

SPIRITUAL INDIAN SECULARISM by a silent grassroots revolution.

An Appeal

Please grant me a few minutes patience if you love India.

I published a book on Vedic Hinduism that is summed up in two pages of document 'Conclusions' at www.indianphilosophy.cc/addendum. This book was found 'admirable by a Professor Emeritus of Berkley University, CA. USA, was called 'a wonderful job' by a Chairman of University Grants Commission New Delhi, for which I was 'congratulated' by Swami Tejomayananda, Head, Swami Chimayananda Central Mission, Sandeepany, Mumbai, in which a retired Vice Chancellor found 'a challenge to conventional historians,' was called an 'excellent publication' by a Fellow of the Royal College of Surgeon U.K, **and** 'liked' by an ex-Ambassador of Pakistan and well spoken by others. Please see www.indianphilosophy.cc/reviews.html/.

After the book was published, in June 2003 I went to the nationally eminent economist and educationist Dr. Ali Mohammed Khusro who questioned me for two hours. He was twice Vice Chancellor of Aligarh Muslim University and was honored by the nation. He agreed to give me a chapter for my next book now with the Publisher. It is 'Indian Heritage – Oneness in Hindus and Muslims by *Advaita* and *Vahdat* and the Ancient Science of the Empowered Mind.' The backbone of this book comprises lessons in 320 couplets from Tulsidas' Ramayana endorsed by 295 verses from the Holy Qur'an.

An internationally honored Islamic and secular Indian Muslim scholar also endorses my thesis of Hindu Muslim Unity. Please see <http://www.csss-islam.com/aboutus.php/> I enjoyed intimately this centuries old Unity in half Hindu and half Muslim Delhi for 20 years from school age 10 in 1927 to 1947 and cannot understand why there is a Himalayan change from 26 January 1950. It is my conviction that India's world leadership awaits the revival of that oneness in the Indian educated mind that was and still is in millions of followers of eight religions from Vedic times that Mahatma Gandhi surfaced in 400 millions for our independence. What follows shows the basis for my conviction.

I cannot understand why India, that is 80 percent Hindu, does not allow 250 million Hindu children annually to learn Vedic Hindu Dharma for 55 years from 26 January 1950 in every school in India. As against this, the above two eminent Indian Muslims sponsor my education scheme below this appeal for teaching these children Vedic Hindu Dharma. Another Indian Muslim that is the Director of the Markazul Ma'arif Education & Research Center, Mumbai Branch of Markazul Ma'arif, India, the largest Muslim Educational set up in India also sponsors my scheme for teaching Hindu children their birth Dharma.

How can I disagree with Westerners that denigrate modern Hinduism? We in India with nearly one billion Hindus treat Hinduism as a cancer. We have been saving our millions of children by not allowing them to learn it by article 28(1) of the Constitution. It reads '(1) No religious instruction shall be provided in any educational institution wholly maintained out of State funds.' Muslims have Madrasas and Christians have Church schools. Hindus have nothing.

In 55 years our leaders of the Secular and Hindutva Brigades amended the Constitution 104 times but worship not the Vedas but the modern Western gods of reason, science and technology by worshipping article 28(1).

I treat every Hindu and Muslim of India noble on the authority of my personal dealings with them for twenty years from school days to college and in service. Millions of them reaching 400m were noble and one but they needed a different mind. They needed the highly spiritual mind of Mahatma Gandhi, Maulana Abul Kalam Azad and Khan Abdul Ghaffar Khan to surface and lead them. Their God was Love (read *ahinsa* in conduct) but with the help of the Gita and Tulsidas' Ramayana and the Qur'an.

I was born in a family heavily influenced by Moghul and the Persian culture. My great grandfather had daily access to Bahdur Shah Zafar. My grandfather used to recite Sadi's Gulistan and Bostan and was a student of the great Urdu poet Asadullah Khan Ghalib.

God's grace, however, retained the family's faith in Kalka Devi at Delhi and so the first built a Dharamsala at Kalka Devi Temple for pilgrim out of gratitude to her for being saved from the gallows by the British for being in the service of Bahadur Shah Zafar. The second established daily *puja* and prayers by a pundit in our home in Chandni Chowk Delhi. The gratitude to the British for not hanging was paid by the pardoned youth to learn law and serve the British. Apart from strict righteous living by faith in the reality of God, daily Devi puja, *darshana* at Kalkaji temple and daily reading by ladies only of Tulsi Ramayana, the family was almost wholly westernized and bereft of Sanskrit, scriptures, philosophy, tradition and teaching of Dharma at home.

I learnt a little about my Dharma by the importance of spirituality in it after a little study of Tulsidas at age of about 70. A Muslim carpenter taught me at age 12 the first half of 'Dharma, *Artha*, *Kaama*, *Moksh*' by telling me that he was working for Allah and not for my uncle and so was taking time to do the best work he knew. My Muslim matriculate drawing master taught me the foundation of *karmaphala* by telling me why he asked students what their intent was before Namaz in the Mosque on Fridays. My graduate immediate boss taught me the importance of the faith in the reality of God that Tulsidas teaches us on the first page of his Ramayana. The boss told me that the Qur'an prohibited insurance. "When we do not know our fate in the next moment how is it wisdom to arrange for things after our death? So, the Qur'an enjoins upon us to create and develop faith in the reality of God in the children as their best insurance." So I had first hand experience of spirituality in Indian Muslims much before I started learning my own Vedic Hinduism for its empowering greatness.

What follows shows what we were and why we are today what we are? It is the story of the knowledge of the empowered ancient Indian mind and its ignorance among rulers and leaders. The story ends with a practical way suggested to regain this ancient

vivaykee and empowered mind for our world readership in this age of technology sooner than we think.

Relevant to the form of government in India, the history of India proves the expression spiritual consistent with secularism for India's U Turn to its old world leadership of nobility in its creating prosperity continually and then sharing equally with all. By understanding both words correctly the title of this appeal shows a practical path for becoming again the most powerful surviving identity that out lasted the greatest and proud civilizations and empires. India of eight religions, in unison by spirituality in its masses, is that identity of noble spiritual secularism but only until 26 January 1950. It was the power of ancient spiritual and therefore noble secularism that survives since Vedic times in eight religions comprising millions of followers of Sanatana Dharma known as Hindus and Jains, Buddhists, Jews from 70 AD, Christians in Kerala, Parsis from Iran, Muslims and Sikhs.

It was that power that led the last of the greatest contemporaries of India known as the British Colonial Empire to its grave called history.

Religion and Spirituality

For understanding the expression spirituality and ennobled secularism in the masses from Vedic times, we find that Indian sages defined the word "religion." It is our beliefs about us, the Creation and the Creator and their benign inter relationship. These beliefs became the content of our religion. The answer to the question why I believe my beliefs as my religion became the philosophy of my religion. The manner in which I live by living in my beliefs became the way of life of my religion. Our relationship with God and its consistency with our relationship with man in benevolence became the spirituality of our religion inside us. The visible part of religion outside us in religious practices, rituals, places of worship, of pilgrimage and teaching and all became the containers of religion. Without the container to hold it, a religion cannot continue as a religion. The content of religion as beliefs and their philosophy were all inside us. In addition to beliefs and the rationale of those beliefs, Holy Books of some religions also contain practices and regulations associated with their religions but are irrelevant to the spirituality in our religion.

So, sages defined spirituality in religion also as our reach near God. It included our effort for it by living in God's religion. Sages discovered God's religion as love because that is the only knowledge that He gives to every child when it is born on the earth. If the child lived in God's religion, God ensure continual bliss to it when it grows. None can know the level of our spirituality. Only God knows our reach and effort both.

Ancient Indian sages were thinkers of rarefied intellect and with divine or spiritual vision over an unknown period of time. They started their study and research with an uninhibited mind and a clean slate with nothing available from earlier times to accept, change or reject. All founders of present day religions had something before them to accept, change or reject.

Indian sages' research spread over countless generations. This was because their laboratory for testing the reliability of their findings was only observing the result of living in their finding. Their testing was in this manner. The father or the guru told the

son or disciple to be alert to a lesson that each learnt from his experience. The next generation learnt the same lesson but from a different set of circumstances. The next also confirmed that lesson but by a change in situations. A lesson repeated over generations became a law.

Any revelation to any had to be tested in the above manner. This eliminated the possibility of the revelation being an aberration of the mind of the person claiming a revelation to him from God. God gave man the thinking mind for testing every truth as truth by the experience of living by it. So, sages heard a revelation and then tested it. That is why the Vedas are called *shrutis* or that that was heard by any from anywhere including from God. That is why the Indian tradition attaches great importance to the right to question any thought, belief, word, or action to test its truth. That applies to all sacred books too. This questioning, however, also necessitated testing the questioned sacred truth by personal experience also. Mere questioning without personal experience was a recipe for disaster. That is why there are repeated warnings in Indian scriptures about the destructive power of pure reason for questioning without the experiment of testing the truth by living in it. We can accept a sacred book only after testing by our personal experience any truth that the sacred book presents.

Sufism in Islam was strengthened only by this Indian sacrosanct tradition of questioning and then experimenting with the truth. It is a fact that but for Rabi'a al-'Adawiyya, an 8th Century Islamic Saint from Iraq, all well known Sufis were born after contact with India was established from invasions from 712 A.D. and earlier contact by trade with India. Qawwali, the only music in Islam that is religious came into existence in Sufis that were born a century after the Muslim masses reached India in 712 AD. The traders spread news of India's riches for greedy raiders. The last internationally known Sufi was Hazrat Inayat Khan, born in Baroda in 1882 and died in Delhi in 1927.

Against this wise tradition of testing the veracity of a sacred truth by living in it, in the present age of reason, we question every sacred truth but often shy away from experimenting with any that we question. Not finding a satisfactory answer to our brilliant question, we reject the perennial truth. This deprives us from the benefit of the experience of living by that truth. Without this benefit our mind remains weak and prone to errors for our disaster. Mahatma Gandhi was always experimenting with only a few of the perennial truths in Sanatana Dharma by living in them and thereby received a mind empowered to surface 400 millions of eight religions united over centuries as a rock in five years from 1916 for the Khilafat movement in 1921. All the great Indian leaders before Mahatma Gandhi whose minds were converted by Macaulay's education could not surface even two millions for the national cause in 31 years since 1885 when the Congress Party was formed.

Mahatma Gandhi was transparent in his living strictly by the spirituality of Sanatana Dharma. Spirituality in one's religion as love is the second gift of God: The first gift is a thinking mind that differentiates a man from an animal. All God centred religions have spirituality in the perennial lessons of that religion to make a human being from the animal in their followers. For the wise commoners of all religions this much knowledge of their religion is enough for them to receive from God their freedom from need, disease and fear. So, commoners always live in peace and harmony all over the world. It is a few of their sophisticated religious leaders **who** for their own purpose thrust a-spiritual sophistication in commoners. This creates barriers in all present day

religions.

Indian sages discovered that God's religion love does not allow any barriers to be raised between men. So, the *Advaitic* ethos from Vedic times (wholly resting on **love**) did not allow any barriers to be raised among followers of eight religions in India. On the contrary, this ethos united all inside them by the common non violent conduct. The kings fought and caused bloodshed; commoners lived in love. The kings were a failure; the commoners survived in the greatness of love by converting enemies into oneness with commoners.

This web site is wholly focused on commoners and separates them from kings, cruel rulers and all leaders.

Human Mind

God's first gift of the thinking mind attracted the attention of the Indian sages. This attraction seems to be after their great advance in laying down the foundations of modern science. This was because sages found that objective sciences gave us merely a little more physical comfort, cure of a few diseases and a little control over our environment. Objective sciences failed to rid us of our only precise problem of misery in its myriad forms by securing us freedom from need, disease and fear. Objective sciences deal with tangible matter outside the mind. Misery and fear are more inside the mind than outside.

Accordingly, sages turned to the mind as it was more powerful than **the** most scintillating product in objective science and technology. This was because the mind always excelled its earlier best product.

Sages' study of the mind, spirituality and experience of the reality of God by their faith in Him made their greatest discovery that man could ever make. This discovery is known as the *Advaita* School of the Philosophy of Vedanta.

Vedanta with *Advaita* is the only practical surviving heritage from Vedic times and known to Vivekananda and many scholars but the greatness of its discovery is not known to many. *Advaita* sets us up on the first step for learning the science for receiving from God a mind empowered to its limitlessness. The quality of an empowered mind is **vivayka or the capability** to see realities around us and to separate them from unrealities that appear to us as realities. It takes invariably correct decisions because it can see the cause of a problem and so its solution by removing the cause. This purified mind does not accept any unfavorable situation as beyond remedy. It is filled with *Satchidanada* and bliss that it must secure. It is purified for uninterrupted flow of original; and creative ideas. It is free from obstruction by pollutions of the mind that can make the mind blind to realities and impervious to the flow of power and creativity for solving problems that arise from blindness.

The ignorance of the greatness of *Advaita*, for 55 years and over a century earlier made our scholars unable to see the Himalayan reality of 250 million Hindu children being denied by our Constitution from learning of Vedic Dharma in any Government school **and** to benefit from *Advaita*. This ignorance makes our mind impervious to receive a solution to get rid of this denial. But for the ignorance of the greatness of the discovery of *Advaita* by all the educated, the problem of this denial of the children's birth right would not have arisen at all.

Without clear thinking, our Macaulayan mind follows the West in this matter.

Advaita

Before we proceed further, we must disabuse our mind of the notion that *Advaita* is a part of Hindu religion and therefore its understanding and practice for receiving its benefit of at least an empowered mind means becoming a Hindu convert. Practical *Advaita* is a concept in all God centered religions because *Advaita* is our reality. *Advaita* is so simple to understand that a retired Hindu Professor of Philosophy taught me daily practice of the minimum practical Vedanta and its three Schools, *Advaita*, *Vishishtadvaita* and *Dvaita* in two days. It was this simplicity that enabled Vedic rishis to imbue *Advaita* in millions of natives of all mental levels. Its practice benefited the natives to make them persevere in it and to make it their second nature

Advaita being our reality, we cannot alienate ourselves from it. Indian sages discovered and articulated it for our knowledge, practice and benefit. No religion can therefore take away *Advaita* from our being. All religions with the onset of the age of reason, however, discourage experiment of living in a sacred truth. So all religions and particularly from outside India, however, succeeded in our forgetting our reality of *Advaita*. This forgetfulness prevents its practice by us. We cannot estimate the limit of our loss without understanding *Advaita*. *Advaita* itself explains how and why this forgetfulness occurs.

Advaita is the oneness of our reality with that of all men, of the Creation and of its Creator God.

From this it follows that if *Advaita* is a truth, oneness of our reality with that of God should be with His substance, nature, capacity and power that we believe to be His omnipresence, omnipotence, and omniscience.

For *Advaita* to be true as an objective to be achieved by persevering effort, every step in our progress should reflect its benefit for our experience by our five senses to sustain our perseverance in the practice of *Advaita*.

Exception being the nature of the divine and so apart, oneness should be achievable in life. This is relevant because no one comes back to tell us of the experience of oneness after leaving the world. Moreover hearing a narration is not as good as its experience.

We should be able to make material use of our individual achievement of oneness in life for securing for humanity freedom from its only problem of misery in its myriad forms and from fear.

An example of a person trying *Advaitic* purification of mind and achieving benefit for humanity makes conviction easier in the truth of *Advaita*. It encourages us to test its truth by us experimenting by living in it. Mere beliefs make conviction difficult in the present age of pure reason. Moreover, if we cannot make use of progress in oneness for benefiting society, *Advaita* becomes a selfish precept. If time consuming yogas or meditation are necessary, the minimum of *Advaita* to make us human is difficult to understand and put into practice for the busy, illiterate or of undeveloped mental capacity.

Advaita and its disciplines for purification of mind for receiving power from God are

God's gift to all and so are available in all God centred religions for their followers of all mental levels. To bear it in mind is common sense

It is our great good fortune that three examples of persons that lived unknowingly in the purifying disciplines of *Advaita* available in their religions were in India in our living memory. Their minds were empowered by unknowingly observing mind purifying *Advaitic* disciplines to perform miracles. Miracles included relief for 400 million people of India by securing them freedom from British slavery in 1947. They were Mahatma Gandhi, Maulana Abul Kalam Azad and Khan Abdul Ghaffar Khan.

So, let us first understand *Advaita*.

Advaita means not two but only one Reality that can be and so is. Reality is that that is from ever to ever without a beginning or an end and without a change in it. Its proof is itself for our experience. There is no such thing as outside the Reality. The School of Philosophy of *Advaita* calls this Reality Brahman. Brahman is the only limitless ever-unchanging Reality and universal consciousness. We cannot reach Brahman because it is our reality and we cannot separate it from us to reach It.

The Creation, though tangible, is not a reality but appears a reality because it rests upon Brahman. This is explained by the classic example of a snake appearing to us as a reality in semi darkness because it rested on a piece of rope. With light was brought in, the snake disappeared and the rope remained. So the universe or universes all appear as a reality because they rest on the only Reality Brahman. All are inside Brahman or rest upon it.

Since change is the character of time and being, the ever changing universes are not a reality. So is our body that is not a reality because it changes from birth to death. Our reality is not our body, brain and individuality but our *jeevaatmaa* or human soul, which is always one with Brahman.

All tangible entities appear for our experience because they are based upon Brahman. *Advaita* explains this apparent reality as that of a dream. Everything in our dream is tangible and inflicts on us pain and pleasure for our experience. Yet all events and personae in a dream are unreal.

Brahman is *Satchidaananda* or *Sat-ta* (the Reality, the Truth or Being), *chit-ta* (consciousness), and *aananda* (continual and limitless bliss). These three are inseparable aspects of Brahman. The three aspects are not a substance, which can be fragmented but are the nature of Brahman. For those for whom intangibles as character, virtues, thoughts, feelings, fears and intangible experiences are real, it is easy to accept the concept of intangible Brahman with three aspects as the only Reality. But to know or understand Brahman is difficult. We can however experience it.

Sages discovered our reality as our soul or *aatmaa* on which our life principle rests. Our *aatmaa* is always one with *Paramaatmaa* or the great *aatmaa* or Brahman or God. *Aatmaa* is for understanding as our reality because if we can be one with it we become one with Brahman or God for our experience. Becoming one with God is not sharing His power.

In addition, the concept of *aatmaa* helps us to understand *karmaphala* commonly called the law of karma. Otherwise, it is enough to accept *aatmaa* for our use **as** our reality

that is one with that of God for our realizing it by prescribed simple daily disciplines for all mental levels.

To live in this unreal world profitably we need to keep **the above** awareness in our mind to keep it *Advaitic* and *vivaykee* with power. We should however, treat every entity in the world as real and deal with it accordingly. We serve our family and society with total selfless dedication by treating in our mind this service as service of God. So, the family and society treat us as their benefactor, but in reality for us neither exists as a reality. This is the practical manner in which we live in *Advaita*.

Mind

In studying the working of our mind sages found that our mind was a plaything of five senses and six passions (*vikaaras*). These six passions are: 1. *Kaama* or desire, particularly lust, 2. *Krodha* or anger, 3. *Lobha* or greed, 4. *Moha* or the feeling of mine or attachment, 5. *Ahamkaara* or pride, 6. *Matsara* or envy. God invests us all with these eleven in our innate nature because without a minimum of even one of them we cannot survive on the earth. For example, without desire for fruit no undertaking or effort is possible. Without anger we can never fight against injustice for the weak and down trodden.. Without greed there is no incentive for betterment. Attachment makes sacrifice possible. Pride is a great motivator. Envy makes competition possible.

In the ultimate analysis, however, uncontrolled passions cause all our incorrect actions and crimes without exception and make society sick. This is because when we are overwhelmed by the power of even one passion it makes our mind weak by *avivayka* or blindness to many if not all realities around us without our knowing it. For example, lust enslaves us to treat woman as a disposable commodity. Anger blinds us to others' goodness and their care for us. Greed makes us forget scruples. Attachment or the feeling of 'I' and 'mine' develops aversion and hate to invite violence and wars. Pride endears us to flatterers, distances us from dear ones, belittles the meritorious and blames others for our failures to hide our inferiority and cowardice as leaders. Pride of knowledge, righteousness, devotion to God and of spirituality are the most difficult to get rid off. Envy blinds us to our blessings to enjoy in contentment and makea us unscrupulous in pursuit of things others have.

So, Indian sages advised us to sublimate our passions. For example, we channel our desire for help of others, our lust for service of the weaker sex, our anger for directing it against injustice and misery, our greed for increased capacity for charity and for selfless service, our attachment for noble pursuits, our 'I' or ego for humility essential for acquisition of knowledge and true leadership and our envy for emulating the noble. In this manner we make passions our friends to help us achieve the worthwhile. Passions thereby cease to pollute our mind for incorrect action. Sublimation of passions is unknown in the West as a science. Many born spiritual sublimate passions unknowingly.

Uncontrolled passions are pollutants of our mind. When our mind is free from them it is purified and one with the *aatmaa* or God within us. This purified mind receives unhindered flow of power from God for our achieving the impossible that is benevolent for humanity. I doubt if the harmful role of and so caution against one or more of the six passions is not specifically mentioned in the Holy Book of any religion. Tulsidas presents in his Ramayana the complete science for empowering our mind. This science is an inescapable corollary from *Advaita* because *Advaita* is a truth and so is this science. The above complete science for

empowered mind is unknown in the West till today even though it is in the Holy Books of all religions. This is because of these reasons.

Advaita was discovered before any present day religion came into being. So, *Advaita* is for the benefit of humanity though discovered and articulated by Vedic rishis. This is proved by millions of followers of all religions understanding it in India by its simplicity as shown above. Understanding and practicing *Advaita* does not prevent a follower from living strictly in the spirituality of his avowed religion. Any person's Knowledge and practice of *Advaita* does not convert him into Hindu religion.

Advaita rests wholly on love for all because only love unites and makes all into one. This is the purpose of all religions because God has only one family called human beings. The opposite of *Advaita* divides and is not godly. God is love in all religions and so love in man is a godly quality. There can be no scripture that negates love in that part of the scripture that presents perennial truths. These truths make its followers human from animal first and to remain human, if not advance to the divine till the end of their days.

To live in love or *Advaita* is not possible if there is even a trace of grievance or grudge in our heart. To rid our heart of this trace, Vedic sages defined history for us thus. Remember the good others did to us and the hurt we did to any. Forget the hurt any did to us and the good we did to any. Gita gave us total freedom from our past in verse 30 of Chapter 9 in this practical manner. "O God! I can do nothing about my past. Please take it away from me. Give me the wisdom, strength, facilities and continual guidance by your grace to make me live free from my past and so correctly from this moment correctly." This is my correct resolve. After this, I live fearlessly but always circumspectly and prayerfully to avoid incorrect thought, word or deed. This effort to live on Godly path makes it God's job to see me through to the highest selfless aim that I fix for me.

I would like to know if any religion prohibits its follower to make such a resolve after 'taubah' or sincere repentance and God will not redeem such a seeker of His refuge. Such simple practical lessons in Vedic Dharma were of universal use and so were readily adopted by the wise of seven other religions in India to accord preeminence to spirituality that can be and so is one in all religions in India by its daily use.

Advaitic ethos makes a society human and so also its laws and way of life. So, there is nothing in it that is wholly governed by the regulations of any particular religion as the basis for laws of the society of multiple religions. The laws have to rest on that that is common in all religions. And, that is love. So, laws are uniform for all and in accord with the same single spirituality in all religions. So, the state imbued with the spirituality of *Advaitic* ethos (read love for all as one with us) is truly secular but with all laws based on common spirituality and not on any religion as such.

For Vedic rishis there were no geographical limits to their world that we are apt to define as India. The word Hindu to indicate a group of people confined to the geographical limits of India does not occur in the Vedas.

The understanding of *Advaita* is inside a follower of any religion. Its maximum outward expression is motivation of every, thought, word and act by love for the other. So *Advaitic* living is within the ethos of all religions when religions are correctly understood by the followers.

Advaitic perspective of the history of India

Vedic rishis' enduring research was to discover knowledge to empower our mind for the service of humanity even today and for ever. Two samples of the storehouse of this empowering knowledge that the Vedas are, are in a five paged document 'powerofmind' at www.indianphilosophy.cc/addendum/. One sample is our power to convert one form of matter into another form or *Aghori vidyaa*. The other is to change a man's mind to do precisely what we want him to think and do even in future without seeing or being near that man. These samples show how many more times the West has to advance to reach near even these two minor achievements of the Vedic rishis. The Vedas give us the power to thwart anyone's evil design to hurt human society. We can get the power to create situations as Gandhiji did for the Brits.

The existing education system prevents the surfacing of such pieces of information and destroys our faith in the value of the Vedas as the storehouse of knowledge useful for all times. So, we the educated Hindus do not treat the Vedic knowledge worth even a probe. In this ignorance we deny teaching Vedic Dharma to 250 million children annually for 55 years. So, we do not allow even interest to be created in students for reaching into the Vedas for receiving the power for human welfare.

In addition are *Siddhis* in Patanjali's Yoga shastra. I know only nine of them. They are 1. *Animaa* enables a man to become invisible. 2. *Mahimaa* enables a man to increase in his size. 3. *Garimaa* enables a man to make him heavy. 4. *Laghimaa* enables a man to make him small. 5. *Praapti* enables a man to secure whatever he wishes. 6. *Praakaamyaa* enables a man to do as he wishes, from merging into the earth to flying in the sky. 7. *Eeshitaa* enables a man to rule over men. 8. *Vashitva* enables a man to make anyone dependent upon him. 9. *Parakaayaa pravaysha* or to be able to put one's own soul into a living or a dead body to make the latter alive. This is to acquire a better body to replace one's decrepit body for the uninterrupted completion of one's good work in and for the world. Death is neither a punishment nor has it anything to do with age, health, disease or sex. It is the end of our term on the earth. The amazing power of and its reach in *siddhis* tempts an undisciplined and polluted mind to acts that destroy him.

For receiving power to continue to live in freedom from need disease and fear, the minimum knowledge needed is of *Advaita* and its mind purifying disciplines to be free from the polluting power of senses and passions. *Advaita* presents us the rationale for the need of our control on senses and passions. Vedic rishis imbued the native masses in hundreds of thousands, if not millions, with *Advaita*. This is the only single continuing factor that explains India's continual world leadership in material prosperity from Vedic times to at least 1619 when the poor Europeans reached rich India in Jehangir's reign for trade. This richness was not diminished from Vedic times by raids in India from 712 AD.

It is this self sufficiency by prosperity that made it unnecessary for Indians of eight hues or distinct identities as religions but one by *Advaitic* ethos inside all of them, to reach out of India for conquest and aggrandizement. Both are signs of poverty.

In my limited knowledge, no historian of India presented any single cause for this continual sharing prosperity. This is because there is none other than *Advaita*. Being

ignorant of empowering *Advaita*, historians could not present it as that continuing cause.

Advaitic ethos from Vedic times in the masses was so attractive that followers of religions arising in India and of alien religions reaching India, jumped into this native ethos. When Muslims reached India from 712 AD, millions of Hindus, Jains, Buddhists, Jews, Christians and Parsis were all basking or swimming in *Advaitic* ethos.

It is obvious that *Advaitic* ethos is the single spirituality in all religions but called by different names in each. This is because commoners of all religions on their own jumped into native *Advaitic* ethos to live in it for ever for centuries. It is not believable that for centuries in India, scholars of all religions did not compare notes or exchange thought with each other. Obviously the scholars of each religion did find *Advaitic* ethos in their Holy Books to keep their flock in their respective faiths.

Most if not all modern historians of India dance round the miniscule rulers on the stage of times and are confined to their bloody exploits that could touch only the fringe of the masses of our great country. Not knowing about *Advaita* and its role in the masses from Vedic times, historians never wrote about the people, their expectations, their fulfillment, their festivals of sharing joy, their service to all communities and their way of life of joy or sorrow. One of the greatest modern historians, Dr. R. C. Majumdar for the period 1816 to 1950, does not devote to the commoners, masses or people even five pages out of the 3000 pages of his 'A History of the People and Culture of India.' He could find only five riots between Hindus and Muslims by and within the locals at different places causing a total of 16 deaths during the period of 1830 to 1890. This is conclusive evidence that oneness in followers of eight religions in India in millions was a norm for centuries. By more research, it is now for historians to prove incorrect the conclusion about oneness in all followers of all religions by irrefutable evidence for any period of our history. There is no other explanation for not peaceful co-existence but oneness of all in India in followers of eight religions than the uniting and empowering *Advaitic* ethos from Vedic times. This ethos survives by living in it by and in the masses.

Akbar started discussions on religious matters under royal patronage. It was the revival of ancient Indian tradition. He got Ramayana translated into Persian. Dara Shikoh, Crown Prince of Shahjehan got the Upanishads translated into Persian. Both contain Vedanta and *Advaita*.

It was this vibrant ethos that surfaced in the first war of independence in 1857. It again surfaced by Mahatma Gandhi's invocation in five years from 1916 to 1921 in 400 millions. It is still there in the masses in India for its surfacing by spiritual leadership.

Before we turn to our history from Muslim power in India that practically ended with the death of Aurangzeb in 1707 to the beginning of the Brits hegemony from 1857, we must find out the doings of the Hindu kings in these 150 years to see if they did something to start rebuilding our glorious Vedic heritage. I confess my ignorance of such efforts. I shall be the happiest man to learn it if it is in one small book or recorded in a small brochure that I can read. This is necessary to know why it becomes necessary for us to save Hinduism as many Swamis are claiming to do today.

We must not forget that in just 100 years after the Prophet Mohammed, Islam converted all from Medina in Arabia to the borders of Mongolia. In 1200 years Islam could not

convert totally even half of the Hindus in India. The reason is that in India Muslim masses became non violent or truly spiritually Islamic by seeing and experiencing the power for creating and sharing prosperity for peace of *Advaitic* ethos of love that was vibrant from Vedic times in the masses. Love and peace are in the spirituality of the Qur'an. Both could surface only in India. This is because the spirituality in the soil of India and in the blood of its sons forced Muslim Scholars to search for its empowered use in the Qur'an only in India. Only in India Scholars saw the practical result of the use of spirituality that was imbued in commoners by Vedic rishis as *Advaita*. This prosperity by amity followed the observance of *Advaitic* mind purifying disciplines. Muslims followed these disciplines to become Sufis.

To me personally, the greatest tribute of gratitude that Indian Muslims ultimately paid to *Advaita* and Vedanta was by the greatest Muslim builder Shahjehan. He built the majestic Jama Masjid of red stone in Delhi. It happens to become the most beautiful mosque in the world and also unique, without a second that was built earlier, in its design. It symbolizes Vedanta in this manner.

The three domes with the biggest in the centre are *Vishishttaadvaita*, *Advaita* and *Dvaita*. The two tall minarets are *Avidya* maya of *Advaita* and *Dvaita* and *Vidya* maya or *Prakriti* for identical roles in *Dvaita* and *Vishishttaadvaita*. The many small domes on the three walls of the mosque are *jeevaatmaa*. All the six elements in one building symbolize the mosque as Brahman.

This mosque in a way also became for Shahjehan a memorial to his beloved scholar son Dara Shikoh that Aurangzeb murdered in his greed for the Mughal throne followed by imprisoning his father for the nine last years of life.

With all brothers done away with and father in prison, Aurangzeb ruled as a king. I wonder if Muslim commoners after living in oneness by love of nine centuries would have ever followed such a selfish and cruel Muslim ruler in India. So, Muslim commoners as human beings first and last rightly distanced themselves from their cruel kings. The proof of this humanness of Indian Muslim masses is that Aurangzeb caused the fall of the Mughal Empire and his ilk miserably failed to convert India to Islam in 1200 years.

Our turning away from glory by the greatest conversion in India

The Brits reached India in 1620. From then on to 1834 in 200 years, the Brits were thwarted in every evil design against the commoners in their demesne in India. The spiritual mantra power of illiterate commoners in the masses of eight religions and the *siddhi* power of innumerable sadhus thwarted all evil designs of the Brits that hurt the commoners.

Incidentally, my father saw in 1916 his train from Delhi to Allahabad being stopped by a sadhu till the Anglo Indian ticket checker was forced by passengers and touched his feet and escorted him back to his seat on the train. He had no ticket.

The Brits showed to Macaulay this uncanny power in the masses. It scared Macaulay to his bones. He crafted the education system that we worship till today.

This Macaulayan education created our Macaulayan mind. This education eliminated the knowledge of our empowering and surviving Vedic heritage of spiritual power described above. Without observing disciplines for empowering it, the mind remains *avivaykee* that is

incapable of seeing realities around it and so prone to incorrect decisions for disaster to self and society continually. A *vivaykee* mind invariably sees the cause of a problem for its long terms and short term but human solution. The *avivaykee* mind cannot see the correct cause and so never tries to see it often when someone even suggests it. *Avivaykee* mind is blinded by six passions or *vikaaras*.

Macaulayan education eliminated the source of mantra and *siddhi* power from the educated Indians. This included removal of all knowledge of our empowering heritage from text books. After 22 annual generations of the educated, this elimination of our empowering knowledge was a deluge from 1857.

Sri Ramakrishna (1836 -1886) foresaw the damage of Macaulayan education and prepared Naren to stem the deluge. Age did not allow Naren as Swami Vivekananda to leave behind a course in simple language for Indian school children of the nature with which the Vedic rishis imbued the masses the ethos of *Advaita* and *Brahmacharya*. This ethos survived millenniums in the masses of eight religions and strengthened India for outlasting all its mighty contemporaries.

The Brits eliminated Sanskrit and Arabic for learning empowering knowledge from our scriptures. The alien a-spiritual education created lack of interest in and aversion to our empowering Vedic heritage. So, no textbook was ever written by any Hindu scholar for our learning from it our Vedic heritage in precise and practical terms for our daily practice. No one book in the English language till today shows what that heritage precisely is. How it survived to make India outlast all its mighty contemporary civilizations and empires? How it empowered masses' mind to create continual prosperity from Vedic times to the reign of Jehangir despite raids for eight centuries preceding him? How it kept followers of two to eight religions as one to surface as a rock of 400 millions to break the chains of our slavery from the Brits?

The Brits educational system thrust in us Western philosophy of we and they. It was the antithesis of the oneness of all as we in *Advaita*. It was a philosophy based on political rights for individual that was the antithesis of Dharma, Dharma can be summed up in two expressions, love and its best expression as living for others by hurting none and helping all as our duty for a healthy society. The Vedas do not recognize any rights other than to pray, be devoted to God, be righteous and get the fruit of our karma that is inherent in it.

Rights are all in the *Smritis*. The Gita that talks of property rights of the Panddavas is a *Smritic* text. This is because *karmaphala* commonly called the law of karma that is a Vedic concept insists on Dharma or performing our duties in society to bring about the happiness for all in the world as the fruit of our duties. Property is a part of happiness. Our duties to others or others' duties towards us by our common ethos of love or living for others bring us fruits by *karmaphala*. We mistakenly treat the fruits we enjoy as our right.

In the ultimate analysis, modern rights create all problems in society. Dharma or duty that is selflessness solves or eliminates problems and prevents their arising both.

The Brits thrust in us the Western Christian philosophy of our body being the only reality for our maximum enjoyment of one life and no rebirth. This philosophy necessitated the full play of our five sense and six passions. This was because the highest happiness for our body is through animal pleasures of the body. They are food, sex and sleep and

dominance in the animal world. Western education enforced freedom to senses and passions for the enjoyment of our maximum animal happiness through and for our body. It was the opposite of *Advaitic Brahmacharya* disciplines

All this was hammered into our head from 1835. And we are its products for 2006 minus 1835 or 171 years.

The conversion of the Indian mind was complete and permanent. In place of *Advaitic* heritage of spiritual power, our alien Macaulayan mind was scraped clean of our heritage. It was filled with the pollution of the overwhelming power of senses and passions for weakening our mind and making it *avivaykee* that is incapable of seeing realities and so prone to continually incorrect decisions for our disasters.

For a proof of our ignorance, I found no educated Hindu who could define the minimum of our surviving Vedic Hindu Dharma in these ten expressions. 1 God is *Niraakaara* (formless). 2 He is also *Saakaara* (with form) including *Avataara* (Incarnation of God). 3 *Satchidaananda*. (Truth or Reality, awareness and Knowledge and bliss) 4 *Praymaswaroopa* (Love in person). 5. *Sarvavyaapaka* (omnipresent). 6. *Sarvagya* (Omniscient). 7 *Sarvashaktimaan* (Omnipotent). 8. *Karmaphala* (law of karma) 9 Punarjanma (Rebirth on the earth) And 10 Vedanta aiming at *Advaita* (not two but one School of the Philosophy of *Vedanta*)..

Hardly any educated Indian Muslim knows that the first three words 'Bismillahir Rahmanir Rahim' of the Holy Qur'an when analytically and properly understood as the Indian Muslim Abdullah Yusuf Ali intended by his use of capitals and superlatives in his Muslim World recognized English Translation of the Qur'an (1934 edition), encompass eight of these ten beliefs other than 2 and 9. These two are relevant only for a constructively questioning Hindu mind to understand the expanse of the Law of Karma. Without this law no human society or religion can stand for a day. Sinner A will go to hell and not Innocent B for A's sins is the law of Karma.

Another proof of the success of complete conversion of our mind by Macaulayan education to ignorance of our heritage is this. The word sex is the staple of newspaper headlines daily and nakedness in actresses has reached almost its limit in films and TV shows. The other proof is the increase in the variety of cooked and fast foods in India. So, two of the main ingredients of animal happiness of food and sex are preeminent in the Macaulayan mind of educated society in India today. Drama and dance are a part of India's rich heritage but excelled in courtesy and modesty in both actors and actresses as their crown jewels. Ancient recipes for variety in foods were all prophylactic and derived from *Ayurvedva* for our good health.

With enforced ignorance in India for 171 years of Vedic Dharma in the educated or that section of Hindus that were gurus in olden days, the modern Westernized Hindu Constitution maker expected ignorant parents of 250 million children to teach Vedic Dharma to children. Our leaders' *avivaykee* mind cannot see that when parents could afford a guru in every village the vocational and Dharmaic teaching of children was their duty. No government schools were necessary. When the state cannot even provide facilities to the poor adequately today to feed them, it is the duty of the state to teach children their birth Dharma and vocational knowledge both. The modern does not know that for India vocation was always a part of Dharma for service of society and its sustenance. And, India has eight religions to

nourish and care for. All religions care for and serve their society and *Advaitic* ethos in them in India served India.

The role of the Macaulayan mind of the educated leadership of India is the true history of India from 1835. No historian recorded it because all had the same Macaulayan mind and so blind to realities or the true cause for events.

A different perspective of our history

India was a world leader in prosperity continually from unknown millenniums of Vedic times to at least the beginning of the seventeenth century by the empowered mind of the masses imbued with *Advaitic* ethos by the Vedic rishis. The coming in of Muslims from the eighth century did dilute the ethos but did not wipe it out. Its empowered unity surfaced in 400 millions of eight religions as late as 1916 to 1921. It continues till today in spite of its battering by hate spewed by leaders of Macaulayan minds since 26 January 1950.

The loss of *Advaitic* ethos in the Macaulayan minds of our educated leaders was clear from two facts. For 31 years from 1885 with the founding of the Congress Party of India to 1916, all leaders put together could not raise even two millions to support their national cause.

No Hindu leader since 1880, the beginning of our awareness as a nation, ever addressed Muslim leaders as one with Hindu leaders in the *Advaitic* ethos of oneness of all human beings. None treated them as one with Hindu leaders in the same manner as Hindu masses were treating Muslim masses. Masses became one because they were sharing everything equally and not on the basis of percentage of the population of Hindus and Muslims. I shall be the happiest Hindu to be corrected in this averment. I need a series of lectures by any leader before 1916 in a publication prior to 1950 to prove me wrong.

Gopal Krishna Gokhale respected M.A. Jinnah and thought of him "free from any sectarian prejudice", which "will make him the best ambassador of Hindu-Muslim unity". Sarojini Naidu hailed this pronouncement again on Jinnah negotiating the Lucknow Pact in 1916. In 1919, Jinnah supported Gandhiji's anti-Rowlatt protests. (Ian Bryant Wells - Jinnah's Early Politics: Ambassador of Hindu-Muslim Unity) It is clear that the Macaulayan mind of Hindu leaders had separated them from Muslim leaders sufficiently during 31 years preceding these events before Mahatma Gandhi occupied pre eminence in Indian politics. His purified mind saw oneness in the people but found it missing in the educated leaders. So, he had to work for unity. He failed to free leaders of their divisive Macaulayan minds by his example. It is difficult to swallow that the Brits succeeded in dividing centuries-old-united Hindus and Muslims in 9 years from the founding of the Muslim League in 1907. Jinnah's Lucknow Pact of Hindu Muslim unity of 1916 was a flimsy pact between Macaulayan minds of we and they of Western philosophy only. It was not a union of purified minds and heart of Hindu and Muslim leaders.

Three years after this pact in 1919, Muslim leaders invited Swami Shradhananda, the Head of the only proselytizing Hindu organization, in the Jama Masjid of Delhi to deliver a speech. It was the greatest proof of Muslim leaders not distancing themselves from Hindu leaders by the British policy of divide and rule. The unity in Hindus and Muslims in half and half Delhi was so strong that in desperation at not being able to break it, the Brits hired Abdul

Rashid to kill Swami Shardhananda by two shots from an automatic weapon in 1926. The sound rushed Swamiji's servant in to pin down Abdul Rashid till the police arrived. The poor hireling had to be hanged.

Strange to say our eminent historians of Macaulayan minds never checked facts from Swamiji's family at Delhi but swallowed line, hook and sinker the District Gazetteer crafted for this very purpose by the Brits. Swamiji was killed by a dagger because of the Muslim anger at his denigrating Islam in his speech in Jama Masjid. For these eminent historians Muslims of Delhi, if not of India were such dim wits that it took them seven years to realize that Islam was denigrated by Swamiji.

The Macaulayan Hindu mind of leaders was full of the passion of pride of Hindu Rashtra and Hindu culture superior to Islam and pride in the power of Hindu majority without a single book till today in the English language defining surviving Vedic heritage and showing why this heritage failed repeatedly to throw out a few thousand Muslim invaders. This pride is obviously not Vedic. If it was Vedic, 250 million children would not have been deprived of learning Vedic Hindu Dharma in their schools today for 55 years since 26 January 1950.

All along from 1880 in the movement for freedom from Brits' slavery, the vision of the Macaulayan mind of all leaders except a few was Western. It was Western state, nation, and politics of majoritarian democracy. It was not related to single spirituality in all religions articulated as *Advaitic* ethos. It was not meritocracy by non majority consensus between heterogeneous elected candidates on the ancient pattern of the *panchayat* system where the Sarpanch would rather resign than cast his deciding vote between two warring factions. The *panchayat* system for democracy needed *vivaykee* minds. It is common sense to understand with this hind sight why Mahatma Gandhi suggested the abolition of the Congress Party immediately after the independence of the country. It would have destroyed the beastly majoritarian democracy to create human panchayati democracy of the Indian pattern for ample scope for the noble to participate in it. That would have enabled the common voter to craft the form of the state and government in the ancient mould of equality through oneness. Only Mahatma Gandhi was reminding all of this heritage of creativity continually by the use of the word *Swadeshi*.

The Macaulayan mind of all leaders listened to *Swadeshi* as a tangible entity signifying native products. So, there were bonfires of cloth imported from the UK. Khadi became a norm. The Macaulayan mind never understood *Swadeshi* to mean everything based on our Vedic heritage of empowered mind for creativity and originality that Mahatma Gandhi's mind demonstrated by his weird means to develop and sustain non violent momentum for his independence movement. There was hardly anything in his methods that was Western. Perhaps the loud speaker only was Western.

All leaders followed Mahatma Gandhi to fulfill their uncontrolled intense and selfish desire for power. Other considerations such as the country, its culture, its origins, and its strength in spirituality and oneness in it of all followers of all religions as Indians were not in their unconscious awareness and so important or even relevant. Events demonstrate this unawareness.

So, soon after 1937 when the Congress Party swept the polls in the national elections, the Macaulayan Hindu mind started calculating seats for Muslims in cabinet formation instead of treating them as equal in sharing everything as the Hindu commoners were doing in

millions for harmony and creativity. Mahatma Gandhi's mind was purified. So, he never became even a primary member of any political party lest it strained any of his six passions (*vikaaras*) for political power. For Macaulayan minds, the need for Mahatma Gandhi any longer diminished from 1937 because independence was throwing bright rays on the horizon for the enjoyment of the animal greed for dominance through political power.

For India with the *Advaitic* ethos as its foundation, majoritarian democracy proved a curse to become necessarily perverse vote bank politics and Western-Church-and-State-based secularism that distances us from God. Majoritarian democracy is a Western concept alien to India. It was lapped up by the Macaulayan mind. Mahatma Gandhi's purified Indian mind envisioned a meritocracy for the good of all and not for the greatest number only. A heterogeneous legislature would have been forced to decide upon a consensus government in the *panchayat* spirit and not a party government in the pride of majoritarian power. In the Vajpayee Government not majority of one but by consensus of 24 parties (1999 to 2004), Mahatma Gandhi's vision was proved to be prophetic.

By the present uncontrolled alien *avivaykee* mind of the educated that is prone to perversity, the accursed majoritarian democracy and secularism are continually being misused. It needs a chapter to spread out the ramifications of misuse. The latest misuse is reservations for OBC. The poor in OBC need care and compassion for their uplifting equally with all the poor and neglected of all religions as one in misery. Reservation is care only of the top rich in the OBC. The same is true of reservation for Muslims. The Sayyads and Sheikhs get all and the 80 percent remain poor like the poor OBC. The Macaulayan mind does not see this Himalayan reality to amend the Constitution and provide for economic base for removal of obstacles to upliftment and reservations across all religions.

The commoner with what remains in him of the ancient ethos of oneness by his mind not being sullied by Macaulay's education, has tried to rid us of the evils of majoritarian democracy by making coalition governments a norm as the next best solution for this alien form of government.

Recent History

A few recent events need to be seen from the point of view of a purified *Advaitic* mind and a polluted Macaulayan mind.

In 1946, Abul Kalam Azad as Congress President since 1939, created with his earlier discussions with Sir Stafford Cripps a situation that forced Jinnah to give up his demand for Pakistan and to persuade an unhappy Muslim League to an arrangement with the Congress Party to agree with the offer by the Cabinet Mission led by Lord Pethick Lawrence of a free united federal India. The country was jubilant when the Congress Working Committee too passed a resolution agreeing with Jinnah on 6 July 1946. Azad was congratulated by stray Muslim League leaders too.

On 10 July Nehru, at his first press conference as the new President of the Congress, "stated that the Congress would enter the Constituent Assembly 'completely unfettered by agreements and free to meet all situations as they arise.' Further he added 'emphatically that the Congress had agreed only to participate in the Constituent Assembly and regarded itself free to change or modify the Cabinet Mission Plan as it thought best.'

Jinnah rightly called a meeting of the Muslim League to review the matter because Nehru's statement meant that "the minorities would be placed at the mercy of the majority." On 27 July 1946, the League rightly rejected the agreement.

Note. This is a classic example of the insidious power of the six passions in an uncontrolled mind to cause disasters by the noblest of human beings as Nehru and all the members of the Congress Working Committee were by any definition of nobility. Nehru's words arose unknowingly from his uncontrolled and insidious passion pride of Hindu majority as Jinnah rightly diagnosed. The same pride disabled the CWC from seeing on 10th July itself the blunder by Nehru in backing down from the letter and spirit of Azad's arrangement with the Muslim League. CWC saw the blunder only on 27 July by reading the resolution of the Muslim League that spelt out the CWC's pride in the power of majority that the Macaulayan mind of the CWC could not see.

Even after knowing their blunder, that insidious pride did not allow the CWC to make a beeline to Jinnah's door on 27 / 28 July 1946 with an abject apology or a published apology first and then a beeline to revive the arrangement. Pride and prestige of the Congress Organization and of its President was greater than honouring the word of the arrangement by both.

Free play of the power of the passion pride in the Macaulayan mind of the CWC blinded it to the Himalayan reality that the blunder could end the unity of India. The greatness of humility of admitting a Himalayan blunder in an *Advaitic Brahmacharaya* mind was missing in an alien mind under the control of the passion pride. *Brahamacharya* sublimates pride into humility for true greatness.

If the CWC had even a trace of the *Advaitic* ethos in its mind, CWC would have instantly and publicly admitted its mistake on the 10th July itself to save the entire situation. Nehru would have happily resigned in the greatness of humility for his blunder and the unity of India would have been saved. It is treachery to think that the chance for saving unity was not worth taking. (See facts in Azad's *India Wins Freedom* pp. 164-166)

If Jinnah was also not a victim of the Macaulayan mind he could see that the Constituent Assembly could not be ruled by Nehru in the presence of Gandhiji and the bulk of nationalist Muslims. Every election would have thrown out non performing government by 400 millions that were 50 : 50 sharing. Religions would have been taught and spirituality would have remained vibrant. Western Church and State secularism prone perversion by majoritarian democracy would not have ruled minds.

It is the same uncontrolled Macaulayan mind full of the Western ethos of we Hindus the majority and they Muslims the minority that rejected Mahatma Gandhi's last effort to save Indian unity on 31st March 1947. This treachery of the Macaulayan mind also showed Mahatma Gandhi to be a hypocrite inasmuch as he backed out of his statement that the Partition of India would be over his dead body.

In the *Advaitic* ethos of followers of all religions as one and so Jinnah an eminent citizen of India, Mahatma Gandhi requested Mountbatten to make Jinnah the first Prime Minister of a united but free India. Mountbatten was amazed and unbelievable of the acceptability of this suggestion by Hindus. He loved India and was willing to give this also a try. He requested Mahatma Gandhi to get the agreement of the CWC before he would reach

Jinnah because Mahatma Gandhi had no official status to speak on behalf of the Congress Party or of Hindus that formed the bulk of that Party. Mahatma Gandhi tried but failed to convince the alien mind of two noble leaders Nehru and Patel. (Azad's India Wins Freedom pp. 203-204; pages 97-98 and 103-104, 'Freedom at Midnight,' Simon and Schuster edition)

Mahatma Gandhi's purified mind could see the united power of 400 millions steeped in *Advaitic* oneness and values. In the first election in a free India these millions would have sucked out the British poison of communalism of two decades on the surface of the communities that was only in leaders' mind. There was not even a tiny fraction of this poison in these millions. The millions would have voted on performance and not on the basis of religion. Commoners were not divided by religions. They were one inside but in eight religions. This united power of these millions was not visible to the Macaulayan mind of Nehru and Patel.

The greatest tragedy of ingratitude was caused by this accursed Macaulayan mind in noble leaders on 30 January 1948. This mind of the Prime Minister Nehru and of the Home Minister Sardar Patel made it easy for Mahatma Gandhi to be assassinated. Despite reams of threats to Mahatma Gandhi's life with the police and the explosion of a bomb just outside Birla House, the two leaders did not order security measures at Birla House with only one entry to it. The mind of noble Nehru and Patel was unable to see the reality of the threat to Mahatma Gandhi's life. (Azad's India Wins Freedom pp. 243-244) That Mahatma Gandhi would have gone on a fast unto death if security was provided needs incontrovertible proof for this absurd defense,

Common sense shows that on 31 March 1947 on being finally rejected by the mind of Nehru and Patel, Mahatma Gandhi was convinced that his example of 31 years was wasted on both. A fast unto death was for millions of spiritually aware masses and not for these two. Mahatma Gandhi's security was a matter for only these two.

After independence, the Macaulayan mind could not see that the Congress Party got votes not for performance that was the most dismal possible. The performance was the Hindu rate of growth that was lower than 2.4 percent till 1970 and 2.4 percent from 1970 to 1991, vide, the World Bank paper No, 144 of May 21, 2002. The Congress Party got votes by the loyalty of freedom fighters and their obedient children. After four decades of that loyalty to elders in the family, Mahatma Gandhi's India free from the bondage of loyalty to their elders, broke majoritarian democracy of the Congress Party to smithereens. In 2004 elections, that *Advaitic* voter brought out Indian panchayat meritocracy by making two largest majoritarian Western democratic parties as a ridiculous minority in a House of People of 543.

Mahatma Gandhi's India presented the Indian form of meritocracy in 2004 elections. Mahatma Gandhi's purified mind could foresee meritocracy when he advised disbanding the Congress Party immediately following independence.

The Macaulayan mind of leaders could not see India's message in 2004 elections. The message was, "You two Congress (not Sonia Gandhi) with 145 seats and Vajpayee (not bigots in his RSS and Hindutva baggage) with 138 seats shake hands and form a national government with Vajpayee as P.M. to take care of the poor. Be free from the baggage of all isms and *avivaykee* Western thinking of we and they, and govern with an unshakable majority of 283 in a House of 543 by making use of merit and nobility available in both

parties.” I hope and pray to God that 2004 election buried majoritarianism for ever for the good of India.

Uneducated India gave this burial as a gift to the seeing mind. Does that mind see it as such, I wonder.

So, the history of India clearly shows that the curse for India is the non *Advaitic* and later the Macaulayan mind from 1835. The curse is not eight religions and the single uniting and empowering spirituality in all that made the surviving Vedic heritage the property of eight religions as the Vedic rishis intended it for humanity. The curse is our ignorance of this heritage and the replacement of empowering heritage by alien Western *avivaykee* mind in all the educated Indians by Macaulayan aspiritual education

This accursed mind is denying religion and spirituality to over 300 million children of all religions every year. No Hindu can deny the value of knowledge in the Vedas. So, this denial to children shows that we the educated have become so enamoured of the Western culture of satisfaction of our six passions for our *avivayka* that we do not know our loss of the worthwhile in caring for the poor and the weak in human society. This loss is the increasing gap between the haves and have nots. It is divisiveness and violence. All leaders are noble but their mind is not disciplined in *Advaitic Brahmacharya* mind purifying disciplines and so causes disasters in our country.

The education scheme that will start in three years getting India rid of this Macaulayan mind and restoration to the commoners’ mind the power of Mahatma Gandhi is placed below. It will start restoring to all minorities their old security in the *Advaitic* heart and *vivaykee* mind of the Hindu majority. It will start the end of the increase in the gap between haves and have nots by seeing human solutions to every problem. We shall no longer have many if not all inadequate solutions by *avivaykee* experts and technologists. All will again become Indian we, and the Western curse of we the Hindu majority and you the minority will be destroyed for ever. Instead of the demand for Western constitutional guarantees by minorities that caused our Partition, knowledge of religions and a common practical spirituality in all will secure for minorities and for all in all followers of all religions permanent security in the *Advaitic* hearts of all.

Advaitic ethos is in the Qur’an. My book with the Publisher ‘Indian Heritage – Oneness in Hindus and Muslims by *Advaita* and *Vahdat* and the Ancient Science of Empowered Mind’ has a chapter in it as its backbone. It reproduces 320 couplets from Tulsidas’ Ramayana Each lesson is backed by 295 quotes from the Holy Qur’an. For the teaching scheme below Muslim children have not to read the Vedas. Muslim scholars know enough of our Upanishads in Persian from Dara Shikoh’s times (1615-1659) for their practice of surviving Vedic heritage within the ethos of Islam.

The freedom that India needs for a U Turn for its old world leadership in the age of technology is from this Macaulayan mind.

If *vivaykee* Indians read this appeal, my prayer to them is to broadcast it. I pray to readers to campaign for the law to introduce the perfect practical supplementary education scheme for the nation’s U Turn. The scheme disturbs nothing costs practically nothing. It is innocuous and yet revolutionary. This scheme needs only an extra hour or two every week of study of religion by every child for only the last five years in the school

Knowledgeable Indian leaders of the truth in all religions and particularly of the surviving Vedic heritage in Vedanta have a great responsibility in saving India. Swami Vivekananda rightly understood Vedic Hinduism as Vedanta and preached it in the West. No denigrator of Hinduism in the West has dared to criticize Vedanta. The scheme includes Vedanta.

Incidentally our Macaulayan mind forgets that Vedanta of Swami Vivekananda was rightly and uncannily perceived as a threat to the very existence of Biblical Christianity in the USA and the UK. Vedanta and the Vedas are a threat to many leaders of all religions. So the earlier Vedic Hinduism is buried the better for the world religions. Vedanta asks questions that other religions cannot answer from their Holy Books. It answers them that others cannot refute. The Vedas are a source of intangible power to rule the world mind and outlast the mighty but without the sword. Others prefer the sword. That is why conversion of Hindus living in *Advaitic* ethos from the Vedic times by conviction was difficult. The prosperity creating power of *Advaita* through love of all was acceptable to followers of all religions because the ethos was a gift of God in all religions. Please see five pages of document 'powerofmind' at www.indianphilosophy.cc/addendum/ and see how far the West has still to slog to catch up with India that the Macaulayan Indian mind refuses to see.

Only Brahmins and others in Kerala were converted to Christianity by conviction in the untampered message of Jesus through his direct disciple St. Thomas. His message does not reject any of the four beliefs of Vedanta as 1. formless and 2. with form God with His Incarnation, 3. the law of karma and 4. rebirth in flesh and spirit.

I wonder if our Swamis teach us the power of *Advaita* that united 400 millions as a rock to wrest our independence. Do Swamis convince any student to probe deep into the Vedas for knowledge of power for securing by us our freedom from our only human problem of freedom from misery in its myriad forms and particularly from need, disease and fear?

The hate campaign in which Macaulayan minds are indulging from 26 January 1950 creates an unmistakable and ominous possibility of the campaign bursting into a turmoil that will make peanuts of the aftermath of Godhra in Gujarat in February 2002. If we are attacked by our enemies to take advantage of civil chaos we can rest assured that the world will happily watch the end of Hinduism as a threat to all religions. Unlike Jews, Christians and Muslims, Hindus have no friend outside India. India as a country is needed by others in global power politics but Hindus are not needed.

The teaching scheme below prevents the above ominous scenario from ever occurring. It starts destroying the treacherous Macaulayan mind in just three years. It is sponsored by nationally and internationally eminent Indian Sunni and Shia Muslim scholars that will start 250 million Hindu children to learn Vedic Hindu Dharma. Knowledgeable Muslims know that In that Dhaarmic knowledge (read Dharma for Hindus) = roohaaneeyat (for Muslims) = spirituality (for all religions) = love (for all as one with us or *Advaita*) in the masses of all religions, is the true security of all minorities in India from Vedic times. *Advaitic* ethos is for Muslims' own freedom from bigotry. Indian Muslims were never under the power of bigoted Mullas as they are today. Their fatwas were always liable to question by public discussion.

As late as 1937 Hinduism and Islam as religions were discussed in pleasant evenings

in the open ground adjoining Jama Masjid, Delhi. Scholars of both religions asked questions and explained concepts. I attended many such gatherings. The spirituality that Islam has surfaced in India makes Indian Muslims a leader of enlightened Muslims in the world. Indian Muslims see it and would like to sustain it.

The pity is that Indian historians never studied the life of commoners in India in all periods of history and are blank about Gandhiji's India. So, our perspective of the loving united India is totally distorted by historians into hate. We remain victims of the absence of self control and freedom from the destructive power of our senses and six passions that causes our *avivayka* or blindness to realities without knowing it. It was this *avivayka* that led all the mighty contemporaries of India to their graveyard called history.

All of us can think out the best way to create national awareness of the great harm to our country by the denial to children of the knowledge of the core of all true religions in their Dharma = roohaaneeyat = spirituality in all schools. So this teaching in all schools must replace our 171 years old ignorance of all religions. For example, parents can meet school teachers, college professors, religious leaders, reach editors of national dailies and TV anchors to start a debate on the need for knowledge of power available in India for every child from ancient times. We have to create a national demand for the state to lay its foundation by starting this supplementary teaching scheme in all schools. We can persuade over 70 Sanskrit Universities to go deeper in the study of the Vedas for presenting the useful and practical for carrying conviction in the Western educated again in their worth for pursuit.

Thanks for your patience with me.

With my prayers for your well being for the awakening of India to our regaining its lost greatness in nobility sooner than we can think in this age of technology by receiving a *vivaykee* and so an empowered mind that can always excel the latest in technology,

Prakash Narain
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Remedy
for

Regaining one spirituality in eight religions.
Thinkers discovered it for

India's inward empowerment for harmony and shared prosperity.

Largely through Government aided institutions in our country education does not include teaching of any religion. So reliable knowledge of true religions and one uniting and empowering spirituality in all is missing among almost all the educated in India for about two hundred years. This ignorance caused the Partition of our country and set the country on the

course of divisiveness.

One important step in this course is Article 28 (1) of the Constitution that reads 'No religious instruction shall be provided in any educational institution wholly maintained out of State funds.' Fortunately the Supreme Court decided on 12 September 2002 that this article did not prohibit teaching of true religions. It prohibits teaching rituals and practices for priests in mosque, church and temple.

At <http://www.austlii.edu.au/~andrew/CommonLII/INSC/2002/415.html> Justice D.M. Dharmadhikari particularly defined religions for teaching in all schools.

This judgement facilitates putting an end to two centuries of ignorance of true religions and of their common spirituality for the enriching use of both. It will also end post-Constitution society becoming divisive as never before. This end is rapidly feasible if every student is taught all religions authoritatively to know first his own true religion and later enough of other true religions to prevent misrepresentation of the others'. We need teaching equally of the beliefs and their rationale or philosophy of all religions in all schools from the primary standard to school leaving twelfth standard. In addition, department of religious studies should be opened in all colleges. This course will be optional in college. We all know that religious prejudices are products of ignorance. And, the best way to eliminate these prejudices and prevent the rise of divisiveness and eliminate it is to let pupils know true teachings of all religions in schools; and always have authoritative textbooks of all religions for reference in their homes.

This will encourage informed and authoritative discussion for amity starting from students homes and spreading in neighbourhoods and in college and university seminars to spread true knowledge of all religions with common spirituality in them. These discussions will be healthy, purifying, ennobling and uniting in the Hindu Dharma, Muslim *roohaaniyat* or spirituality in all other religions. These discussions will not be debates for superiority. This is because in our relationship with God we are all humble and one. These discussions will surface the one spirituality that thinkers in all religions in the spiritual atmosphere of India discovered in all religions to unite millions of followers of up to eight religions for centuries and millenniums. This centuries old unity surfaced in 400 millions for our independence.

Religious practices and social regulations honoured by each religion will specifically be outside the course of this teaching and so also all discussion arising from them as per Supreme Court's judgement. They will all remain sacrosanct with followers of each religion without disturbing peace and harmony in common spirituality that discussions will develop in all followers.

The scheme for compulsory supplementary education is given below.

Dr. A.M. Khusro, twice Vice Chancellor of Aligarh Muslim University and a nationally respected educationist gave me in late June 2003 two patient hours to satisfy him why and how I reached the idea of this scheme. He promised me a chapter in support of this scheme for my book. The book is no longer awaiting a Muslim scholar as a co-author. The book is 'Indian Heritage – Oneness in Hindus and Muslims by *Advaita* and *Vahdat* and the Ancient Science of the Empowered Mind.' This book is now with the Publisher. Khusro Sahib left us in August 2003.

I find support for this scheme as a necessary step not merely for understanding and unity between communities but for national rejuvenation from Dr. Asghar Ali Engineer. Dr. Engineer is an author of over 44 books. He is an internationally renowned scholar of Islam and Secularism, a journalist, and is the Head of the Centre for Society and Secularism, Mumbai. Hamdard Jama Milia University, Delhi, conferred on him the honorary degree of D.Litt. in February 2005. He is also selected as a member of the Prime Minister's National Integration Council revived in September 2005. He, however, thinks that much more than this necessary education is needed. Please see www.ccs.com/

M. Burhanuddin Qasmi, , Director, Markazul Ma'arif Education and Research Center (MMERC Mumbai) of the MARKAZUL MA'ARIF, INDIA, is another respected sponsor of this scheme to help in its mission. Please see www.markazulmaarif.org/mmerc.asp and www.markazulmaarif.org/

Law

By a Parliamentary law a compulsory but supplementary course of study of all religions will be introduced in all schools for twelve years up to the twelfth grade. In the first to the seventh grade a child will learn only his religion by birth to develop firm faith in the reality of God to understand later how to make daily practical use of this reality. From eighth to twelfth grade students will learn all religions. Their questioning will prevent sprouting of bigotry in any. On the contrary it will surface the preeminence of Dharma, *roohaaniyat* or spirituality in all.

A department of religious studies will be opened in all colleges where the advanced course will be optional. The course will be in the local language in schools and in English in colleges. The course needs to be taught by any language teacher of any faith. The language of textbooks will be so easy for students that many will not need a teacher to pass in the examination.

One textbook will be for each year. Each chapter on each religion will not exceed one length. Each chapter will be by scholars of each religion that are elected by each community within one year of the passing of the law. To save time on completing chapters, Government will appoint soonest scholars from each community to start writing chapters. Nominated scholars will yield to elected ones forthwith but without extension of time to complete chapters. They can revise chapters the following and subsequent academic years without interruption in any current year.

Scholars will complete chapters in the second year with no extension of time.

Any student and the parent can ask questions about any religion. Questions can be sent by registered A.D. post to the Central Board. All religions will encourage questioning.

Questions with Answers will be daily updated and posted on the Internet serially with facility for search by teachers and students.

All questions will be answered by respective scholars.

An updated annual compendium of questions and answers with topical index with facility for search by substantive words will be published in regional languages for each religion for every library in the country. The English language edition will be for libraries in colleges and universities. Both books will be for sale in the market for all.

The current updated compendium will be on the Internet in the English language for

the world to know how India solves the problem of religious divisiveness by knowledge and freedom of discussion by all of all religions.

The freedom to ask questions is an earlier ancient Indian sacrosanct right that ensured unity in and empowerment of masses for prosperity from before any religion came into being in or reached India after Vedic Sanatana Dharma.

An independent body can be reached for complaint about any question not answered or shown why it is correct to deserve no answer. This matter will be referable to a court of law.

Printing and distribution of textbooks will be in the third year of the law.

Teaching will begin on the first day of the fourth academic year.

No student will be promoted to the next grade unless he secures fifty percent marks in his birth religion and later in three religions, his own, one of these three, Hinduism, Islam and Christianity and one more religion of his choice.

Merit of scheme

This additional subject will need one hour or at the most two a week to learn. The simplicity of the text book by scholars will not need a teacher. The more questioning the student does the more he benefits by intense practice of what he learns and the more pure his mind and more power it will receive by God's grace. All religions emphasize purity.

From day one of this teaching or three years from the date of passing of the Parliamentary law all students at every level will start informed discussions in their homes. Parents will learn the authoritative basics of true religions from their children and their textbooks. Obstinate and divisive orthodoxy and extremism that arise from ignorance of religions will end. Religious practices and religious regulations for each community will be outside this teaching course by law. They will continue to retain their sanctity and free from insensitivity for others.

This scheme forcefully rejects a law offensive to every follower as France recently enforced. This law prohibits hijab, turban, *tilak*, skullcap and a cross or any visible sign that identifies a person's religion. The scheme accords great value to the visible identity of each religion for according it respect. This visible diversity is honoured by India because it rises from the invisible underlying unity of common spirituality in all religions. It retains India's unity in diversity.

This scheme secures the role of Indian Muslims defined by Maulana Abdul Kalam Azad in 1937 that he performed in India as a devout and scholarly follower of Islam. It also offers followers of all religions and the same facility equally for the same role for their religion by learning it authoritatively.

"I am a Muslim and I take pride in being a Muslim. Islam's glorious traditions and legacies of 1300 years are my assets and I am not prepared to allow even its smallest part to be lost. Teachings of Islam, its history, its arts and sciences, culture and civilization and so on and so forth are my wealth and it is my duty to protect and safeguard them. As a Muslim, I have a special position in Islam's cultural and religious field and I cannot tolerate any

interference from anyone in these affairs. However, at the same time I have one more feeling which in no way is affected by the spirit of Islam. Rather, it guides me in my chosen path. I feel proud to think that I am a part of India's indivisible and united nationality without which the superstructure of its greatness remains incomplete. I am an important architect of this creation and I can never abdicate this claim.”

Maulana Azad and Khan Abdul Ghaffar Khan lived in Vedic *Ahinsa Parmo Dharma* by the Qur'an and unknowingly observed the mind purifying disciplines of *Advaita* of Vedanta that in its minimum are available in the Holy Books of all religions. This is because *Advaita* was discovered before any present day religion came into being and is God's gift for humanity and is not a monopoly of any religion or region. The empowered mind of the two leaders created miracles of international magnitude. The two leaders raised Islam to its glorious spiritual height by Indianness.

Mahatma Gandhi exemplified the same role in life to create the miracle of our independence.

The teaching of true religions will emphasize spirituality in each religion and will show it as our relationship with God, our nearness to Him and our effort to reach Him. This common understanding can express spirituality in our daily conduct based on God's own religion. It is love that He teaches every child that is born to experience and live by it for life for his uninterrupted bliss. This love can be expressed only in our thought, speech and conduct with our family, friends and those we deal with daily. So pursuit of spirituality by our daily virtuous conduct will become one in followers of all religions. This uniformly human conduct towards the divine will unite communities and empower minds and regain nourishment and protection from God for the virtuous.

India has always known and experienced the material power of this spirituality for human benefit and that is why spiritually empowered persons always commanded respect as *Santas* and *dargahnasheens* from all communities. Kabir was not an exception but one of the many. The traditional right to question exposed fraud soon.

The scheme scrupulously avoids the pitfall of any attempt to unite all religions. It honours, however, by correct knowledge by all of all religions as distinct entities for their pursuit as created by God.

The scheme does not disturb present education system and its changes for its own needs. It does not disturb any national aim and institution or arrangement for its pursuit. .

From the first day of the fourth year of this scheme parents and neighbours of children in the 8th to the 12th grades will comprise 30 percent votes and 3 percent of 12th graders added annually that will be cast in every election. (Census 2001) This enlightened vote will free politics and society from many of its present ills. It will make virtue a necessity in politics and in all fields of activity in the country. It will make accountability the order of the day. It will do it by starting a rapid silent revolution without need for leadership or control on violence. An empowered India through its enlightened masses will come about sooner than we can think.

The aim of this scheme is to

1. Get rid of Western secularism by ignorance of religions and to bring in true and pure Indian secularism of respect by knowledge of all religions by all personally. All state laws will continue to be human and unrelated to any religion.
2. Replace ignorance by authoritative and true knowledge of all religions among the educated to end religious prejudices that divide society.
3. Strengthen each religion by according preeminence to spirituality as defined above. Spirituality in every religion includes disciplines for control on our senses and passions, such as anger, lust and greed for purification and thereby empowerment of our mind.
4. Make unity of communities surface through common conduct based on love as the common spirituality in all religions.
5. Show how observance of the disciplines for self-control in all religions purifies our minds to let power flow into them from God. Recent examples were Mahatma Gandhi, Maulana Abul Kalam Azad and Khan Abdul Ghaffar Khan and a few voiceless others. They received empowered minds unknowingly through meticulous living by spirituality in their religions. These minds performed miracles or near miracles of international magnitude.
6. Satisfy students' questioning minds for proper understanding and pursuit of spirituality in their religion. It will develop in them enlightened faith in the reality of God to nourish and protect the virtuous. It will encourage students to experiment with virtuous living. Students will rid of their insecurity today that arises from their ignorance of true teaching of all religions as a part of their modern education. So many do not have convincing and knowledgeable faith in God and spirituality and the practical value of both. Their susceptibility to slip from virtues in their present insecurity in the absence of spirituality will end. On the contrary, they will develop firm faith in the reality of God to nourish and protect them. That will instil in them the courage to live in integrity, nobility of character and selflessness. The state cannot develop faith or enforce it to make students courageous for virtuous living.
6. Make students observe that the correct base for character, morality and virtues is in God through spirituality and not in pure reason, science and logic. These three cannot prove scientifically and so tangibly the value of any virtue. So, students should not rely upon these subjects for being virtuous. They should rely upon their own intimate relationship with and faith in the reality of God through knowledge of spirituality in their religions for enviable character and virtuous conduct for their success in life.
7. Make purified self disciplined minds of students a norm for the Indian educated for world leadership in science and technology with the help of their minds that will be empowered by their purity.

Old India's riches attracting raiders show that masses of followers of all religions benefited from knowledge and practice of one spirituality in all religions for millenniums in unity, inward power and sharing prosperity that the masses created. No other single continuing cause for prosperity is forthcoming in the text books of the history of India. The sacred right to question to reach the base of the basics in all societies was used to its limit in India. This showed us how spirituality should be used as a reliable practical means for freedom from need, disease and fear because it opens a source of power for this freedom to

flow into us. Need, disease and fear comprise humanity's only problem for solution.

8. Create continually new generation of Indians with a completely scientific mind that studies both outside and inside the mind to maximize its potential. This mind will be trained to be alert to insidious working of weakening pollutions such as grudge, grievances, greed, lust and pride and so on. Students will make it their second nature to observe self disciplines common in all Holy Books to keep the mind pure, healthy and so empowered. Such a mind will develop and retain *Vivayka* that is its capacity to see realities and separate them from what only appear as realities but are intrinsically unrealities. *Vivayka* alone can take invariably rapid and correct decisions for benevolence for all. The *a-vivaykee* mind by modern education without spirituality and not the leaders that were all noble, takes repeatedly disastrous decisions since before our Partition.

10. No better method for parents' knowledge seems feasible than from their own well informed children and from their authoritative textbooks that explain their true religion.

11. The scheme eliminates discussion ad infinitum of and research for curricula, qualifications and training of authors or teachers. It thus eliminates bureaucratic empire building for delay and obstruction that result from them. Authors' election by their own community will certify their scholarship. Questioning by students will eliminate errors in presentation of truth in religions and expose untruths. The right to question will dissuade biased teachers from discouraging questioning. A biased teacher will realise his powerlessness against his disallowed questions being raised in other institutions.

12. The West does not know the disastrous role of uncontrolled power of eleven devils in the weakening of minds to cause all crimes and evils in society. Eleven devils are uncontrolled power of five senses and six passions, including anger, lust, greed and pride in all of us. The West is ignorant of the availability of the ancient Indian science of the empowered mind that is available in all religions.

13. The unimaginable power of the mind received by Mahatma Gandhi, Maulana Abul Kalam Azad and Khan Abdul Ghaffar Khan, three better known of the leaders in the last stage of our independence movement proved the truth of the science for receiving empowered minds to perform these miracles. None was a prodigy with extraordinary talent in one subject as Ramanujam in Mathematics and Mozart in music.

Mahatma Gandhi invoked by his power the surfacing of 400 millions united and inwardly empowered of eight religions in five years from 1916 and with their unimaginable sacrifices secured independence. Maulana Abdul Kalam Azad led 80 million Muslims and performed the miracle of being instrumental in Mr. Jinnah giving up the demand for Pakistan before the British Cabinet Mission to India for transfer of power to India. Mr. Jinnah agreed as late as June 1946 to support a demand from this Cabinet Mission for united Indian federation for independence. Khan Abdul Ghaffar Khan miraculously converted by teachings from the Holy Qur'an revengeful and violent Pushtoon Pathans into the first in the world regiments of non-violent soldiers of Islam for peaceful jihad known as red shirt *Khudai Khidmatgars* that reached 100,000.

14. This scheme is unique for only India because ancient Indian tradition treats purposeful questioning to reach the base of the basics of any thought, belief or conduct an inalienable right of every human being. Scholars and followers of all religions revived this tradition in the

congenial Indian atmosphere. This accorded pre-eminence to spirituality in every religion. It strengthened each religion and made them equal for respect. Common conduct based on common spirituality created amity with all others. Rituals and religious practices remained sacrosanct for followers but of no concern to others.

15. The instantaneous response of two elderly illiterate Muslim *Kaarkhaanedars* (factory workers) in Chandni Chowk, Delhi, whom I asked about compulsory teaching of all religions was, "Sahib, Kyaa baat kahee hai! Saaray jhagrhay khatam ho jaa-ye(n)gay." ("What wonderful words! All divisive disputes will end.")

I treat this sincere response of the commoners of the minority community as the approval of the masses that comprise my motherland as defined by Mahatma Gandhi, to this mission of getting compulsory teaching of all religions introduced in India by a Parliamentary law.

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Author
A Practical Indian Philosophy from Tulsidas' Ramayana.
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P.S. My book that led to the above is available at idarah@rediffmail.com