i.e. workers and leaders i.e. supervisors to organize more production, efficient distribution, research and service to public."

Seeker, workers can and actually do become lazy if there is no supervision, whether at home or in working place. They also become lazy if you force them to be overbusy. In this case, they will work better only in your presence. This reduces them to mere animals to be driven by goads. Hence you fail to create an attitude of independent responsibility."

Seeker, "It is true."

Master, "Workers always fear supervisors and are often not allowed to take rest even after finishing their work. Why should they be forced to look busy unnecessarily ? Some clerks go on wrapping and unwrapping their files just to look busy ! Why ? Is it not enough that the same persons have been prevented from committing crimes in some other places ? Why should they be forced to look busy out of fear of supervisors or managers ?"

Seeker, although a supervisor has to get only a little more than his subordinates, yet he is a supervisor. His exceptional ability has to be recognized by the workers. But he cannot create fear of overwork or overbusyness amongst his subordinates. He must consider them as equal human beings. He is free to win respect, but not to create fear."

Seeker, "Tell me something about defects of supervisors."

Master, "Men of power like things to be done at will like magicians, through automatic machines or servants or slaves. This is wrong notion of power. A boss is to lead and guide, but not to be worshipped or flattered like gods in old times. Just like wealth, power must also be shared."

Seeker, the supervisors are not to remain hounds of the capitalists and workers are not to remain foxes anymore. Greed for promotion by pleasing a private boss, through getting more work from fewer workers just to save more and more capital, is bad. To give bad and harsh treatment to subordinates, especially the new ones, is surely a bad quality of supervisors. All such vices flow from exploitation of many by a few and must be stopped."

A new supervisor may cause unnecessary work, wastage of human effort and also harassment to workers. He may give a wrong order. But a proud worker's refusal to obey a wrong order

may end in much harassment to him in many ways. He may be kept under observation for no fault of his own. The consciousness of being watched makes one more suspicious. To him, working place looks like a place full of eyes, all belonging to the supervisors. Seeker, we cannot separate working life from private family life. Ill-treatment at work can have the worst effect on a worker's family life.

Men of power cannot be allowed to live as a separate species. We cannot check false pride without checking unequal distribution of wealth and power. Demote a supervisor who ill-treats his workers."

Seeker, "What should be the new relation between a worker and his supervisor ? Is fear not necessary for obedience ?"

Master, "Everyone wants to avoid that someone should interfere in his work unnecessarily. This can be best done through proper training of the worker so that the supervisor does not interfere too much.

Seeker, the nature of supervision determines the behaviour of the individual and so of society. A worker is not only means, but also an end in himself. The supervisors cannot remain power-drunk dictators to create fear in the working class. They have only to make the workers careful and check the element of least resistance. Supervisors may treat subordinates as younger brothers, but certainly not as servants or slaves. Seeker, some supervisors are so good that they never let their subordinates feel that they are their supervisors at all."

Seeker, "Are you sure that with equal pay, workers will not become lazy ?"

Master, "I do not understand how any worker can shirk work when all get equal pay. To say that people will not work efficiently on equal pay is only to doubt and challenge their integrity. But how many people in capitalist society are rich in reality ? - Not even 10% of the total population. It is these 10% people who are worried too much. A very large share of wealth is owned by this small minority of rich capitalists. They have big bank balances, landed property, business and industry under their control. Even the ministers and highly paid state officials obey the will of rich capitalists. These 10% people control the means of advertisement and do their best to keep the majority of workers ignorant.

The fact is that people easily become dishonest and immoral in private sector. Two independent shopkeepers can easily become jealous of each other. They can and even do become dishonest towards their customers for competition among themselves to

accumulate more and more wealth. They are efficient and polite, but their effort is based upon wrong desire for unlimited wealth. On the other hand, two state workers on equal pay have no reason to be jealous and dishonest.

Seeker, if all the workers get equal pay and are put to work after proper training, there does not appear to be any reason for disturbance in society. Discipline has to be maintained by supervisors, managers and administrators. The quality of work cannot go down. The quantity means a fixed standard of work. Why and how long will others bear a wicked man's weight? How long can a supervisor tolerate non-observance of due dates?

The element of least resistance increases in the absence of supervision. In the presence of a refined supervisor, a worker becomes lazy or inefficient only for such reasons as sickness, mental or physical limitations, improper training, unhealthy surroundings, greed of overtime etc. Seeker, very often a willing worker looks lazy or inefficient only because of improper training. If he does not know how to do, he cannot do. The least he knows, the most he is worried, though it is not his fault. Inability to do a job gives more fear from the supervisor. Fear can cause hatred, with oneself or with others. So it is better to transfer such a worker to another suitable job. But first do try to make him more efficient through proper training."

Seeker, "How about punishment?"

Master, "Apart from any particular reason of being unable to do a job, none can refuse to do reasonable work. A wilful work-shirker cannot be tolerated by anyone, neither the management nor the union. No union has the right to destroy any place of work. It can fight only against exploitation of worker, underpay, overwork, for better conditions of work or of working place. Inefficiency, inaccuracy, disobedience and non-punctuality cannot be tolerated by anyone, however human hearted he may be.

To settle arguments and disputes immediately, there should be a local committee in every working place. It should consist of one officer, higher than the officer in dispute, and two senior workers in that place of work. This committee should decide who was wrong and who was right and what should be the punishment. Try to settle the dispute as soon as it arises."

Seeker, "Are you absolutely sure that there can be no anarchy through equal pay to all workers?"

Master, "The question does not arise. Statelessness as an end is unacceptable just as monarchy, capitalism and religion are

unacceptable. We have to reorganize our society for peaceful and better living of all human beings."

Seeker, "If we remove all fear of God, poverty and supervision, why should people respect one another ? Why respect for authority, if no respect for God ? Master, where everybody is somebody, there nobody is anybody."

Master, "Fearlessness does not mean indulgence in pride of existence. It must lead to co-operation and recognition of rights of others. It must increase mutual understanding. Seeker, if you do not respect any man, you cannot expect respect from any man as all are equal. We have not to go by over-respect of a few men in our society. All men have to give respect to all other men. Only then we can have Equality of Man. A worker's children need same food, clothes, house, light, heat, medicine and education as those of an administrator. I will not let a worker remain poor merely because it gives more respect to an administrator. Equal needs of that worker's children cannot be ignored. If he could not become an administrator because of his low individual merit, may be his child can become even better administrator. Seeker, we are to have full faith in the betterment of all human beings. Respect cannot be allowed to remain the monopoly of a few.

All men must be fearless, free and equal. All men must equally share power and wealth. All men must respect each other by accepting equal pay and by recognizing each other's equal family needs. Individual merit must win respect."

★★★



REQUIREMENTS OF ALL SYSTEMS

Seeker, "What are the main requirements of systems?"

Master, "Refined behaviour of an individual is a permanent necessity of all systems. Principles make a man. Every man must have certain principles as everlasting as the stars. Seeker, if we owe our birth to the stars, we must create in ourselves the good qualities of those stars. We must learn to remain within our own orbits. We must co-operate with each other in the smooth running of our society. We must move in the direction which promotes Equality of Man and Unity of Humanity. All workers must be efficient, accurate, obedient, disciplined, punctual etc. All individuals must have faith in truth, honesty, love, loyalty, pursuit of knowledge and selfless service to society."

Seeker, "How about Reason?"

Master, "We all need reason. Reason is to be our guide. But it must lead to Equality of Man and Unity of Humanity."

Seeker, "Can capitalism ever be justified as a permanent necessity?"

Master, "No. Supreme happiness is neither in poverty nor in property. To make all equally happy, it is necessary that capitalism, which justifies unlimited accumulation of wealth by individuals, together with all religions, which justify unlimited material possessions in the eyes of God, must be abolished by law. If all men are allowed to believe that God gives to whom he likes and does not give to whom he does not like, then all capitalists will stick to their unnecessary ownership of capital or material property irrespective of the means used to get it, because means are supposed to be justified by the end which, in turn, is fully justified by the blind, unverifiable, irrational and illogical faiths."

Seeker, "Yes."

Master, "Just as it is not wise to sacrifice what one really needs for oneself and one's family, similarly it is not wise, moral

or natural to indulge in material possessions for mere luxury or competition with one another. The basic needs of all families must be equally fulfilled. Every family must have one source of earning and one house to live in. We all need clothes and food. Seeker, people cannot love each other until their bellies are equally full."

Seeker, "One man said 'God is that which stands for unity. Evil is that which separates humanity.'"

Master, "We must reorganize our society by learning from God and his universal system. God stands for Unity which is possible only through Equality which, in turn, is possible with the abolition of capitalism and private sector, and by converting all private greedy capitalists into state workers on equal pay.

Seeker, all men must understand that knowledge is true wealth. Material wealth is only a means to live and must be shared equally. All should control material appetite and conquer ignorance. With self-disciplined energy, all should work hard to serve all others."

Seeker, "Is supervision a necessity of all systems?"

Master, "Of course. It is a great necessity of all systems. It starts at home. New children will always be born and a newly born child can never have same mental and physical power as a grown-up man. All of us have to give birth, bring up and guide younger generations along the path of real God. Seeker, at no step in our life can we ignore the necessity of equal welfare and candid supervision. Herein lies the essence of family, society or state. Whatever the age, place or society it may be, all human beings always need justice and peace. So all supervisors, administrators and rulers must look into the troubles or problems of those for whose welfare they are responsible. They must be less criminal, less destructive and less short-sighted. They must care for the whole society."

Seeker, "It is true."

Master, "Research is also a great necessity of all systems. The world can be made better than what it is by more and more research. Progress is a part of nature. It cannot be left to accidents. But it should be based upon sacrifice and service to society, not on greed for personal gains. Creative power should not be linked with material gains. Production should always be organized for service, not for profit.

Seeker, to make research means to go closer for observation. The closer you go, the greater the research. Go closer to the forces of nature and discover ways to harness them to serve humanity.

Seeker, creativity of an artist can purify things of their vulgar ugliness, by radiation of his immortal beauty. But to create, discover or invent something in any field does not appear to have any link with unlimited accumulation of material wealth."

Seeker, "No."

Master, "But it must be linked with public honour and high offices."

Seeker, "Yes."

Master, "Research should always be made to find out ways to eliminate evil from our society. Discover ways to eliminate unemployment, insecurity and poverty. Seeker, accidents can happen, anywhere and anytime. But there must always be more and more research to prevent these accidents. Research must always be made to fight against mental and physical diseases. Fight must always continue against famines, floods, epidemics, droughts and earthquakes.

Wherever it may be, the aim of all research should be selfless service to society. It must promote Equality of Man and Unity of Humanity."

Seeker, "I agree with you."

Master, "Seeker, human nature is nothing, but social relationship. Improve this relationship and fight against evil that comes in its way. All human beings will become better. To make all human beings better is the greatest requirement of all systems."

★★★



LUCK AND OPPORTUNITY

Seeker, "Do stars affect a man's luck ? Are all our actions controlled by the movement of stars ? Do stars make a man lucky or unlucky in daily matters ?"

Master, "Although we all owe our existence to the regular motion of the stars, yet it is not wise to depend upon them too much. It is not at all advisable to depend upon the predictions of the astrologers etc. These things are merely mental and cannot change the course of nature. Whatever is to happen must happen. All must try to make their own good luck by remaining alert, careful, wise or what a living man can possibly be expected to do to avoid evil or failure. However if something goes wrong in spite of your best efforts, nothing can be done about it. There is no such God, god or goddess as specially makes you do or not to do any particular activity. Much depends upon the choice, effort, mental and physical ability of every individual."

Seeker, "Suppose a man of very little mental and physical ability buys a lottery ticket and wins the biggest prize. Is it not luck ? Some people say that luck is when a man becomes a millionaire without doing anything at all. What do you say to this ?"

Master, "I call it a disorder in the society. It must be reduced as far as possible. Blind future cannot be allowed to favour the fools. Fate of the best men cannot be suspended. Individual merit must count. It is no merit to be the favourite of blind opportunity. Man must be aware of the forces which make or unmake his fate. It should be mental or physical effort which brings a little more economic gain."

Seeker, it has to be the individual effort, not blind luck. If too much emphasis is on such luck, the benefit goes to anyone, even an idiot, illiterate, wicked or cunning. People indulge in blind fate and believe in obscure powers when their honest efforts fail. In the system of blind opportunity, only the cunning succeed. It is a wrong interpretation of luck and is the product of capitalism."

Seeker, it is of no use to wish the poor good luck. Make a good system in which many strongs can bear the infirmities of a few weaks. It is true that we cannot fight against all the forces of nature, yet we can save people from the evils caused by their own individual or social weaknesses, whims, blind faiths and indulgence in dependence upon God."

Seeker, "Yes."

Master, "Every tomorrow will become a today just as every today becomes a yesterday. So think of near and remote future as your children's and your children's children's present. Make that present like the one in which you can live with justice, peace and security. Think of the future fights. Think of their causes and cures. Thus you can and you will smooth the present of unknown generations. Do not leave them on the obscure lucks made by the stars. Everything under state control and a secure job to all on equal pay means equal or nearly equal luck of all."

Seeker, "It is true."

Master, "It is impossible that God can or ever will accept your worship and grant your prayer. Natural forces do not need your worship and prayer. You need your effort to help yourself."

Seeker, "It looks very difficult to abolish all private sector and so to kill capitalism as you suggest. But it is impossible to get anything through worship and prayer. What should working class do?"

Master, "To abolish capitalism is to fight against a mental weakness which can be done with the united effort of all or many. But to make good luck through worship and prayer is a solid impossibility. Seeker, one thing is Difficult, but the other thing is Impossible. I think that it is better to do the difficult thing, because none can do the impossibles. So state should make equally good luck of all by abolishing capitalism and blind opportunity in private sector."

Seeker, "Yes."

Master, "Seeker, religions have badly failed to create real sensitivity towards moral values in human beings. So the system must be tightened. It is only the strength of the system which will create strength in the character of all its individuals. By checking persons from going wrong, you check their stars from going wrong, because people believe to have done a thing, right or wrong, under the influence of stars, nature or will of God."

Seeker, "Quite right."

Master, "Let us put men in different circumstances and see their fate.

A man in state service has a secure job, pension after retirement, free medicine and education. He has no blind opportunity, no greed and no false pride. As he cannot become greedy, he will not indulge in any immoral activity to feed his unchecked desire for unlimited wealth. On the other hand, a man in private sector does not have a secure job and no pension on retirement. His fate is fluctuating. He has every reason to run for security through unlimited accumulation of wealth.

Seeker, to give equal opportunity to all men without creating an honest system is only to befool the innocents, ignorants and weak. Private sector does not give real equal opportunity to all men. Listen carefully. As a matter of fact, one should remove ignorance of others. But in private business, one must take undue advantage of the ignorance of others. To exploit others is the base of all private business. Here one does try to make use of others' natural inability as of one's natural ability. In private sector, good luck of a few men means bad luck of many men just as the dinner of a lion means the death of some other animal. So in this free field of exploitation, all men have neither real equal opportunity to draw the maximum out of themselves in an honest way, nor all of them have equal capacity to compete with one another in the accumulation of unlimited capital or material wealth. If a man accumulates more capital, though by honest means, the other is tempted to become his equal or even to leave him behind, by whatever means he can. There is no question of the just or unjust means. The end i.e. accumulation of more and more capital or material wealth, justifies all means. If a man has neither real equal opportunity nor individual capacity to compete, but believes in capitalist way of life, he must come to corrupt means such as tax evasion, bribe, adulteration, hoarding, causing dearth to inflate prices etc. Although he tries to justify evil as an integral part of good, yet evil is evil and good is good. Although all become rich by the use of same evil tricks, yet no law can consider any such trick as good or moral. Seeker, in private sector people live double life. None can be successful unless he has two mouths or blows hot and cold breath with the same mouth at the same time. The only aim of their life is to save more, more and more, without any limit in sight.

Seeker, if you say that the stage of earning and saving more and more is only temporary, then you are wrong. As time goes on, the habit of earning and saving more and more also goes on strengthening. As time goes on, the capacity of the individual

goes down and down. Man becomes weaker, but his desire becomes stronger. The senses weaken, but the desire for which those senses have been used too much increases. Loss of the focus of effort leads to frustration. Children and women are pushed into the oven of capitalism, but only as a fuel. Crimes are committed to preserve this way of life. At the bottom of each crime is jealousy, hatred or greed for more and more false pride through unlimited accumulation of capital."

Seeker, "It is true."

Master, "Freedom for blind opportunity was supposed to be a solid justification for the expansion of kingdoms or empires. It could only justify private sector to keep people selfish and disunited and weak, in the interest of foreign rulers. A strong central control will leave no room for foreign rulers to exploit the resources of those weak countries, because a strong nationalist must consider the interest of the whole nation against private, personal and selfish interests of a few rich capitalists."

Seeker, "Quite right."

Master, "Seeker, we must abolish evil or private sector. It makes people unhappy in their own ways, unknown even to the nearest relatives and friends. It creates evil of inequality and social discontent."

Seeker, "Are Equality of Free Opportunity and Equality of Man not consistent?"

Master, "No. They are quite inconsistent. If you give full freedom of equal opportunity in private sector, then all men can never be really equal. The honest will go down, but the dishonest will go up. So Equality of Opportunity in private sector does not lead to Equality of Man. In this free field of blind opportunity, rich becomes richer and poor becomes poorer. Humanity gets divided into Haves and Have-nots. So there must not be any blind opportunity for any individual or family to join the race for capitalism. All families must be made equal or nearly equal through equal pay. All surplus capital must remain under state control. However state must give equal free opportunity to all parents to guide and train their children to show their individual merit in education and so to get suitable jobs."

Seeker, "So there is no possibility of any individual or family joining the race for unlimited capital."

Master, "Quite right."

Seeker, "Is there any relation between fate of an individual and blessings?"

Master, "Fate of the people does not depend on blessings of the elderly, holy or the grace of God. Fate of all individuals is directly linked with social, economic and political systems. Only strong socialist rulers can make good fate of all individuals."

Seeker, "I understand."

Master, "Seeker, Nature does not make anyone rich or poor. Some people look lazy because they cannot take initiative to start private business and do not do labouring jobs because there is no money and no dignity in it. However such men should not be left for exploitation by the rich capitalists. Those who are strong ought to bear infirmities of the weak. Love and lack of money are both evils. Both of them are enemies of civilized humanity. We must save humanity by giving real equal opportunity to all through equal pay for equal work."

Equal opportunity for development of all children is impossible without equal private life which, in turn, is not possible without equal pay, though workers have to do different jobs on the basis of their individual merits. A teacher, clerk, peasant, shopkeeper etc do different jobs, but must get equal basic pay.

Equal pay to all workers means real equal opportunity to all parents to help, guide and develop mental and physical ability of their children. It also includes equal opportunity for children and children's children ; so to all succeeding generations. It will keep everybody's luck equal or nearly equal, quite independent of the movement of stars and predictions of astrologers. Seeker, let us delink the fate of man from his horoscope, by giving full regard to his individual merit and equal free opportunity to develop his merit.

A teacher running after tutions for better living certainly does not have an equal opportunity to bring up his children as has a professor who gets double the pay by working only half the time in the same profession of teaching."

Seeker, "I do agree with you."

Master, "Suppose a man cannot get a better job due to his personal difficulty or limited ability. What is the fault of his children ? They may be more intelligent and talented ! Why should they suffer for some natural limitations on their father's ability ? This is not social justice ! Not to give them equal opportunity through equal pay to their father or to leave them on their luck or mercy of God, is a clear denial of social justice to those innocent and helpless children."

Seeker, "Perfectly true."

Master, "Seeker, we are not to leave men's fate on the movement of stars. We have to make them equal. Men are formed by their circumstances. You change the circumstances and you will find a new man with quite a different emotional circuit. Seeker, the rulers can transform the whole of human brain and lead all men towards the sacred goal i.e. Equality of Man and Unity of Humanity."

Seeker, "What to do about lotteries?"

Master, "Once a man gets wealth, it is not so easy to get it back from him, how great socialist he may claim to be. It is better to check before the feeling of 'possession or ownership' overpowers. The greater the gain, the greater the pride. The greater the loss, the greater the pain. If you give 1000 prizes of 100 each, it is quite different from one prize of 100000. Sometimes misplaced good becomes evil, though, it is not evil in itself. If the same prize is divided over a larger number, it is good. Otherwise it is evil. Winning of a big prize by one man, gives many men an impression of being unlucky. It increases jealousy and fear of theft, murder and kidnap. It becomes real good when shared by many."

Seeker, "It is quite true."

Master, "To the extent that we know how to be wise, we are the architects of our fate. Our remedies often in ourselves lie which we ascribe to luck or God. Man is the master of his fate. He can change the circumstances and circumstances change fates and faces."

Seeker, men can change their circumstances by changing their laws in the equal interest of all. Laws can discipline and change the emotions of all. Laws can cause attachment with pain or detachment with pleasure. Give highest importance to the affairs of the state. A well run state is a real blessing. If blood is the price of such a state, pay it."



CHARITY OR SOCIAL SECURITY

Master, "Let us examine an ocean of emotions in which humanity is living."

Seeker, "Master, people do not have the same emotional attachment to workers as to priests. An average man likes to get his work done by a worker who is prepared to do more work by charging less money. Any request for more wages is badly rejected or at least postponed immediately. On the other hand, people are almost everready to touch the feet of priests and to give them more money and clothes and food."

Master, "Such people have more emotional attachment to obscurity than to reality. They are the victims of a belief in rebirth. They have been hypnotized by the priests to believe that God gives to whom he likes and does not give to whom he does not like. Priests are considered to be the mediators between God and men. A priest tells beads for them on payment. He prays to God on their behalf. As he is clever enough to keep others in the dark, people touch his feet. They give him more money, food and clothes even if he does not exert, mentally or physically, like an average worker."

Seeker, "What a funny thing !"

Master, "Such people live in duality or obscurity. They give charity by expecting more in return from God. But the reality is that there is no such God, god or goddess as can ever accept anybody's worship and prayer. God does not interfere in any such action of man by which he separates himself from all other animals. No God ever accepts any charity. Charity can forgive no sins and no crimes."

Seeker, "Why do people give and take charity ?"

Master, "People give charity to ease their mental tensions caused by the performance of immoral acts in the name of progress and prosperity. Those who take charity, take it because they have Thoughts

no other respectable way to earn their living. Seeker, to accept charity is only another form of begging. They do it in the name of God because to beg directly is worse than death. I do not understand why a few people should be left on the mercy of others. If all are equal children of the same God, why should some be poor and some be rich ?”

Seeker, “Then what is the way out ?”

Master, “The same as I told you already. The state should take over everything and abolish all private sector. Convert everybody into an honourable worker. Sort out the lazy from the invalid beggars. To practise and preach any religion should be banned. None should be allowed to worship or pray in the open, except in places authorized by the state. None should be allowed to force his children to worship or pray to any obscure power.

Every man should be a state worker on equal pay. From his pay, a deduction should be made to form a fund to help those who are the victims of any natural mishappening. Seeker, none should be allowed to remain a victim of nature. Though an invalid man may not have the same benefits as a worker, yet he must not be made to depend upon charity. State should take care of him as an equal human being. In return even that invalid man should do whatever he possibly can do to help society.”

Seeker, “Should that invalid not be thankful to God ?”

Master, “He should thank men, not God as there is no such God as can or ever will accept any man’s flattery or otherwise. Seeker, men have to help each other. They have to bear each other’s infirmities. Anything can happen to anybody. So none should object to any such deduction from his pay. Do contribute willingly to a system which helps the sick, disabled, invalid, orphan, widow or unemployed. Do make such a system and be proud to live in it.”

Seeker, “I agree with you.”

Master, “Begging is an evil in society. It is a disgrace to humanity. There should be no begging at all. Give protection to the needy. Begging must not be allowed as a profession. It completely changes the structure of human brain. A beggar can exploit the emotions of others just as a private shopkeeper can play with needs of consumers. All begging should be illegal.”

Seeker, “If a man only pretends to be sick or unable to do any work, what can you do to him ?”

Master, “What are the doctors, psychologists and detectives for ? Who does not know the habits of a person in his locality ?

You can easily find out whether a man does not want to work or cannot work. Character of a man can be verified without telling or asking him anything at all. His habits, tastes, places of visit will confirm his choice, desire or hidden intention."

Seeker, "It is true. But can we fight against all evil in this way?"

Master, "Seeker, when we know that anything can happen to anybody at anytime, then physical disease does not remain so bigger an evil. If in your adversity, you can get a house, food and clothing, not by begging, but from the state as equal human being, it reduces your mental worry even if nothing can be done about some incurable physical or mental disease."

Seeker, "It is true."

Master, "So none should be allowed to remain on charity, but only on social security from the state. For getting that security, every recipient must examine his conscience and accept only if he really needs it. As far as possible every able-bodied man must work. There is nothing like earning one's living with the effort of one's hands and feet. One cannot be really happy by living on other's effort."

★★★



SYSTEM AND ATTITUDE

Master, "System moulds the attitude of human mind."

Seeker, "How ?"

Master, "If a system allows astrology as a common practice by anyone, it can make men lazy. There was a man whom an astrologer told that he could not get any job before the birth of his 3rd child. The man thought that to procreate 3 children was a condition of getting a job. So he became lazy in the matter of work and produced 3 children before he was able to feed them. He was of a weak mind, whimsical and over-dependent on obscure beliefs. He accepted his helplessness and submitted himself to the will of God or fate or luck or prediction."

On the other hand, if state makes a system in which none can marry before employment and jobs must be made available to all men by the age of 20-25, then the condition of making children becomes regular source of earning. It leaves no room for laziness, poverty and unnecessary increase of population."

Seeker, "It is true."

Master, "This is why I say that people must get rid of whims, superstitions and obscure beliefs. They must develop new progressive thinking and habits. For example, attending symposium encourages unfolding of your imagination and mental powers. On the other hand, attending kirtan encourages blind faith and submission of one's individuality to obscure powers."

Seeker, "Some people say that this is the only best world which God could have created. It is foolish and pessimistic to change it."

Master, "How can I agree with them when I believe that a better world can be created by changing the brain of humanity ?"

Seeker, "If you want to change the brain of humanity as designed or believed to be designed by God, how can you get blessings of others ? Do blessings not help us ?"

Master, "Your wish or blessing to others to live in peace is not valid unless you minutely look into the causes which do not let them live in peace. When you look into such evil causes and suggest a remedy, then same people call you a revolutionary and hate you. Seeker, people are fools who only wish a thing to be done without knowing how to do it."

Seeker, "Some people say that society is crumbling because it has deviated from old beliefs in God and religion."

Master, "If they call it crumbling, others may call it reshaping. It is not religion, but economic system which is changing the shape of society or children's attitude towards parents. In old times, we had a rigid combination of capitalism, private sector and religion. Now a days many men prefer state service to private business. The source of individual's earnings has changed. In old times, children were dependent upon parents till parent's death. But now a son or daughter becomes independent as soon as he/she gets a job. Freedom in earnings also leads to freedom for marriage. Some old people may call it disobedience, but it cannot be avoided if young boys and girls have to come in contact out of the house for earning their living. Man comes closer to man and old concept of morality goes away. Capitalism ignores religious values. Communism ignores religion altogether.

Capitalism believes in exploitation of man by man. Communism believes in equality of man. Some believe in equality of sexes, while others reject it. The whole society is reshaping."

Seeker, "When a boy marries against the wishes of his parents, do you not call it disobedience?"

Master, "Individual natural relation is more important than social relation. If a system forces or allows a girl to go out of the house to earn living for herself and her family, then the system cannot stop her from marrying any good and handsome boy with whom she comes in contact every day. It may look disobedience, but is not so in reality. If the system wants to discourage love marriages, then it should give reasonable living to all parents so that they do not have to send their daughters out of the house to earn their living. Seeker, it is the system which shapes the attitude of human mind.

The attitude of a state servant on fixed pay is quite different from that of a private shopkeeper on varying profits. A state worker has more disciplined life. He spends more time with his children and wife. He has more free time to go out. He is free from insecurity, greed and false pride. On the other hand, a

private shopkeeper is more insecure, greedy and miserly. He believes in increasing his capital at the cost of living. His attitude towards customers is not the same as that of a worker in a state shop. Private shopkeepers do adulteration, keep double accounts, double weights and measures. They do hoarding to increase prices even of essential commodities. They give bribe to cover their crimes. The main motive before them is profit. They even get jealous of others' prosperity. It is due to the effect of system on their attitudes.

Seeker, two state servants with secure jobs on equal pay may move towards love and co-operation, but a private shopkeeper can never love his neighbouring shopkeeper so long as the other is getting more customers. So if you want to change the attitude of men, change the system in which they live. If you want to change people's way of thinking and living, change their ways of earning and spending. You can never have discipline in society without discipline in every individual's habits. There can be no economic discipline if people are left in private sector."

Seeker, "True."

Master, "If we have to make men good, honest, moral, equal and united, we have to abolish capitalism and private sector. Capitalism does affect the attitude of human beings as every system is supposed to do so. It does divide humanity into Haves and have-nots. Seeker, there are hardly two creatures who are as apart as rich and poor. Rich must consider themselves to be superior. But true friendship and relation is lost when one gets an idea of superiority over others. Moral principles have no real force unless all are equally fed.

In the name of Freedom of Individual in private sector, people willingly do wrong actions. But availability of blind opportunity to some people must cause social discontent sooner or later. Seeker, old system will not die unless powerful rulers kick the old attitudes. Let powerful intellectuals save innocent humanity from being exploited. Let all men be equal through equal pay."

Seeker, "How will new system mould the attitude of men?"

Master, "Seeker, we have to transform human brain, human mind, the feelings and emotions. Although we cannot change man's biological nature, yet we can change his personal nature of thinking and acting, and social nature of dealing with others, by changing the social system to improve his behaviour. But all changes in all institutions must lead to the same sacred goal i.e. Equality of Man and Unity of Humanity.

Seeker, suppose we are successful in establishing new economic system in which all men get equal pay and none can save more

than national limit on savings, then it will certainly abolish evil and change the attitude of all human beings. Then no husband will beat his wife because of poverty and unemployment. Equal distribution of wealth through equal pay of all will certainly improve the quality of family life. It is the standard of living in all families which determines the standard of a society. Living persons are the testing points of all virtues and vices. Peace in every family is the real peace in society. No society can claim to be happy, if family life of majority, or even minority, is unhappy.

Seeker, capitalism can never let family life remain peaceful. I have seen in scores of families where even the nearest relatives become bitter enemies in the matters of wealth and property. I have seen even the most obedient sons revolt against their parents. I have also seen parents killing their daughters to save money which they had to give as dowry. People get greedy for dowry which is nothing, but desire for unearned wealth. This desire is extremely capitalistic. A poor girl lives as a slave of her in-laws merely because her parents were poor. Seeker, poverty is a curse on humanity. I must remove it to make all men equal.

When all men will get equal pay, there will be no jealousy, hatred, crime and corruption. Equal distribution of wealth will drive all vices away and make humanity free and fearless."

Seeker, "Still we cannot be free from fear of death."

Master, "New system will definitely change attitude even towards death. It is weakness or insecurity in the present system which worries all men too much from death. When you do not fear bad luck of your children even after your death, then you will not fear your own death so much. Then you will also not be in any hurry to cheat, deceive and exploit others to accumulate unlimited capital or wealth for your children and your children's children. Seeker, we can check a lot of imaginary fears by changing our system or way of life.

If men prepare themselves to bear the infirmities of each other, then they need not fear anyone, not even God. With the abolition of private sector, people will not fear as they do in blind opportunity to commit economic crimes which are the cause of fear. These crimes are often committed willingly in the name of advancement and prosperity.

Seeker, we all must help create a system in which there is no fear of any insecurity or unemployment, accommodation and marriage. In this system every individual will get equal opportunity to develop and show his merits. This system will definitely lead to purity of

human heart. Purity of mind leads to strength, fearlessness and unfolding of your powers to harness forces of nature to serve society.

Seeker, learn and practise goodness. Create qualities of higher spheres of nature in yourself. Thus you will become a good system in yourself. State can force people to be good and systematic. Once it is done with the abolition of capitalism, people may not like to go back. Even if they try, do not let them go back to the past. People can get used to new ways of life. All succeeding generations will certainly like it. Much depends upon the initiatives of the leaders. If they succeed in creating and maintaining such a system, the entire human race shall willingly walk in the direction of Equality of Man and Unity of Humanity.

Seeker, we can reshape the feelings of humanity. We can put humanity in order. We can make it healthy. If society remains in good health, it will not fear just as a strong and healthy man fears less than an old and weak man."

•

★★★



RETIREMENT AND PENSION

Master, "Work is a cure of many diseases. But overwork is the cause of many mental as well as physical diseases. Every man should work with regularity. To be regular means to have particular habits. To be irregular means to break those habits or to have no regular habits. A thing that happens with regularity and steadiness is trustworthy. If the sun does not rise regularly, how can people trust it ? People find their way by looking at the stars. If the stars shine at irregular times, what can people learn from them ? They will not remain good guides.

So every able bodied man should do work and do with regularity. Irregularity can destroy your brain and body in the shortest possible time. But it is not so easy to have strict regularity in capitalism. In private sector, an arena full of competitions and temptations, one is ready to destroy, not only his regularity, but his whole life in race for more and more capital. Thus a man becomes fuel for his desire of saving and increasing his savings."

Seeker, "I know some men who always worked, worked and worked. They never had any rest or recreation at all. They always made an excuse that they would take rest in future. I watched them for a very long time. They were still overbusy. They did not appear to have any future for rest !"

Master, "They never had a future of their dreams and they never considered present as a part of their life. In fact they never lived. They only overworked. They were not men, but only straws to feed the flame of capitalism. Seeker, if you asked them to do the same work by accepting equal pay, could they do it ."

Seeker, "No."

Master, "Still they could not refuse to work for 7-8 hours a day."

Seeker, "No."

Master, "That could have made them real men. When there will be no private sector, then every man will be a state worker on equal pay. Every man will work for 7-8 hours a day for 25-30 years of his life. Then we shall be able to bring regularity in every man's life."

Seeker, "What will be the age of retirement?"

Master, "An average student who does not show any special quality in education should go to work after completing his compulsory education at the age of 20 years. Such men in ordinary jobs should be retired at the age of 50 years."

Seeker, "Why so early?"

Master, "I expect all men to marry by the age of 25 years. I also hope that they will have 2 children by the age of 27 years. This number of children i.e. 2 must be observed strictly, irrespective of their sex. These children, if they are boys, will start their own working life when their father is about 48 years of age. If they are girls, I expect them to get married by that time."

Seeker, "I hope and expect all men to be free from their family responsibility by the age of 50 years. So they should be retired at the age of 50 years. As they have less responsibility, their needs will be less too. They should be given pension equal to half of their pay."

Seeker, "It is not necessary that every man will have 2 children by the age of 27 years. There have to be exceptions too."

Master, "Well, we have to consider 99% cases first, not only 1% exceptions. So the age of retirement in ordinary jobs should be only 50 years. However in the field of research in science, medicine, technology and other special studies which require longer training before a man is actually put to work, the age of retirement should be 55 years. But it is better to look for and train substitutes as soon as possible."

Seeker, "Old generations must give way to younger generations to keep them busy in an organized way. It is better to retire an ordinary worker at the age of 50 years than keeping him in ordinary job for 5 more years while his or his relative's or his friend's or his colleague's son is kept unemployed."

Seeker, "Is this early retirement only for providing employment to others?"

Master, "Seeker, the desires of a man at 50 years of age are quite different. He is exhausted with boring work, has enjoyed sex, made a family and finally disposed of his family responsibilities."

But the desires of a young man, coming out of school or college, are quite different. He takes more interest in sex as is naturally proper to his age. He may not take more interest in the management of household affairs. He may not like to read boring newspapers. He may not like to look after little children. So it will be difficult for him to pass time. Seeker, if you send him to do the same job which his father does, he will spend his time in a much better way. At the same time, his father can keep himself busy in such activities as are quite boring for his son. So if you want to keep that old man in job after 50 years of age, you cannot check his young son from quarrelling at home or from running after girls in the streets."

Seeker, "I understand. But why do some states retire men at the age of 60 or 65 years?"

Master, "Because of the shortage of labour. If you retire a man at 60 instead of at 50 years of age, you do not need another worker for 10 years. Seeker, it is not strength of a man, but the necessity of a nation that has to count more. To bring women in the ordinary working field is also due to shortage of labour. It has nothing to do with the rights and liberation of women. The rights of women can be better given through equal pay to their husbands. Seeker, if a woman is compulsorily educated, marries with her own choice and without dowry, stays at home to bring up children, then she will have a better family life. But if she goes to work for more money for better living in the name of Equality of Sex or Liberation of Women, she can never have a peaceful family life. By demanding equal rights and equal pay and equal opportunity for work, women are going to hell, even though they call it heaven."

Seeker, "What should such retired men do in their free time which would have been spent in work for another 5-10 years?"

Master, "Such men have more patience than their young children. Even if they move freely, there is much less risk of disorder, sexual offences etc. A man of 50 years of age is certainly not violent to the same extent as an unemployed and inexperienced boy of 20 years of age. Moreover such men can attend libraries, study as a hobby, write their experience as a guide to younger generations. They can arrange symposiums, wrestling matches, music festivals etc etc."



DRAWING THE BEST OR MAXIMUM

Seeker, "What does drawing the maximum out of man mean?"

Master, "It means to make him tired and exhausted. Seeker, the whole life is a long process of getting tired. If a man does not get tired by doing socially desirable work, do you know what he can do?"

Seeker, "What?"

Master, "An empty brain is Devil's Workshop. So every individual must spend maximum energy of his existence in an organized way and in a socially good direction. Seeker, real enjoyment consists in getting tired to serve others."

Seeker, "What is sensitivity and sensibility?"

Master, "Sensitivity is a state of mind in which a man enters when his senses are stretched to tightness i.e. when he is strained, exhausted or has drawn the best or maximum out of himself. The degree of sensitivity is same in two men, one doing overwork to accumulate capital, and the other man working for the same time to use same individual energy in any other field such as fine arts, music, dance, literature, meditation etc. The greater the degree of concentration in a man, in any direction, the greater the degree of sensitivity in him.

Sensibility comes in a man when he learns to respect the rights and feelings of others which may be different or even quite different from his own, like different notes in one musical instrument."

Seeker, "How do you apply sensibility in capitalism and socialism?"

Master, "In capitalism it is much more possible for one man to exploit other men who are innocent, ignorant, weak and helpless. This is all done in the name of advancement, progress and prosperity. This ism is full of competitions and temptations. It encourages and covers many evils and vices. It divides human beings into Haves and Have-nots. So I cannot call it a sensible system.

On the other hand, socialism stands for Equality of Man through equal pay to all workers. It sounds very sensible to me as it leads all human beings to their most sacred goal i.e. happiness of all and unity of humanity..”

Seeker, “I understand it.”

Master, “Seeker, it is very important to fix direction to draw the best or maximum out of man. To draw the best out of oneself means to get exhausted. A child will get as much exhausted by running wildly in a lonely place as by playing football in a match. But disciplined playing disciplines his senses and outlets for the flow of his natural individual energy. Similarly when a man is in acute anger and is ready to beat someone, you ask him to beat a wall or a stone. This will flow his anger out without hurting any other man. If you create delay or distance between the extreme of his anger and the object of his anger, even then his anger will calm down. Some problems solve themselves with the passage of time. Seeker, object of hatred can be changed. The flow of natural energy in every individual can be moulded and remoulded. It can be disciplined and organized to serve humanity. Seeker, a system can make a man exploit himself to serve others. It can also make a man exploit others to accumulate unlimited capital.

Although there are many directions in which the maximum out of every person can be drawn, yet it is foolish to advise people to draw the maximum out of themselves in contradictory directions, having no unity of ends.”

Seeker, “A man trying to find fish at the top of a mountain has lost the unity of ends. Is it true ?”

Master, “Yes. It is true. Although that man might have drawn the maximum out of himself by reaching the top of mountain, yet he could not achieve his purpose. So the direction of drawing the maximum out of himself was wrong.

Seeker, if you agree with me that the purpose of our life is happiness, then you must also have to agree with me that capitalist way of life does not lead us towards happiness of all. It divides the family of God into rich and poor, haves and have-nots. Brother hates brother for wealth. Children wish death to their parents for wealth. Capitalism separates man from man. It creates jealousy, hatred, crime and corruption. So to advise people to be good and moral by drawing the maximum out of themselves in the direction of capitalism is no more than foolishness. It is just like advising people to lose the unity of purpose in their life. Here the means become contrary to the end.

Seeker, to draw the best means to increase sensitivity. But acute sensitivity and attachment to opposite ends in one person or

place is a curse which can cause total destruction. If the best of reasoning power is drawn in opposite directions, it is bound to give rise to tensions, conflicts and confusions."

Seeker, "True."

Master, "So we should walk in the direction of socialism to achieve happiness by exploiting ourselves to serve others, but not in the direction of capitalism to exploit others for unlimited accumulation of capital or material wealth. We should support the cause of equal distribution of wealth through equal pay to all. This alone can establish Equality of Man and Unity of Humanity. "

Seeker, "I do agree with you that drawing the best out of man in the direction of capitalism does not let him achieve the highest purposes of life such as peace in man, family, society and the whole world."

Master, "A man who chooses the direction of material pursuits, draws the best out of himself by working more and more for more and more material wealth. The truth is that matter is always limited, but human desires can easily become unlimited. In this war of possessing the most in the least possible time, people cheat, deceive and exploit one another. Here drawing the maximum out of man is along the lines which cause many vices such as greed, miserliness, false pride, jealousy, hatred, crime and corruption. So in capitalism, outlets for the flow of natural energy of every individual are not good. Capitalism is only an illusion. It tempts and misguides innocent people. People desire happiness, but in fact they exhaust themselves in the pursuit of unhappiness."

Seeker, people have very wrong notions of luck, efficiency and aim of life. A worker living as tenant in state house does not work less than a man who lives in his own house. He is not unlucky or inefficient as compared with private landlord whose I.Q. may be much less than that of state worker. Still that ownership of property gave false pride to the landlord and created inferiority complex in that hard working state worker."

Similarly a man with more bank balance does not need 2-3 beds for one body. He does not use a dozen of shirts at one time. He only feels more secure than a man with less or no bank balance at all. So it is security that counts more than accumulation, ownership or possession. If all men can get equal security for themselves and all their succeeding generations, then why cannot they surrender all their surplus capital to the state ?

It is also wrong to think that desire to accumulate more and more capital or wealth keeps a man busy and prevents him from doing evils. The fact is that the desire to accumulate more and more keeps a man busy, not in preventing evils, but in doing evils."

People can keep themselves busy in decorating and furnishing the state houses allotted to them. Why should they be kept busy in buying and selling private houses ? Ownership of landed property should be made illegal. It is drawing the maximum out of a man in wrong direction. People can spend their spare time for mental and physical development. Why only in material development ?

Seeker, pursuit of art and knowledge is seldom at the cost of others. It is mostly through hard work and sacrifice. But material richness of one certainly means exploitation of many others in many ways. So the state should encourage people to draw the best or maximum out of themselves without harming others, mentally, physically and economically. When a man takes exercise, sings, dances, reads, writes or paints in his spare time, he is certainly drawing the best out of himself without exploiting the innocence and ignorance of others.

Moreover if you have some knowledge, none can steal or snatch it even by killing you. He can learn it from you only by respecting you. On the other hand, one can fulfil his greed for material gains by any corrupt means such as cheating, deceiving, stealing, snatching, murder, kidnap etc etc."

Seeker, "It is true."

Master, "Seeker, there are always depths below depths which are to be explored. We all should try to draw the best out of ourselves to make research , invention or discovery in the interest of whole humanity . To draw the maximum out of one-self or to exploit one's abilities to the fullest , without greed for material gain in any form, is the highest quality of a human being. It is better than wasting concentration or mental energy to worship imaginary gods or God. It is also much better than unlimited accumulation of capital by any individual.

Seeker, to have more material wealth than others does not mean to be more intelligent than others. But more intelligence also does not mean more strength. The best thing in the world is to be good, strong and intelligent. Wealth is a means to live. Prayer to God is nothing but begging solution of such social problems as can be solved by human effort alone. Worship is sheer wastage of time in developing the habit of flattery. It is no good to draw the best out of oneself by submitting oneself blindly to the will of imaginary God. Fear, even of God, can never let you draw the best out of yourself in true sense. Be free and fearless. Exploit yourself to the fullest to serve society. Help to establish the system in which all men are equal. All be fearless and selfless to serve all."



EDUCATION

Seeker, "What is the aim of education ?"

Master, "The aim of education is to produce a disciplined and responsible citizen who refuses to be a tool in the hands of others. Education must make a man independent, fearless and co-operative."

Seeker, "If a man is not allowed to enter private sector, how can he be free or independent ? Does he not become a tool in the hands of the state ?"

Master, "He would have become a tool if he was forced to do what he cannot or does not want to do. But when his natural tendency is fully taken into consideration at the time of giving him a job, he does not remain a tool in the hands of the state."

Seeker, none can please all the people in the world. Similarly no state can please all its individual citizens. Every individual has to do one or the other job for the smooth running of society. All individuals have to co-operate with one another. No man can say that he will work as a clerk only in a particular department. When pay is equal in all departments, people should be prepared to exploit themselves to serve state. If a man wants to be a teacher, he should not be forced to become a postman. But at the same time, he cannot say that he will teach only in that school in which his father was a teacher. He should accept a job in that profession and later on apply for mutual transfer. However the state should make every effort to keep him near his parents right from the original appointment.

So even if an individual is not allowed to enter private sector, he is not a tool in the hands of the state. The state gave real equal opportunity to his father to train his children by removing his worry of extra earnings. State helped that individual to educate himself to serve others. State removed his worry of buying a house. State tries to give him job near his parents. State also gives equal opportunity of mutual transfer. How can an individual still feel to

be a tool in the hands of the state ? The state is not forcing him to do what he cannot do. It is only helping him to do what he naturally wants to do."

Seeker, "If he wants to be a shopkeeper."

Master, "He can go to work in state shop or store."

Seeker, "If he wants to own the shop."

Master, "Why ? When he is given an equal secure living, why should he insist on entering that arena of evils ? Seeker, we have to educate every individual to live equally well and to serve society selflessly. He can be given no choice to enter the field of selfishness."

Seeker, "I understand."

Master, "That is the aim of education. An individual should be enabled to make independent decisions, but not to have independent business."

Seeker, "Apart from his educational course, what should a student be trained for ?"

Master, "For better administration. Students may take some interest in the policies of the state, but should not be allowed to take part in any religious activity. We have to abolish religion and party-politics. At the same time, all students must be made sensitive and sensible through free discussions during the course of their education. They should be kept busy in thinking activities aimed at excellence. They may not agree even with parents on certain points of common welfare. Seeker, the state has to train all its individuals to make their own decisions and destinies by thinking and acting in the interest of all."

Seeker, "I agree with you."

Master, "Character is destiny and character is made better through education. Thus by compulsorily educating a man, we prepare him to make his own destiny. We have to prepare him for action without teacher. We have to prepare him for real education which will start when he leaves the educational institutions."

Seeker, all the decisions of our life are not made in the courts or parliament. One must be able to decide quickly and judiciously. That is for which education should prepare all. That is the aim of education."

Seeker, "How to select for job ?"

Master, "During the last two years of compulsory education, every effort should be made to assess every student's abilities. Psychologists can easily know what a student is fit for. Coming

events cast their shadow before. Students can be categorized by daily personal contact and experience of teachers. Special attention should be paid to the requirements of the state. In some of its parts, the state may need more labourers, factory workers or farmers, while it needs more clerks, nurses or science teachers in some other parts. Seeker, it is of no use to encourage children do degrees in easy arts, when there is more need of ordinary workers in many fields. The best thing is to give equal pay to all workers, with incentives for heavy, hard and dirty work. However if anyone wants to study any subject at home as a hobby there should be no bar to it. In one's own spare time, one may read or write, sing or dance, play or develop his body. But educational institutions must go by national requirements."

★★★



SPARE TIME AND HOBBIES

Master, "Seeker, happiness is a state of mind which can be achieved in many ways. But great it is to be happy when you are alone. It is great to enjoy one's loneliness. Loneliness can be best conquered through a hobby."

Seeker, "Yes."

Master, "Routine of the impatient world can kill. Everyone must have fixed hours of work and everyone must have some free time or spare time. In one's own spare time, one should do something that makes one great to die for. It is in such spare time that everyone should do something as a hobby. Life and hobby should be married together."

Seeker, "In daily family life, backbiting is the greatest pastime. Whenever relatives and friends have free time, they gossip. But gossip is what none claims to like, but everybody enjoys it."

Master, "It is very difficult to keep quiet if you have nothing to do. It is not possible to sleep or remain silent all the time. It is better to have less spare time with its best use than to have more spare time for wasting in gossips and backbiting."

When you have nothing to do at home, sweep, wash, clean, paint or do something else. Although a house-wife spending more time in cleaning house looks lazier than the one who cleans house quickly and goes to work to earn more money, yet that patient spending of time to clean house is better than impatient running for more money, especially when you consider the ends. Extreme concentration of human energy to accumulate more and more capital does not have good ends. It creates vices. So it is evil.

Seeker, race for material wealth should be checked. Acute concentration for accumulating material wealth, more than others and sooner than others, leads to mental hurry. Though quickness under certain circumstances is good, yet mental hurry is an evil in itself. Mental hurry causes confusions and confusions cause accidents."

Seeker, "Is mental hurry possible only in material pursuits?"

Master, "No. It can happen even in the case of mental pursuits or fine arts. It comes from impatience to leave everyone behind in any field. Still it is better than the one in the pursuit of material wealth.

However if one fears such a possibility, he should not remain alone. Keep doing something with regularity. Impatience is an enemy of regularity. Be patient and regular. Patience is a virtue and regularity is the key to it. Relax with regularity. Do some exercise with regularity. Regularly run in the morning or evening or just walk, quickly or slowly. This provides the easiest outlets for the flow of negative energy in individual."

Seeker, "True."

Master, "Health is the best treasure. Regular exercise may turn your soft nerves into wires of steel. Your skin may become so thick as to flatten bullets. Moreover none can steal your health. If you are strong, the others will only fear you. Similarly there is no fear of your mental pursuits being stolen or snatched. Only those can get it from you, who will bow before you with respect. None can get your knowledge by killing you, though there is every possibility of one man becoming materially richer than others even by killing them. In the capitalist world, greatness comes through unlimited accumulation of capital. But in the socialist world, greatness comes through sacrifice."

Seeker, "I understand it."

Master, "Music is the greatest good that mortals know. It has charms to soothe a savage breast, to soften rocks and bend trees. Music is an organization of storms of inner energy. Great it is to know some musical instrument to spend your spare time. Research in music notes is better than speculation to accumulate unlimited capital. If you cannot learn music, at least listen to it, if possible all your spare time."

Seeker, "How about dance?"

Master, "Majority of people like to see others dance, but very few people like their wives, sisters or daughters dance before others. Seeker, dance is one of the best channels to spend spare time. It trains body as well as mind. It is an exercise which disciplines the whole of yourself. State should open schools to teach music and dance in every town and village."

Seeker, "Most of the people do not learn music or dance because

they feel shy.”

Master, “They can devote their spare time to read books. Thus they can increase their knowledge and experience. Seeker, blessed is he who is interested in the art of writing. It can immortalize its devotees. However if you cannot concentrate on writing, do inculcate in yourself the habit of reading. Reading is to mind as exercise is to body. A good book is a good friend. Reading books is like talking to fine men. By reading more and more books, you increase your knowledge.

Seeker, it is knowledge that kindles light in mere being. All knowledge is of great value.”

Seeker, “It is right.”

Master, “Although one can acquire a skill in any field in one’s privacy, yet one does like to show to others what one did in one’s loneliness by self-effort. It is only the unfolding of yourself which will tell others what you are. You exploit your hidden energies and unfold yourself to win respect from others. You can become popular and famous by the proper utility of that spare time which would have been wasted even otherwise in gossips and backbiting.”

Seeker, “I agree with you.”

Master, “The state should organize different programmes to make people spend their spare time in a civilized way. Such programmes may be in the same place on different days, weeks or months, for persons of different ages or sexes.”

★★★



LITERATURE

Seeker, "You said that blessed is the art that can immortalize. Please throw some light on this."

Master, "Seeker, writing is an art which can immortalize a man. We live in deeds, not in years. Take up your pen and write something that will not perish in dust. Seeker, pen is mightier than sword. Create something in your brain that never takes rust and flow that imperishable out of your brain through your pen. Literature provides the best outlets for all emotions and feelings. It provides the vastest field for sublimation of human energy."

Seeker, "Yes."

Master, "To write is above all. It is higher even than music. If there is no system of recording or printing, the best pieces of music can die with the death of musician. Seeker, a song sung in isolation is lost. But a thought of someone can be preserved for centuries, though written in isolation and only on a leaf. So literature i.e. the art of writing immortalizes a man more than all other arts."

Seeker, "How can a man become a writer?"

Master, "The habit of reading can easily lead you to the habit of writing. No man can become a good writer without being a good reader."

Seeker, "Does that mean a vast study?"

Master, "Seeker, you need not read all the books of all the writers before you can start writing. No one has to play with all the footballs in the world before he can become the best and most popular player of football. In order to become a real good writer, you need acute sensitivity towards most common needs, desires and passions. You have to be a very close observer and very imaginative too. But your imagination should not be separated from practical life. Observe all situations and imagine improved alternatives. Discuss with your intelligent friends, colleagues and

relatives. If you lose your reason, do not lose your head. Do not lose your temper, but keep calm. Think again and again to justify your stand, but your own stand must add to the greatest happiness of the greatest number of men. Thus you can learn from your own faults and become your own teacher.

Seeker, if you want to teach something to others, you have first to learn it yourself and to become a master of it. It is of no use to write a book and to ignore what you have written in the book. You have to be a man behind your book. A good book is the life blood of a master mind, treasured upon purpose to a life beyond life.

You also have to bring universality in your writings. Universality is a quality of literature to produce same or similar effect when read in isolation or in a particular context."

Seeker, "I understand this."

Master, "Convince all your readers, far or near, with your advanced logic and reasoning. Create consciousness in working class. Sow your thoughts in the brains of workers through your organized knowledge. Your thoughts should be like seeds, carried by birds (readers) from one field to the other. Seeker, you never know where the arrows of your intelligence may light."

Seeker, "True."

Master, "Seeker, find out the reality of situations and propose new things as forgotten ones. Stir emotions. Look for various outlets and select the ones which help poor working class.

Seeker, do examine what makes or mars the future of humanity. Do move and make all your readers move towards Equality of Man and Unity of Humanity. Create alertness, watchfulness, enlightenment and consciousness against all kinds of exploitation of man by man."

Seeker, "How about style?"

Master, "Seeker, style is the dress of thoughts in which you live after your death. You must create the taste by which you want to be remembered. Try to become someone whom nobody can immitate. Thus you will become an exception.

You must organize your thoughts. It is not wise to rush blindly and inconsistently. First plan patiently. Then work hard with regularity.

Repetition of your thoughts reveals your true character and is an aid to the reader. But do avoid monotony. Be natural in your writings. Draw colourful pictures in colourful words.

Do try to keep your works short. Shortest works are the best works just as men of few words are the best men.

Seeker, ideas are events. The only difficult thing is to make them interesting and popular. Failure is only a fault in the style."

Seeker, "Does a writer of tragedies suffer himself really?"

Master, "A man who writes tragedies does not necessarily have same personal experience, but he must have suffered a loss of one or the other kind which must have affected his mind. He can reach many other depths only through imagination.

Seeker, tragedies do produce more effect than comedies."

Seeker, "How can a writer become successful?"

Master, "We have to judge the success of a writer when all get equal pay. Here success does not mean accumulation of unlimited wealth. A professional writer may get up to 3 times of what an average worker gets.

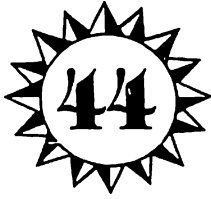
By success I mean the ability of a writer to live after death. For this sort of success, one has to create master pieces to tell adventures of one's mind. One must work hard and be steadfast. Steadfastness is the key to success and sublimeness. One must have clarity of understanding. One must be sensitive and sensible.

One must be able to judge others by living among them. One must have common experience, but live above it, just like lotus flower. One must have patience. One may have to polish one's thoughts again and again.

Seeker, a mind in its own place can make hell of heaven and heaven of hell. When one creates in oneself the power to make others laugh or cry, one is successful."

Seeker, "Suppose a writer does not succeed."

Master, "Yet he keeps himself busy in a good direction and saves himself from harmful backbiting and gossips. Although all writers cannot become topmost thinkers, yet they do contribute for the improvement of society."



STATUS OF WOMEN/ WORK BY WOMEN

Seeker, "Should women go to work?"

Master, "Not in all fields of work. They may be allowed to work in the fields of education and medicine, but not in shops, offices and factories."

Seeker, "It means that you do not treat women as equal of men."

Master, "I do give full support to get women out of social degradation. They must become free and equally educated to take care of and guide younger generations. Women have to be emancipated. They are not to be treated as cattle to be sold and bought in the market of marriage. Seeker, to go to work is different from raising the standard of living and understanding.

None can encroach upon the rights of women even if they do not go to work. More important thing in society is the equal distribution of wealth through equal pay to all workers. Seeker, a family in which both, husband and wife, have to work to make a good living, is poorer than the one in which a husband alone is supporting the family, even with a little lower standard. If both of them can earn more, it is not free from many other social problems.

So if even women go to work, there is no family peace, no proper look-after of the children, no proper bringing-up of children in their most formative age. It is not even social justice as she is often expected to do more work at home even after doing equal work outside. How many husbands wash dirty napkins of their babies? How many husbands cook meal for the whole family? How many husbands wash crockery and clothes every day? Seeker, in such domestic affairs, the help of an average husband is far far less than equal. So women do not remain equal to men by going to work."

Seeker, "It looks so."

Master. "So running of women after jobs has nothing to do with women's liberation, emancipation or equality. Women go to work, not for their rights, but for more money, because existing economic system does not give them right security. They are the victims of an unjust economic system which tempts and forces them to destroy their own family life in the name of liberation, emancipation, equality of rights or sexes. For the real equality of women, their position as bread-winners should be finished by law."

Seeker, "True."

Master, "Women should refuse to go to work. They should fight for equal pay to all workers. Let jobs go to male workers of 20 years or over. Keep women out of work."

Seeker, "Suppose the wife of an employed man is more intelligent than unemployed man in next door family. Will you not consider individual merit of that woman against low individual merit of unemployed male neighbour?"

Master, "But who will support that neighbouring family by keeping that man out of work? On one side you have doubled the income, but on the other side you are keeping a family without any income. It is just like making the rich richer and the poor poorer. It is against my principle. The best thing is to give job to that unemployed man and to encourage that woman to show her individual merit as a hobby."

Seeker, if less intelligent husbands sit at home doing nothing, they may only make more children and increase population unnecessarily. This is also against my principle. Thus by sticking to the individual merit in a wrong way, you lose unity of ends or unity of purpose."

Seeker, "That is right."

Master, "We need a careful planning at every step and in every field. It is not so easy to prevent human nature from becoming greedy. To be greedy and over busy for more and more material wealth means to pass through a lot of contradictions. It is impossible for a woman to keep normal temperament after doing double work, at home and out of home. She may like her children to be more intelligent than others, but she may not be able to spare time to help and guide them, with the result that her children are always at the tail of the class. They feel ashamed of their failure and for being left behind. May be they need a little guidance from her, but she cannot spare time for them as she wants equal right to go to school. Thus the heaven of that family turns into real hell. By her

wrong approach to purpose of life, she throws herself into hell. Seeker, people have to decide what they want. They cannot have both, material wealth and peace of mind."

Seeker, "Yes. You are right."

Master, "If she chooses material wealth, she has to be more busy for that. But to an overbusy woman, even to cook meals and clean house looks difficult. She has to wash clothes and give bath to children at very odd hours. An overtired and overworked woman can never find pleasure in performing the most essential duties in every family life. Such duties look sickening and unnecessary. But if the same woman is kept free from outside work, she enjoys doing that work, because it does not remain a tiring overwork anymore. It becomes a normal job which every married woman is supposed to do. Seeker, if you are not tired, you enjoy doing a job. But if you are tired, you look towards others for help. If in a family, husband as well as wife get equally tired, then family life does not remain normal and peaceful. To be overbusy means to lack true love. Overbusyness of a man or woman can end in divorce. Overbusyness is an enemy of sociability. People enjoy social occasions only if they are free from greed or overbusyness. Seeker, overbusyness causes hurry of mind. Mental hurry leads to confusions and confusions cause accidents. A driver in hurry is likely to have more accidents than the one who is careful, patient, calm and cool."

Seeker, "It is quite true."

Master, "Women must be kept free and educated. It is from free and educated minds, not from tired and dull brains, that the destiny of humanity can be made better. Women have to influence the character of their children. Seeker, the proper time to influence a child's character is before he is born. There should be no hurry at all in the mind of mothers. They must be kept free from worries through equal pay of their husbands."

It is the duty of all parents to educate their children and to help them settle in their life. It is of no use to run for more and more material wealth by ignoring proper development and training of the children. Such parents are surely greedy and they transfer only greed from their personality to personality of their children."

Seeker, "Quite right."

Master, "Such parents leave their younger children in the care of their elder children so that they can be free to earn more and more. But little children left to a little bigger children are no more than sheep guarded by a dog. Just imagine what these little flowers can find in their thorny surroundings!"

Seeker, "What jobs should women be allowed to do and when?"

Master, "There can be a national necessity of some countries to bring women in the working field due to shortage of labour. It may also be a climatic necessity. It can also be an individual necessity. Some women may be pressure reactive. However the best thing is to encourage women for academic research work, through study at home. They may write their experience in the form of stories, articles etc etc.

They may be allowed to enter the departments of education and medicine. As far as possible, a woman should not go to regular work until the youngest child is 8 years old. The best thing is to give them part time jobs after they have completed compulsory education."

Seeker, "If women remain at home and if men are not to be overbusy, does it not mean encouraging sex?"

Master, "To have more free time at home does not mean to do more sex and to increase population. If a husband and wife have more time to sit together, they can have a good hobby.

Seeker, there is more possibility of sex when husband and wife sleep together every night, even if they have been busy in doing something else all day. But if husband sleeps on separate bed and wife sleeps with child, then the possibility of over-sex is reduced.

Seeker, we have not to keep women as mere sex dolls or overworking machines. We have to make them free, equal and real partners in the smooth running of every family's life."

★★★



VIOLENCE AMONG CHILDREN

Master, "Seeker, a child cannot take proper care of another child, not even of real brother or sister. Children have less patience than their parents. If you authorize a child not to let another child play in the house lest he should break something in the absence of his mother, that incharge child may even hit the other innocent child who has a natural right to outflow the energy of his individual existence. The elder child may even reduce the little ones to mere statues or dumb cattle by strictly ordering them to sit and fix their eyes on the television which may be of no interest to the younger ones. They want to play and enjoy, but the older one wants to sit in one place to watch television. He does not like to move after the little ones to see that they do not break anything.

Seeker, it is natural that the attitude of elder brother towards the younger ones cannot be the same as that of mother towards all of them. She can easily read and understand them. But a big brother can only control and guard them. He can never read them to bring any improvement in them. He may hit a child for doing a mischief, but he may not be able to divert his attention to any good alternative. When a child gets hurt, it becomes a problem for the parents. The one at fault may get away with a little punishment, but he may give a permanent wound to the weak and innocent.

This daily violent activity at home, in the absence of parents, also makes them violent out of the home. If they can fight daily among themselves, they can also fight with others."

Seeker, "Yes. As the habit of fighting goes on strengthening, they become more and more violent."

Master, "Seeker, habits of children show the nature of their parents. If children become good or bad, it is because their parents are good or bad. This is why I say that all workers should be given equal pay and all mothers should remain at home to bring up

their children in the most civilized way. Women have to be made free and educated for this purpose. They cannot order their children to play away from them because they are tired by overwork, at home and in the factory. They have to go near their children and to transfer their love and personality to future generations which are nothing but their own children. Seeker, a man's child is his future. He must keep his partner free to look after it."

Seeker, "By being free from overwork, what can a woman do to her children?"

Master, "Keep the children before her eyes just as a farmer keeps his crops before his eyes and protects them from being destroyed by any evil."

Seeker, "Does this keeping before eyes not kill many natural qualities of the children? Does it not check their initiatives? Does it not make them dependent?"

Master, "Every child depends upon his parents to become independent. But too much independence cannot be given at all ages. Mental receptivity of a child is not the same as of a grown-up man. A mature and wise man may be able to understand and solve a difficult problem. But a child may trap himself into bigger troubles while finding solution of a smaller problem, just as women fall into the ditch of overwork in the name of liberation."

Seeker, "Can a working woman not ask her husband to do equal work at home?"

Master, "It can destroy the family life altogether. By remaining humble, she is surely exploited through overwork. By demanding equality to get equal work from her husband at home, she will surely lose all love of her husband. Seeker, to run for more and more capital is no solution of the problems of humanity. In fact capitalism destroys family life and peace of mind. The only best civilized way out is that all workers should get equal pay and their wives should remain at home to keep children before their eyes."

Seeker, what I mean by keeping children before eyes is to make them good and to save them from bad habits which develop if left alone or in a bad company or under a less intelligent supervisor."

Seeker, "I agree with you."

Master, "Seeker, all need good and kind supervision at all levels. Necessity of good supervision cannot be underestimated."

When a few children go to play together in a remote place, they may fight among themselves. One rough child may hurt a

gentle child, but no other child may dare to stop him if he is stronger than all. But if the same children are placed under the care of some tutor or trainer, none will dare to quarrel and all disputes will be settled by him. Seeker, a child may beat another child, but a grown-up tutor will certainly not punish or beat any child without any reason. He will teach them and even play with them. His presence alone can avoid troubles and make all children free from violence. Still they draw the maximum out of themselves through disciplined playing."

Seeker, "It is true."

Master, "Seeker, all people do not learn discipline by themselves. If some selfless supervisor guides a child, that child will certainly avoid all such activities as are socially undesirable. The presence of a supervisor does lead to discipline and discipline in one field does lead to discipline in all other fields of life. The more discipline people learn, the more they will need. Thus the life of the whole human society becomes more disciplined and less violent."

Seeker, "And also less corrupt because all become free from hurry of human mind to accumulate unlimited capital."

Master, "Quite true."

☆☆☆



STATE ORGANIZED OCCASIONS AND FESTIVALS

Master, "Seeker, abolition of private sector will convert all private profiteers into state workers on equal pay. Then everybody will work only for a fixed time. There will be no greed for more and more profit to compete with others in the accumulation of unlimited capital by any individual, family, group or class. Then all will have more spare time."

Seeker, "True."

Master, "But proper use of that spare time is very important. As none will be allowed to do overwork, there must be some channel to flow out their excessive individual energy in a social way. This is why I say that everybody must have a hobby. All spare time should be used to pursue that hobby. Seeker, life and hobby should be married together. Apart from doing regular work for 7-8 hours a day, excepting Sundays, also Saturdays if possible, one should devote the rest of his individual energy to achieve perfection in one or the other art."

Seeker, "It is much better than wasting spare time in gossips and backbiting."

Master, "By having a particular hobby, one can draw the best or maximum out of oneself even in loneliness. Well, one can learn and practise in loneliness. But greater pleasure comes in showing to others what one has done in loneliness. The acceptance by people of what one does in solitude is of great importance. Praise by the intellectuals of society will fix the direction in which one should draw the best or maximum out of oneself."

The function of bringing that individual in contact with public should be taken over by the state. Seeker, an art is wasted unless shared with others. The state must arrange this sharing of achievements in one's spare time. Thus some people will spend their spare time in showing their art, the others will spend their

spare time in seeing that art. By appreciating or criticizing those performances, people will be safe from useless backbiting which only creates friction in their family life."

Seeker, "How can state organize these functions?"

Master, "There should be one particular place in every village, town and many parts of big cities. This place may be called 'The Place of Action.' The incharge of this place should organize various activities in this place.

A part of this place should be reserved for such games as require more space i.e. football, hockey etc. People should be encouraged to come and play. The incharge should provide them with necessary equipment."

Seeker, "Why should he supply such things?"

Master, "To encourage people to play and spend their spare time in drawing the best or maximum out of themselves."

Seeker, "They can draw the maximum out of themselves even by buying their own footballs etc."

Master, "Seeker, they have already made great sacrifice for the society by accepting socialism. They have already paid the man who has to keep these things ready for them. Moreover an average man is too lazy for these purposes. He may not like to buy a football and take the trouble to fill it. Such things look odd to many people. But if they go to the football ground and see the football there, they may be tempted to play for a little while. Seeker, it is better to give less pay with more facilities than to give more pay and leave people free to play or not to play. I think that everyone should be expected to send his children to such places, unless a child is sick or is interested in some other hobby."

Seeker, "Now I agree with you."

Master, The same place may be used for fun fairs, circus etc. It may also be used for different games on different days. There should be a separate place for wrestling, weight lifting, body-building, yoga etc. There should be a swimming pool in each such place. There should be instructors to teach the beginners in all fields.

There should also be a separate place for mental exercises. There should be a library as well. People should be encouraged to read books and compete with one another in increasing their knowledge. Annual prizes should be given for reading more and more books.

In another part of the same place may be taught music, dance, drama, painting, oratory etc. Competitions should also be held in such activities.

The same place can also be used for giving pre-marriage compulsory education. Lectures may be given on different subjects on different days for different sexes or ages."

Seeker, "I agree with you."

Master, "More important thing is to use the spare time of women. They should be encouraged to take more interest in the education of their children. Get-togethers may be arranged in nursery or primary schools every fortnight or month. Women can arrange flower shows and cooking competitions. They may discuss current topics and their effect on the education and future of their children. Thus they can be saved from useless gossips and harmful backbiting."

Seeker, "It is quite true."

Master, "Seeker, such places should be kept open all day and the days for activities may be different for different sexes and age groups."

★★★



Seeker, "Master, throw some light on sex."

Master, "Sex is the most beautiful and the most powerful passion to control which people had to start many institutions and religions. Its appearance alone can lead to wildness. It takes the least time and the most attention. Mere motion and appearance of a female can cause sexual desire. Rhythmic movements and shining faces can excite the lovers. Meeting of eyes and holding of hands can change the states of mind. So is the falling of eyes of a male on the breast of a female. Seeker, sex can lead to or deviate you from higher moral actions."

Seeker, "Yes."

Master, "Talking to, kissing or cuddling a beloved in privacy gives uncontrollable pleasure. But to do these things in the presence of others is only undesirable flirtation."

Seeker, it is in private immense pleasure that one should know 'how far one should go.' And it should be the least allowed to be talked openly in all public places.

We all must avoid extreme freedom in the matters of sex. It must be linked with shame. There should be no sex by force. Even kissing should not be allowed in public places."

Seeker, "Can a husband and wife kiss freely in the house?"

Master, "Not in the presence of children or others. Only in privacy."

Seeker, "Can a man do sex with anyone, though in privacy only?"

Master, "Not at all. One man should do sex only with one woman in his life. He should do it only after marriage and only in privacy."

Seeker, "To allow prostitution legally means to allow men and women do sex with more than one."

Master, "But there will be no prostitute in my socialist state. There will be no private sector and none will keep or employ girls to increase his business. Married men can do sex only with their

wives. Unmarried and unemployed men should not do it. Seeker, everyman must have a regular source of earning before he wants to enjoy his life and to make a family. Then one should do sex only with one. With whom a man likes to do sex, he must first marry her and remain faithful to her till her natural death."

Seeker, "Does love-marriage mean more sex?"

Master, "No. But it does fix your attention and energy in one direction. To be successful in one's love-affair is a mark of one's character. Moreover if you are in real love with one, you cannot dream of having sex with anyone else. But if you are ready to do sex with anyone, then you lack true love, purity of mind and so of social contract."

Seeker, "Should one do no sex at all with others in one's life?"

Master, "Here we are not talking about widows and widowers. We are talking about vast majority of normal cases. In such cases, it is better to be jealous in the matters of sex. Sex with others is out of love and must be avoided."

Seeker, "Why?"

Master, "True love can never be replaced. Sexual enjoyment with others is only lust and sex. It is not true love."

Seeker, "What is the harm if one does sex with many?"

Master, "Then what is the harm if one does sex with any, even mother, daughter or sister?"

Seeker, "No. No. No. One must not do this."

Master, "Why?"

Seeker, "We must draw a line somewhere."

Master, "And that is what I mean. We must draw a line somewhere and the line is that 'one man has to do sex with one woman only in his life.' Desires must be checked. They can never be fully satisfied."

Seeker, "As one can tolerate his wife do sex with others after divorce, why cannot he tolerate sex before marriage? Why does not he like to marry a girl who did sex with others before marriage? Let the duration of contract be pure."

Master, "Early habits can influence the duration of contract. But in the case of divorce, contract is already broken."

Seeker, "How much difference should be in the age of husband and wife?"

Master, "Men often want younger and beautiful wives. Although I have no experience, yet I believe that 'sex by a man of 24 years will give him same pleasure with a girl of 22 years as with a girl of 26 years.' Physical appearance to attract him can differ, but

sexual pleasure will be the same on doing intercourse. However there should not be more than 5 years' difference in the age of husband and wife."

Seeker, "What method of marriage will you have in your state?"

Master, "Seeker, when wealth is equally distributed through equal pay of all men and power is equally shared by all men through representatives, then the only motive of evil is sex. We have to see how this natural instinct of us all is satisfied in a civilized way."

Seeker, "That is my point."

Master, "Seeker, we have to be very careful in our thinking. Just one move may open door to infinite possibilities. Research in human behaviour is not so easy. Let us be very realistic and idealistic as well."

Sex is something which people must do. But at the same time, there can be no such thing as free sex. And it is nearly impossible to live up to principles unless tightened."

Seeker, "Quite right."

Master, "Everyone is the guardian of purity of society and virginity of one's daughters. This virginity had often been linked with shyness. Seeker, shyness is good in some ways. But it can also kill many other qualities and faculties in girls. They may fail to increase knowledge in many other fields of life."

It is true that open talk between a boy and a girl can increase sexual desire. But at the same time, it increases consciousness and information about checking unnecessary increase in population. There should be compulsory mixing of boys of 24 years and girls of 22 years before they are allowed to marry. This social intercourse should be arranged weekly under highly civilized supervision of the state, to impart necessary education which can be of great national use. Supervisory staff should consist of highly educated professors and state officials. There should be open discussions on current national and international affairs. Different individuals of the same nation must shed their shyness and mix freely. Thus the individuals will get closer. The country will become more united and more informed."

A little obscene literature may be allowed in such places. There should be arrangements for tea, coffee, cold drinks and light refreshments."

Seeker, boys and girls can discuss freely, but must not be allowed to kiss or even touch one another. We all have to advance, but to advance only with strict discipline. Discipline must be observed, offenders must be punished and that punishment must have some effect on their careers."

Seeker, this institution of marriage must be nationalized. None should be allowed to marry unless he/she has attended this essential part of education. No marriage should be acceptable to the state other than civil marriage. At the time of marriage, registrar must check that boy and girl are of marriageable age and have attended pre-marriage education."

Seeker, "This can encourage love-marriages."

Master, "That is good."

Seeker, "Love-marriages can also fail."

Master, "It is better to have loved and lost than never to have loved at all. Love-affairs have their own charms and failures teach more than success."

Seeker, when boys and girls will meet face to face, the hold of greedy parents will loosen. The talk of dowry and gifts will finish. Whims of priests will disappear, like leaves out of season."

Seeker, "How about people becoming more sexy in new society?"

Master, "People become sexy when they are allowed to be sexy. Too much flirting in public and sleeping together every night makes more sexy. But sitting together to talk about social problems does not mean doing more sex. To become aware of future life and necessary precautions, in the national interest, does not mean permissiveness. But to make a husband and wife sleep together is surely to encourage sex. Seeker, personal contact between a boy and a girl before marriage is of great importance."

Seeker, "How about the use of cosmetics?"

Master, "To look beautiful is good. Beauty of an eye persuades more than an orator. But no nudity or ornaments should be allowed in such places. Glittering or tight dresses and flowers may be allowed."

Seeker, "I understand."

Master, "Seeker, if people have to become civilized, they must learn to control their desires and passions."

Seeker, "There was a widow who fell in love with a man. Her son did not want her to marry again. What should she do?"

Master, "Love of son is more important than that of another man. This includes her respect for the dead and even more purity of social contract."

Seeker, "How can one control sex?"

Master, "Desire for sex has more to do with pressure of food. A man who overeats must be more sexy than the one who controls his food."

Similarly personal physical contact encourages more sex. So avoid too much food and avoid physical contact. Thus you can check sex."



MARRIAGE

Seeker, "Master, you have suggested a radical change in the method of marriage. Can this system¹ of marriage be abolished altogether?"

Master, "Abolition of institutions of marriage and family is unacceptable. Marriage is a fine institution. But we must bring the youth out of control of old, greedy and traditional system. Youth prefers sex, beauty and intelligence. The element of greed and other evils is pushed in by old parents and other relatives."

Seeker, "So everyone must marry, but not do sex before marriage."

Master, "Correct."

Seeker, "What other care should one take in married life?"

Master, "Emotional love should be avoided even in married life. None should take undue advantage of the gentle partner. Seeker, it is in the name of love that many crimes are committed. Most of these crimes are only petty economic offences which are committed by husbands under compulsion of emotional love of wives who, otherwise, may not co-operate in the peaceful running of family. So all should try to have 'Rational Social Adjustment' more than Emotional Love."

Seeker, "Should marriages not be arranged by parents?"

Master, "Unless we get rid of old hold on the youth in the matters of job and marriage, there can be no true revolution. So boys of 25 years and girls of 22 years should be allowed to make independent decisions. Seeker, although marriages are not to be forced by parents, yet married couples cannot do what they like. They do have to observe certain disciplines. They have not to procreate more than two children. Wife has not to go to work out of the house."

Seeker, "Do love-couples not quarrel too much?"

Seeker, this institution of marriage must be nationalized. None should be allowed to marry unless he/she has attended this essential part of education. No marriage should be acceptable to the state other than civil marriage. At the time of marriage, registrar must check that boy and girl are of marriageable age and have attended pre-marriage education."

Seeker, "This can encourage love-marriages."

Master, "That is good."

Seeker, "Love-marriages can also fail."

Master, "It is better to have loved and lost than never to have loved at all. Love-affairs have their own charms and failures teach more than success."

Seeker, when boys and girls will meet face to face, the hold of greedy parents will loosen. The talk of dowry and gifts will finish. Whims of priests will disappear, like leaves out of season."

Seeker, "How about people becoming more sexy in new society?"

Master, "People become sexy when they are allowed to be sexy. Too much flirting in public and sleeping together every night makes more sexy. But sitting together to talk about social problems does not mean doing more sex. To become aware of future life and necessary precautions, in the national interest, does not mean permissiveness. But to make a husband and wife sleep together is surely to encourage sex. Seeker, personal contact between a boy and a girl before marriage is of great importance."

Seeker, "How about the use of cosmetics?"

Master, "To look beautiful is good. Beauty of an eye persuades more than an orator. But no nudity or ornaments should be allowed in such places. Glittering or tight dresses and flowers may be allowed."

Seeker, "I understand."

Master, "Seeker, if people have to become civilized, they must learn to control their desires and passions."

Seeker, "There was a widow who fell in love with a man. Her son did not want her to marry again. What should she do?"

Master, "Love of son is more important than that of another man. This includes her respect for the dead and even more purity of social contract."

Seeker, "How can one control sex?"

Master, "Desire for sex has more to do with pressure of food. A man who overeats must be more sexy than the one who controls his food."

Similarly personal physical contact encourages more sex. So avoid too much food and avoid physical contact. Thus you can check sex."



Seeker, "Master, you have suggested a *radical change in the method of marriage*. Can this system of marriage be abolished altogether?"

Master, "Abolition of institutions of marriage and family is unacceptable. Marriage is a fine institution. But we must bring the youth out of control of old, greedy and traditional system. Youth prefers sex, beauty and intelligence. The element of greed and other evils is pushed in by old parents and other relatives."

Seeker, "So everyone must marry, but not do sex before marriage."

Master, "Correct."

Seeker, "What other care should one take in married life?"

Master, "Emotional love should be avoided even in married life. None should take undue advantage of the gentle partner. **Seeker**, it is in the name of love that many crimes are committed. Most of these crimes are only petty economic offences which are committed by husbands under compulsion of emotional love of wives who, otherwise, may not co-operate in the peaceful running of family. So all should try to have 'Rational Social Adjustment' more than Emotional Love."

Seeker, "Should marriages not be arranged by parents?"

Master, "Unless we get rid of old hold on the youth in the matters of job and marriage, there can be no true revolution. So boys of 25 years and girls of 22 years should be allowed to make independent decisions. **Seeker**, although marriages are not to be forced by parents, yet married couples cannot do what they like. They do have to observe certain disciplines. They have not to procreate more than two children. Wife has not to go to work out of the house."

Seeker, "Do love-couples not quarrel too much?"

Master, "Do couples not quarrel after marriages being arranged by their own parents? Quarrels have their own reasons. Psychological inability to adjust with one's partner or in-laws leads to quarrels.

Moreover if parents have to select girls, they keep the economic factor above all other factors. They reject girls even because of some physical defect in the parents of girls, although there is no medical reason for that defect being inherited by the girl. Seeker, boy's parents examine girl's parents as if for medical examination on appointment to very superior state service. We must not let idiotic whims of boy's parents develop. We must push them back and leave children alone to make free and independent decisions."

Seeker, "What about dowry?"

Master, "When a girl reaches marriageable age, her father will be nearly retired. Then he will get only 1/2 of his pay in the form of pension, because his family responsibility is coming to an end. When she marries, her husband will already be doing a job on equal pay, which is double than the pension of her father. So responsibility of that girl has been shifted by the state from her father to her husband and is equally supported. Thus there is no question of dowry from her parents. State has already given dowry to her husband in the form of economic security for life. Husband and wife started new family and are getting equal money like all other men. That is all.

Seeker, many so-called advanced people laugh at the poor parents of innocent girls for lack of wealth. I already told you that 'lack of wealth' is evil, just as 'love of wealth' is evil. We have to eliminate evil from our society. Wring the neck of the old system to comfort the poor.

Moreover, excessive curiosity to know sex of the child at birth is the result of defective marriage system. Who can fulfil idiotic and capitalistic whims of ignorant women? - None. Seeker, woman is a desire. Desire is a fire which can consume everything and still remain dissatisfied. Women are more capitalistic than men. Capitalism is greed. Women are more greedy than men. You will find greed for ornaments and clothes more in women than in men. Let us check unlimited desires of all, if necessary by law."

Seeker, "Please tell the new method briefly again."

Master, "Seeker, what is more important? A few emotional moments of traditional rites or the whole married life? In one case, the parents of a couple may spend huge wealth on their marriage, but that couple may never live happily. In the other case, a couple may spend only a little money on civil marriage and

may live a very happy married life. Seeker, we have to educate common people to lead a happy life. But happiness can never be bought with money. Useless expenditure on pomp and show may lead to wicked methods of earning more and more.

So a marriage should be only in the court, but before being married every boy and girl must have received pre-marriage education in spare time."

Seeker, "Should a married couple live with parents?"

Master, "No, as far as possible. This is a better way to keep good relation between parents and children. State must give house to every worker at the time of his employment so that he can have an independent life. Seeker, bigger families have bigger problems."

Seeker, "Many people believe that all, including untouchables, are equal children of God. Even law supports it by giving equal rights to all citizens. But no man of high caste or class is ready to marry his daughter to an untouchable. Why is this discrimination?"

Master, "It is because real equality of their dreams does not exist anywhere in practice. The only best way out is to struggle for real Equality of Man. The state should take over everything. Give equal pay to all. Give compulsory education to all. Leave the youth alone to decide for themselves in the matters of marriage. This will surely abolish all castes and classes based on religious and economic grounds."

Seeker, "This can lead to marriages in near circles."

Master, "This can be decided by the state and made applicable to all through courts. No boy should marry a girl who is the daughter of his father, his father's brother, and his father's sister. No husband and wife should be children and/or grand children of the same man."

Seeker, "This can lead to limitations in marriage circles. Boys and girls of one village may be married in the same village, generation after generation."

Master, "It is not necessary. Children can come in contact with children living in other places through their relatives and friends. State should try to give better jobs to people who marry out of their provinces."

Seeker, "All right."

Master, "When all parents will have equal pay and all children will have equal opportunity to mix with one another, then there will be real choice of beauty and intelligence, free from all capitalistic desires for more and more dowry. Moreover the girls will not be

given in charity. They will have their equal right to choose their own partners."

Seeker, "If there is one very beautiful girl and many boys want to marry her, that girl cannot marry all boys. How to decide?"

Master, "Prefer the choice of the girl."

Seeker, "Can a boy or girl bring would-be partner home before marriage?"

Master, "Only if they have seriously decided to marry each other, and only in the presence of their parents. Seeker, young boys and girls should not be left alone. No sex before marriage should be allowed."

Seeker, "How about divorce?"

Master, "Seeker, the web of life is of mingled yarn, good and ill together. Some undesirable situations can arise. Still avoid remarriage, even after divorce or death of partner."

Seeker, "Not even after divorce or death?"

Master, "To leave one wife is one thing, but to marry another one is quite different. It doubles the pain of the first one. It doubles jealousy, hatred and crime. Seeker, just to leave one wife or husband because of personal differences is surely painful. But it is not as destructive as the other one."

Seeker, "What is to be the status of women?"

Master, "Equal to that of men."

Seeker, "Still they cannot go to work."

Master, "No, unless desired by the state in view of shortage of labour. Seeker, women must come out of women's reason. They must understand that man is for the field and woman is for the home. However the departments of education and medicine are exceptions. As far as possible, let women educate and treat women."

Seeker, "I understand."

Master, "Women must understand all other things reasonably just as they have understood and accepted that a wife should be younger than her husband. To be younger than their husbands has been universally accepted by women. Look into the past or present."



POPULATION

Seeker, "When a wife gets pregnant, her husband and everybody else, in or out of the family, know that in 99.9% cases it can be either a boy or a girl. Still people worry so much to know the sex of the new baby before birth. They go to astrologers and other future tellers. They also try to make their own guesses by making different combinations of circumstances based on their or others' past experience. They pray to gods and goddesses and also give charity. When in most or nearly all cases it can be only either a boy or a girl, why is this unnecessary curiosity in human mind?"

Master, "This is the result of defective social and economic system. To kill little innocent girls or to prefer boys to girls is the result of unequal, unfair, unjust and socially undesirable distribution of wealth and false pride in boys or the parents of boys.

Seeker, I strongly suggest that one should not worry about the sex of child as much as about the number of children in his/her family. In society we need equal number of men as well as women. They should be equally brought up and educated."

Seeker, "How many children should one couple have?"

Master, "Two."

Seeker, "Why not one or three?"

Master, "A child needs a companion to play with. If it is only one, it lacks company. If it is three, one is often left odd in games which need only 2 parties. Seeker, every family should try to procreate only 2 children so that needs of all families can be kept equal."

Seeker, "Why?"

Master, "Pay and needs must both be equal. As pay of all workers is to be equal, needs of all workers must also be equal or nearly equal. Their needs can be determined only by considering their responsibilities of their children. So if the number of children

is nearly equal i.e. only two, it means that the needs and responsibilities of all are nearly equal."

Seeker, "What should be the difference in the age of these two children?"

Master, "The least possible. Try to make these children immediately after the marriage."

Seeker, "Why?"

Master, "To keep their natural tastes and needs alike. Procreate them immediately after marriage so that most of your responsibilities are disposed of by the time you retire i.e. the age of 50 years.

Seeker, if you keep too much difference in the age of your children, then their individual needs and thinking will differ too much. It may create some problems."

Seeker, "What do you say about contraceptives?"

Master, "No contraceptives at all for the first 2 children. Then use all sorts of contraceptives to check unnecessary increase in population and so in your unnecessarily increased responsibilities.

Seeker, it is the duty of every state to create population consciousness by law. People have to learn to control themselves. They must make research in methods of checking unnecessary increase in population. Even trees do not bear fruit out of weather. This is the way of nature. Why cannot men and women check themselves by looking at nature?"

Seeker, "What comes in the way of checking population?"

Master, "Individual habits play a big role. Some men or women may be lazy in the use of contraceptives. They may not attend clinics regularly where these contraceptives and information about their use is given free. This laziness of individuals can be removed by the state by making all married couples attend such clinics by law. **Seeker,** ignorance of law is no excuse. Similarly there should be no excuse to ignore all necessary steps to check unnecessary increase in population of the state."

Seeker, "Can private and religious beliefs come in the way of population control?"

Master, "Yes. It is very unfortunate that people stick to their old beliefs in new circumstances."

Seeker, "How?"

Master, "If a man is a Muslim, he may have even up to 4 wives. Just imagine the production of children from them. Similarly a Hindu may refuse to accept abortion or to use contraceptives, if

he rigidly believes that it is sin to stop anyone from taking human form which he might have deserved after 84 hundred thousand births. Seeker, such old and rotten whims cannot be allowed to come in the way of population control in any state. Marriages must be controlled by the state. No man should be allowed to do sex with any other woman in his life. No married couple should be allowed to procreate more than 2 children, irrespective of their sex. Thus we can bring sublime discipline in society."

Seeker, "Has traditional democracy to do anything with population increase?"

Master, "Yes. If you believe in a democracy where only heads of adults are to be counted, then every minority is tempted to turn itself into majority, sooner or later, by producing more and more children.

Seeker, if population is not controlled and capitalism is not abolished, then humanity will go deeper and deeper into the abyss of selfishness and corruption."

★★★

G-4319

28-01-02



PRACTICAL LIFE

Seeker, "What will be the difference in practical life of a man who is taken out of capitalist society and placed in your socialist society?"

Master, "A man in my society will have more peace of mind without losing his usefulness to the society. None will have to do overwork or to be overbusy. It means that all will work more efficiently because they will not have to spread their individual energy over longer hours to do overtime. As all will get equal pay to meet their equal or nearly equal family responsibilities, they will do their best to do their work to the satisfaction of the state. There will be no need to take drugs to keep awake or asleep at odd hours."

Seeker, "So you must remove hurry from human mind which has been created by capitalism."

Master, "Yes. You are right. Let us take some concrete examples."

To live in capitalism is to live in an ocean full of crocodiles. Here one is always worried to protect oneself from being pushed back, defeated or even eaten by others. Average man tries to be a rich man. Rich man tries to be richer. Richer man tries to be the richest man. There is no end of these comparative or superlative degrees. This is a free field in which anyone can cheat, deceive or exploit others to beat them in the unlimited accumulation of capital or material wealth. Seeker, only he can be very rich who is cunning, wicked and uses all sorts of tacts, violent or non-violent, to leave others behind in material progress. A private shopkeeper is a real capitalist who can change his mind to charge more and more, by making use of inability, innocence, ignorance, weakness and helplessness of his customers. Thus by saving more capital through greed, he moves towards higher capitalism in which he can live without work on the interest on his accumulated capital.

This too worries the capitalist lest others should think that he does nothing to live. He tries to keep himself uselessly busy. He takes shelter of imaginary God to justify that accumulation of unlimited capital, which he did under the pretext that evil is an integral part of good. Seeker, his own fears of exploiting others do not let him live in peace. He lives in fears, but tries to find out a peaceful way of life. But this is not possible unless he disowns the capital which, in fact, should have been equally shared by all. However the courage of disowning what a man has been trying to own all his life is not so easy. Habit is stronger than man. The stronger habit of owning can never let him find peace even in disowning. Therefore it is better from the start not to own more than what one needs for onself and one's family. All surplus capital must remain under state control and should be used by the state to create jobs for all workers. This is the only best way to give peace of mind to the whole of humanity.

Seeker, people do not learn good qualities by themselves. The rulers shall have to learn first and then to force upon all their subjects equally. People cannot and should not be allowed to walk in a direction which, at the end, gives them only unhappiness."

Seeker, "But how will you do it in your society ?"

Master, "Do not let any individual worker earn more than others right from the beginning. People should live in state houses without ownership and pay equal rent. They should shop at state shops which should be run at 'no gain, no loss', basis. Nobody to save more than national limit on savings. There should be only one saving account for one family. None should open a saving account before employment. Let people earn and spend. Do not let them become capitalists through unlimited accumulation of capital. Give them happiness through economic security. They will enjoy their life and work more efficiently."

Seeker, "Show the practical life of a man in your socialist society."

Master, "An average worker will work for 1/3 of his life i.e. about 8 hours a day, excepting Sunday, even Saturday if possible. During his holidays, he may have to work at home for cleaning, decorating etc. Every worker has to organize his daily life. For example. Two hours in getting ready, going to and coming back from work. One hour for lunch. Two hours for playing with and/or guiding children in their study. One hour for hobby. Eight hours in bed, relaxing or sleeping. Rest of the time for listening radio, watching television, going for a walk, taking indoor or outdoor

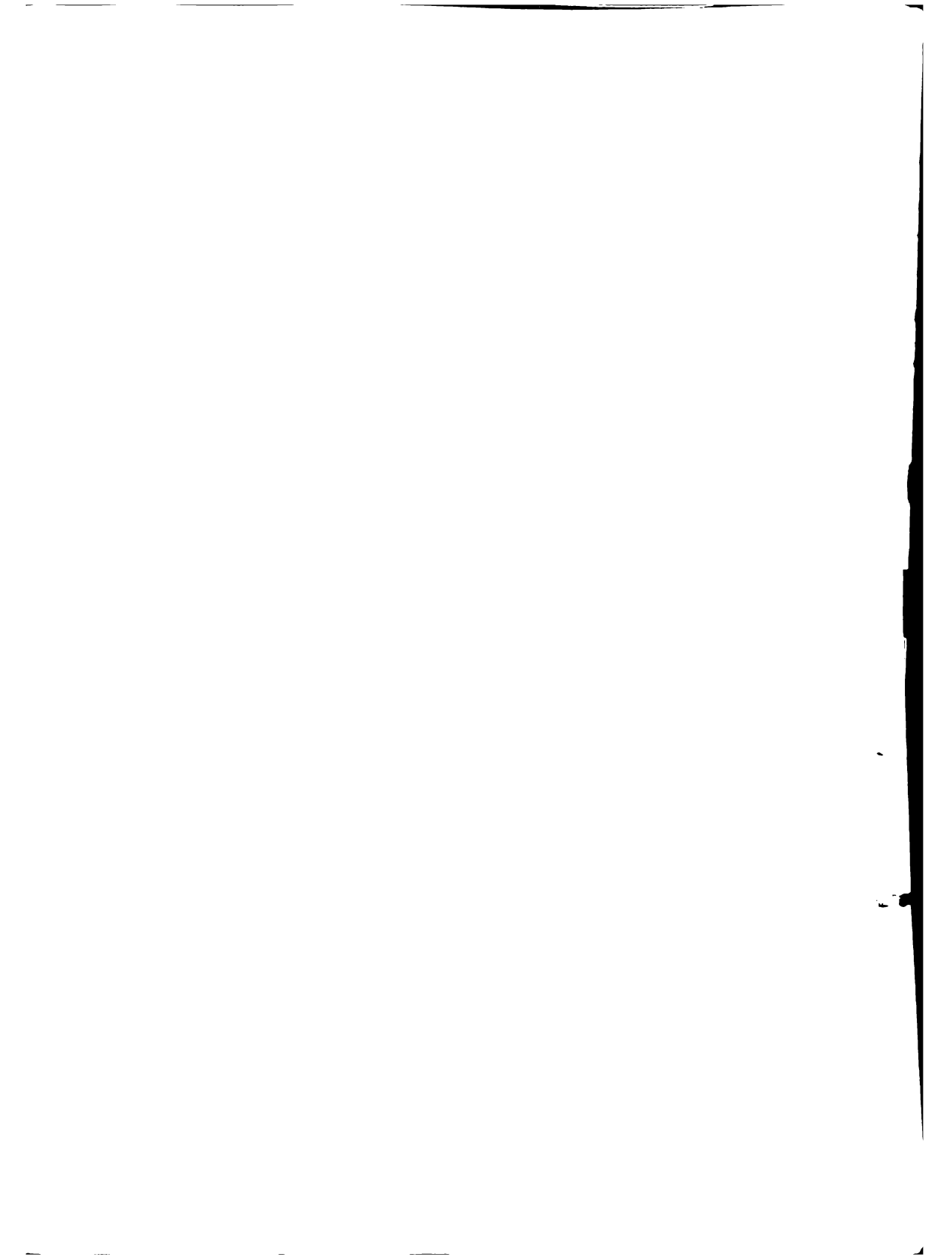
exercise to keep oneself fit.

Seeker, every person has to plan his life. It is wrong to remain in hurry with the hope of having rest after retirement. Moreover a private shopkeeper does not retire until he is dead. This is why I say that private sector should be abolished and everybody should be converted into a state worker on equal pay. All ordinary workers should be retired at the age of 50 years.

Seeker, a man who has retired from service does not have same attachment to his job as a private shopkeeper to his shop till death. In private sector, a man is so attached to his capital that he does not willingly leave his shop even to his most mature children. Even at his deathbed, he might be thinking of some customer being ignored by his negligent son. In spite of being fully aware that wealth does not go with man, he even at last moments cannot get rid of dominating desires and effects of capitalism. It is capitalism which creates unlimited desires and painful attachments in man. Seeker, men cannot fight against desires and temptations by themselves. Hence abolish all private sector and nationalize everything to give peace to man.

Seeker, it is the practical life of everyone that we have to look into. It is nonsense to commit the soul of the dead to God for peace, while he could not live in peace all his life. We have to give real peace to all men in their real life. Who knows what happens after death ? It is daily practical life which we have to refine by killing useless temptations which do not let man live in peace in capitalist society."

The End



BOOKS BY THE SAME AUTHOR

1.	STRUGGLE	(ENGLISH)
2.	THOUGHTS	(ENGLISH)
3.	WISDOM	(ENGLISH)
4.	KARAM YOGI	(HINDI)
5.	KARAM VIR	(HINDI)
6.	KARKSHA	(HINDI)
7.	TALAAK	
8.	JIWAN YATRA	



Library

IIAS, Shimla

001.3 V 442 T



G4319