

MODERN CULTURE OF ROBBING

V/S.

ANCIENT ARYAN CULTURE OF RENUNCIATION

**A CALL TO RE-ESTABLISH
THE ARYAN SPIRIT OF
RENUNCIATION
FOR SAVING HUMAN RACE**

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The basic principle of Capitalism is to exploit the people of the entire world by keeping the means of production as well as the production from such means under its own control.

The basic principle of Communism is to remove the capitalists from the scene and become the owner of all the means of production. After controlling the means of production it seeks to exploit the people and it also keeps a very strong control on all the activities of the people so that they do not revolt against Communism in the same fashion as Communism has revolted and destroyed the capitalists.

The Socialists say that all the means of production should be controlled by people and the profits of production should be equally divided. They do not mind if violence is involved in taking over control of all means of production.

As against all these three economic theories, India had its own theory and philosophy which was the philosophy of Renunciation. The policy of renunciation does not believe in equal distribution of profits. It believes in equal distribution of the produce itself. It is not interested in profits. It desires to create such a situation where none is hungry, thirsty, half-clad, unemployed, devoid of religious preaching and where none ignores morality.

We abandoned such a beautiful arrangement and created the concept of mixed economy by cross-breeding Capitalism and Communism. As a result, with the growth of this mixed economy, a few affluent people are becoming more and more affluent. However, the number of such persons is very small.

The remaining vast majority of people under this machine based economic system is moving towards equal distribution of shelterlessness, scarcity of water, state of its being half-fed and half-clad, standing in long serpentine queues to obtain rotten food from ration shops and various diseases!

The horizon of this equal distribution of miseries and torture and violence arising out of the mixture of capitalism, communism and socialism are widening day by day. This conflict will push the entire world one day to a war involving atomic weapons and laser rays. The laser rays will not destroy the wealth of this world, but there will be none to enjoy the wealth after this laser war. Those who will impose laser war on the mankind would also have vanished with the mankind. If India wants to be saved from such a situation, the Capitalists of this country will have to revert back to the philosophy of renunciation. The Communists will have to give up their ideas which lead to class conflicts and

the Socialists will have to give up their philosophy of equal distribution of profit. Otherwise all these advocates of capitalism, communism or socialism will have to be prepared to vanish under the laser beams, leaving behind all the means of production, their wealth and prosperity.

I. CAPITALISM

Religion has never been the cause of a War:

The Hindus had very strong feelings about their own religion. This feeling was responsible in stopping the march of Islam. Islam had spread all over the world at a very fast pace. But the moment it came face to face with the Hindu religion, the pace stopped. The Islamic religion which spread like a hurricane over the entire Europe, Africa and even Indonesia had to stop its further march for more than 200 years after it reached Kabul. From then on, at each stage in its journey towards India, it was resisted by the brave Indians and even Indian women who were prepared to lay down their life for saving the Hindu religion.

Even though Islam exists in India for a thousand years now, it has not been able to convert the Indian people to Islam.

Then came the onslaught of Christians. They let loose a rein of terror and torture on the Indians which was even worse than Islam. The Hindus fought against this also with wonderful valour. The 'Firangies' got tired but did not succeed. Then came the British. They learnt from our history and changed their strategy. They realised that they will not be able to break the religious feelings of Hindus with force and so they resorted to deceit.

Through the system of education they started a propaganda that there has been much blood letting in the world in the name of religion. They did not lay stress in their propaganda on opposing religion, they did not use force also for achieving religious conversion. By resorting to a propaganda that much blood letting has taken place in the name of religion, they sought to defuse the religious feeling of people. They made people indifferent towards religion.

However, the fact is that no war had its origin in a dispute related to religion. Wars have been fought to save the religion. The moment people belonging to one religion attack the people belonging to other religion, with the intention of imposing their own religion, the aggressor no longer remains religious and becomes a sinner. To resist such an aggression if the people who have been attacked, fight the war, it is not proper to blame religion for this. The responsibility of blood letting in such a war is not that of a religion, but of the aggressor who ceases to be religious. Thus the real fact is that much of the blood letting in this world has been the result of indulging in un-religiousness by the aggressors.

However, by the propaganda that much blood letting has taken place in the name of religion, the British tried to equate those who were fighting to save their religion with those who wanted to impose their religion on the others. This sort of propaganda blunted the faith of people in their own religion and it also succeeded in weakening the intensity of people's feeling for their own religion.

Wars have been fought with the sole aim of looting:

Not all the wars which took place in the past were fought for religion. Alexander, Caesar, Timur, Changez Khan, Nadirshah and Ahmedshah Abdali did not fight wars to convert people to their religion. All of them ventured out with the sole aim of looting the wealth of people. Majority of these wars were waged for nothing but the loot.

Many of the wars which were fought in India in that period were neither for religion nor for loot. These wars were fought either for protection of women or to satisfy the ego of various rulers, who wanted to establish their supremacy in power and strength. The Indian Kings never looted the people of defeated Kingdom, nor did they annexe their territory. They used to permit the defeated King to escape if he accepted the superiority of the winner and agreed to pay some sort of taxes to him.

The Muslim Kings fought wars to impose Islam on other people and they also fought wars for looting the wealth of the conquered land. But in the midst of all these wars, the Hindu people stood like a rock. This is attributable to the fact that they had a strong unshakable economic system based on preservation and protection of cows, forests, land and water which helped to keep their religion, culture and social structure stable. The ethoes of renunciation was the guiding principle behind such an arrangement and the same principle was the basis of its social structure, division of Society on the basis of functions of its people, its economic structure and even its religion.

We will discuss this philosophy of renunciation later on. For the present let us discuss capitalism, communism and socialism.

Capitalism was born out of the wars fought for loot. The looters had to distribute a large chunk of their loot amongst their army after the war. If such, sharing was not done, the soldiers would not have any incentive to fight. Even there were chances of mutiny in the army which could have resulted in taking away a very large portion of the loot. In the absence of a social and economic system like the Hindus had, the wealth obtained by loot was exhausted very fast in the hands of these looters and they used to become poor once again.

Capitalism born from large machine based industrialisation:

During the process of industrialisation, various giant labour saving machineries were invented, and with the help of these giant machines the

capitalists found out a new way of exploiting people by controlling the access to such machines and their production, with the help of Government and under the protection of Government machinery.

Under the new dispensation, certain person or a group of persons obtained control on the means of production and also secured monopoly from the Government for such production. Such person or group of persons having monopolistic control on means of production were also accorded all sorts of illegitimate aid from the Government. If people resisted such capitalists/monopolists, they were given protection of the police and even army against the people and this group of selected few started exploitation of people. In the past, large Indian cities were looted after a war only and what was looted from these cities was like a drop in the ocean compared to the real wealth of India. The real wealth was in the villages and its huts.

However, by obtaining control on the means of production of various essential items and also by controlling the production from the Industrialised sector, it became possible to loot the cities as well as the villages and this loot was without any blood letting.

Let us see some examples which will clarify how this system of loot works.

There was a fierce resistance against the new born capitalism in Britain. The handloom weavers in Britain had very strongly opposed the Textile mills which had gigantic machinery and which provided unfair competition to the handloom sector. But the Police and Army were summoned for the help of capitalists and the protest of handloom weavers was crushed.

Salt farmers rendered unemployed by the Salt factories:

In a city near the sea coast, about 1000 salt farmers were engaged in the farming of salt and they used to sell the salt moving around each and every locality of the city. This was their hereditary business for ages. Salt is required for human beings, animals and even a necessity for vegetation. As such if the entire production of salt can be controlled, it can be sold at a high rate and yield substantial profit.

With this intention, a rich person from the city sought the permission from the King to start a salt factory. He obtained the permission by arguing that this will result in setting up an 'industry' in the State and accordingly the State will be considered progressive. The factory was started on these lines. However, setting up the factory involved investment of large amount which was attracting heavy interest. The production cost was also high because of the chemical process. The workers had to be paid wages. All these added up to substantially high production cost. As against this the salt farmers had only to put in their own labour. The salt pans were natural and

the sea water used to come in these pans on its own and salt was produced by evaporation under the heat of the sun and hence production cost was almost nil.

The factory depending on machines lost to human labour. The salt produced by these salt farmers was much cheaper and better compared to the factory produced salt. The owner of the factory pleaded before the State. He made the son of the Minister of the King a manager in his factory. The minister advised the King that it is the duty of the State to protect industry and this is also the duty of all the 'progressive States'. And hence the salt farmers should be prohibited from manufacturing salt so that the factory can be saved out of its difficulties.

The King therefore issued a decree whereby the salt farmers were prohibited from making salt. Police and Army surrounded the area near salt farms and prevented the salt farmers from making salt. Thousands of salt farmers became unemployed. The factory of this rich person was on the State land and the Minister pleased the King by fixing a small amount of rent to be paid by the factory owner to the State. Even this amount of rent was added to the manufacturing cost of salt and now the price of salt was further increased. This salt was much inferior in quality to the natural salt and at the same time very costly.

Any way, each household needed salt. The flow of money in the form of price for costly salt started moving from each house to the coffers of that single industrialist. The profit of naturally made salt which used to be distributed amongst thousands of salt farmers was now going to just one monopolistic factory owner and that too after becoming three to four fold. This factory made thousands of families unemployed by giving employment to just about 50 to 75 persons and the wheel of exploitation started moving on the heads of people.

Cloth Mills snatched away the livelihood of lakhs of weavers:

Another similar example is that of Textile industry. Once upon a time the most famous Industry in India was Textiles. The entire production was on handlooms and the cloth produced in these handlooms was appreciated all over the world.

With the aim of destroying the world famous handloom textile sector in India, large machine oriented textile mills were set up. Under the pretext of giving assistance to Industry these textile mills were allotted land at negligible prices. As these large mills required water in large quantity, lakes were built for them and the expenditure incurred for construction of these lakes was recovered from the people by way of taxes. To commercially exploit these lakes, people were given tap water connection in their houses and money was collected for this water by way of water tax. However, the rate charged to mills for water was much less compared to the rate paid by common man.

Some people who had wells in their compounds refused to take water connection as it involved good amount of expenses. Under one regulation or the other these wells were levelled and were rendered useless. A market was created by this activity of providing tapped water for factories manufacturing pipe lines. Mills required power also and so power generation activity was started on a large scale. Various new types of taxes were imposed to meet the expenses involved in setting up power stations. People were provided electricity connection but there was difference between the tariff charged to mills and the common man. People thought that they now had the amenities of electricity and water. But they missed the point that to meet the additional expenses, no additional ways of increasing their income were created.

The production cost in the handloom sector was very low and hence it was crushed by creating many obstacles in its way. Crores of women spinning the yarn and lakhs of weavers became jobless. Now the entire production of cloth was concentrated in a few hands and the price of cloth went on rising. Cloth is required by each person in each household, and thus the monopoly of providing this essential items to crores of families went into the hands of a handful of textile mill- owners. The flow of money started moving from each house to the coffers of these handful of mill owners. This was the beginning of a collective exploitation of the people.

The workers were exploited in the mills. They demanded more wages and when this demand was not accepted they resorted to strike. However, now Police and if necessary even the Army was ready to assist the mill owner in crushing the strike. As a result of cruel exploitation at the hands of capitalism the dissatisfaction amongst workers is gradually rising. When workers unite, it leads to friction and strike. The people who are not organized are always exploited at the free will of capitalism. Still whenever there is a strike and the people do not get the essential commodities, their sympathy is always towards the capitalist, because they are the suppliers of essential commodities from their factories and not the workers!

Sugar Industry snatched away the livelihood of farmers:

Still worse is the case of the Sugar Industry. Sugar was the largest cottage industry in Northern India. Once upon a time Bengal alone used to meet the needs of the Central Asian countries in the field of sugar.

Some persons started sugar factories under Government assistance and protection. Thus sugar production assumed the form of an industry. However, this industry was unable to compete with the Cottage Industry and hence the Government came to its assistance. Restrictions were imposed on movement of sugar manufactured in cottage industries in villages to places outside the State limit. The sugar manufactured in villages was better in quality and cheaper in price compared to the mills. Only sugar manufactured in the factories was

allowed to go out of State. Despite this, the factories could not become viable and hence they were given subsidy of crores of rupees. Ultimately the burden of these subsidies was to be borne by the common man only by way of taxes. The totally unjustified expenses incurred to strangulate the cottage industry were imposed on the common man.

Even after this, the greed of sugar industry was not satisfied. Now regulations were made whereby the farmers producing sugar cane in the area around these factories were forbidden to make jaggery from their own sugar cane crop and these farmers were forced to deliver the sugar cane grown by them in their own vehicle to the sugar factories and that too at rates fixed by the Government! Even payments for the sugar cane supplied to these factories were made at the year end.

One important benefit it which these factories got under this arrangement was that they also saved the transportation expenses of sugar cane from the farm to their factory.

The duration of looting activity by a winning army is only 4 to 5 days, but these Capitalists' exploitation is never ending. It continues as long as people use the products coming out from the factories of the Capitalists and they have no option but to use these products for ever. Further, in the loot conducted by the Armies the soldiers have to enter the houses of people where they face risk of being confronted by the house owners and even of losing their lives. Whereas in this new type of loot, people come of their own to purchase the products of these factories and get looted.

The cottage Industry of lakhs of sugar manufacturers closed down. Unemployment and poverty increased, the quality of the material deteriorated. There have been various undesirable developments as a result of this. However, more an industry earns, greater becomes its desire to earn more and it tries to find new schemes of exploitation.

Every month on an average 2 lakhs tons of sugar is released for free sale in the market. During the same month this free sale sugar is sold at price ranging between Rs. 5 to 10 per kg. whereas the sugar is sold in ration shops at around Rs. 3/- per kg!

Just imagine how many crores of rupees of the common people are looted every month by this price difference alone? The loot of Taimore and Nadirsha appears to be a drop in the ocean compared to this loot. Taimore, Nadirsha Gazni and Ghori looted people only for 5 to 7 days and only in the capital cities. Whereas the present loot goes on for all the 12 months of the year and people themselves offer to be looted and feel happy saying that "we received sugar".

Vanaspati Industry sent lakhs of cattle to the slaughter houses:

The edible oil and the vanaspati industries are perhaps the examples of the most inhuman exploitation.

Manufacturing of pure ghee was the largest household industry in India. The cows in India provided not only pure ghee, they also provided bullocks, farmyard manure for the agriculture and fuel to the people.

There are certain things without which people can live. These things are not essential for life. They are only for convenience or for enjoyment. There are many such things of convenience and enjoyment. However, a large section of people do without such things and hence controlling the means of production of such things or their production provides a very limited field for exploitation. For example tooth paste and tooth brushes might be used by about 3 to 4 crores of people in India. By controlling these items the Capitalism cannot exploit the remaining 65 crore people. There is a limited section of population which uses radio, transistors, T.V., Wrist watches, Fridge etc. However, Wrist watches, fridge and radio do not need quick replacement. If these things do not get out of order soon how can the factories manufacturing them survive?

Wrist watches manufactured in olden days used to function for even 50 years. As a result, Companies manufacturing such wrist watches had to close down for want of replacement demand. Now the Wrist watches do not last for more than 2-3 years and hence need replacement every 2/3 years and that too by paying a higher price than paid for the earlier one. Thus started the process of exploitation.

However there are so many other things like milk, ghee, sugar, foodgrains etc. which are required by people every day and hence they provide unlimited and permanent field for exploitation. The first attack of capitalism was on cloth. However, the prospects of exploitation in the above stated things can be on a larger scale and on day-to-day basis and hence the next attack of capitalism was on sugar and ghee industries.

The strong protest of people against Vanaspati was ignored. Vanaspati Industry obtained financial aid and protection from the Indian as well as foreign government. Foreign assistance or aid is on the terms which are totally opposed to the interest of common man and which are totally unjustified.

Groundnut oil is the basic necessity for Vanaspati and hence to ensure that the supply for Ground nut is continuously available to this industry, the government took all the steps to increase the cultivation of groundnut. In order to throttle the competition from pure ghee and to remove that obstacle from the development of vanaspati industry, our cattle wealth, which was once considered to be the best in the world, was slaughtered. The demand of the people to add colour to the vanaspati so that it cannot be mixed in pure ghee was also not accepted by the government. To compel the people to increase the consumption of vanaspati, the government took steps to increase the consumption of wheat also and thus killed 2 birds at one stroke. It expanded

the market of wheat as well as vanaspati. The stalk of the wheat plants is not eaten by the cattle and hence they were forced to sell the cattle to the butchers. This resulted in reducing the availability of pure ghee.

The sowing of groundnut was encouraged by taking various steps so that its availability to the Vanaspati industry was assured. The manufacturing of edible oil was controlled and it was handed over to a few capitalists. Thus the entire population which consumes ghee and edible oil was thrown at the mercy of the Vanaspati Industry and edible oil industry.

MACHINE BASED CAPITALISM, MUCH MORE HORRIBLE THAN ARMED LOOT:

The present day politician and rulers prefer the machine based capitalism as the means to loot people compared to the ancient way of loots by the winning army, because in an armed conflict victory is uncertain, whereas under the present arrangement the capitalists and rulers who support them are always the winners. Besides, every king, dictator or Prime minister is not so efficient, brave and bold militarily to ensure victory and loot!

When the people in power connive with the capitalists, they go on getting immense wealth from these industrialists without any effort or trouble. Only recently the fact has come to light that the Industrialists in America, England and France succeeded in selling the weapons manufactured by them to various Asian countries by bribing people in power in these countries. Even a country like Japan was also not an exception. Capitalism seeks more and more areas for exploitation. When it is unable to penetrate other countries, it becomes necessary for it to exploit the people in its own country. We have the example of our own country before us.

The competition between two nations for exploiting the third world countries always results in war. The world is moving towards 3rd world war precisely because of the competition amongst the affluent nations to exploit 3rd world countries.

From 35 lakhs to 4 crores:

Let us examine in detail how the exploitation takes place in India. When India was ruled by British, we had only 35 lakhs unemployed persons. After giving free hand to the capitalist and communist economic structure (in the forms of mixed economy) the unemployment figure has crossed 4 crores. Increase in population is given as a reason for this. However, such an argument is baseless.

In the Public Sector alone, the capital investment is more than Rs. 15,000 crores in large industries. However the unemployment figures has increased 10 folds because the means of production of small manufacturers (artisans) have been rendered useless. The capital of these small manufacturers (artisans) as

well as the capital worth crores of rupees in the form of labour of our cattle has been rendered useless.

Capitalism snatched away the business from the hands of Harijans:

Our country has been producing 56 lacs bale of cotton per annum on an average, during the past 20 years. Each cotton bale weigh 170 kg. This means that the farmers grow 9.52 lakh tons of cotton every year which is sold without any further processing. The carding, ginning, spinning and weaving of cloth from this cotton is done in the textile mills. From this quantity of cotton, 87 crore kg. yarn is manufactured and 68,510 lakh mtrs. of cloth is woven.

73% of our population lives on agriculture. This does not mean that all these people have land for farming. 40.95 crore acre land is under cultivation. Of this area, 34.58 crore acre land yields only one crop in a year. 80% of our farmers have 2½ to 3 acre of land. They cannot subsist on such small farms. Moreover, barring the crop period of 4 to 5 months, they do not have any occupation for the remaining seven months. Bulk of the unemployed out of the total of 4 crore live in villages. If the processing of cotton manufactured in the farms is done at the village level only, such activity can provide full time employment to 1.36 crore weavers. Bulk of such employment can go to Harijans and about 20 crore persons can get supplementary income from the activities of carding, ginning and spinning. Capitalism with the help of Government has suspended this immense capital available in the form of people's labour. It has pocketed the entire profit of the textile sector which would have gone as wages to 6 crore of people and it has provided employment to only 10 lakhs workers.

Our farmers grow 133 crore tons of sugar cane. The Capital in the form of their knowledge and their labour which was earlier used to convert the sugar cane into sugar, has been strangulated and a few sugar mills have obtained the monopoly of providing sugar to the entire population. Is this not a naked dance of exploitation whereby the man power and cattle both have been rendered unemployed?

The Vanaspati Industry has snatched away the income of thousands of cattle breeders.

Have some 500 odd oil mills not snatched away the entire livelihood of 8 lakh families which used to survive on oil 'ghanis' with the help of bullocks? Not only these 8 lakh families but 10 lakh bullocks which were engaged in these activities are also rendered unemployed and useless. If we subtract the value of farmyard manure or fuel worth Rs. 40 crore yielded by 10 lakh bullocks which were engaged in those 8 lakh oil ghanis and which used to crush 50 lakh tons of oil seeds, how much low can the production cost of edible oil work out? All the oil mills put together provide employment to only about 3/4 thousand workers and much more than the wages, they pay for the diesel or electricity used by them.

It is very difficult to imagine how many lakhs of cattle breeders have lost their livelihood at the hands of the Vanaspati Industry, how many crores of cattle would have found their way to the slaughter houses, how many crores of rupees would have been pocketed by exploiting people by increasing the prices of vanaspati over the years and how much capital (and income generated by such capital) in the form of our cattle would have been lost in the villages.

There is only one reason why all this exploitation takes place and why is it possible, and that reason is greed. Greed to earn more and more. Greed to loot everything from everyone and this greed has now diverted its attention towards foodgrains. The strategy is to make the farmers dependent on tractors, fertilisers, pesticides, motor pumps, trucks etc. and thereby obtain control on the prices of foodgrains and thus to exploit each and every member of the Society.

What Changez Khan and Taimore could not do by wielding their sword, these new exploiters are able to do very successfully with the help of machinery. It will not be surprising if this dangerous greed gives rise to tremendous anarchy which will engulf the entire world. Capitalism is the refined version of the looting activity which has been born out of the devilish greed intended to loot the wealth and prosperity of others. As long as this greed will continue and as long as some people wish to keep the control of wealth; the fire of poverty, unemployment, dissatisfaction and frustration will continue to rage amongst the exploited section.

As long as capitalism rules the world, all the talks of world peace and all the summits held for world peace will be nothing but a pretence. This type of economic system can only lead to world war, not world peace. We have the example of 'Yadavas' who destroyed themselves under the influence of intoxicants. Similarly the intoxicants in the form of greed for more wealth for a few people will one day destroy this economic system and perhaps with it all the people also in this world.

II. COMMUNISM AS PROPOUNDED BY KARL MARX

Communism was born out of the search for taking revenge against capitalism, which is involved in tremendous exploitation with the assistance and under the protection of the State. The theory of Communism was propounded by Karl Marx.

The definition of ownership rights according to Marx:

Marx believed that the capitalistic structure which evolved around individualism and under which the personal proprietary rights of an individual

are acknowledged by religion, morality and law, customs of the Society and the prevalent thinking of people, must be abolished. In its place, all the wealth and the resource should be considered as the property of the Society as a whole. This does not mean the abolition of ownership rights of various items of personal use of people such as cloth, books, residential house and various household things. Such proprietary right of personal belongings cannot exploit anybody. Exploitation is possible only with the ownership rights of means of production and hence the means of production which are capable of producing goods or service for consumption of other people should not be under the proprietary rights of individuals. If a residential house is used for own use, there is no objection against it. However, if such house is used for letting to others it becomes a means of income and hence one should not have a proprietary right on such houses.

Deep ignorance of Marx:

Another major principle propounded by Karl Marx is relating to class conflict. Marx was not aware of the Hindu culture and the Hindu social structure and hence he believed that the conflict between the masters and servants, land owners and farmers, traders and artisans have contributed to the progress of mankind (what was his definition of progress and development; we are not aware). Now in the changed circumstance with entry of giant machinery a conflict has started between the capitalists and workers.

The capitalists have the means of production i.e. machinery at their command. The State is on their side and the entire State apparatus is controlled by the capitalists. On the other hand the workers do not have anything except their labour on their side. Labour is their only capital and only if they sell this capital to the capitalists, they earn their livelihood. And hence according to Marx a fierce agitation has to be launched against this class of capitalists, they should be destroyed and the workers should obtain control over the means of production. He believed that after the capitalists class is abolished, exploitation will not exist because the class involved in exploitation would be extinct.

The competition amongst the capitalists of different nations for exploiting the people give rise to wars. Marx says that these wars are only to safeguard the interests of capitalists. However, the people are aroused in the name of patriotism and these capitalists send people to face bullets on the front line only to safeguard their own selfish interest. Because of the conflict and competition between the capitalists of two countries, common man of these two countries become thirsty for each others' blood. At the end of the war these people do not get anything. The benefit of wars goes to only the capitalist whereas the common man in both the countries has to bear the burden of loss of life as well as property.

Marx - a staunch propagator of violence:

And so Marx says that wars should not be fought between different nations, they should be fought in each country between the capitalist class and workers. In his philosophy it is not the nations which are opposed to each other, but two classes which are opposed to each other i.e. the Capitalist class and the working class. That is why he gave his clarion call to workers saying "Proletariates of the world unite, you have nothing to loose but your chains".

Marx's anger against religion and religious sects.

Marx expressed his anger against religion also has given two reasons for the same.

- 1) The religious institutions are wealthy and only the wealthy enjoy respect in the Society. All the comforts and convenience which exist in any nation are enjoyed by the rich only. The poor have to live in ghettos, suffer diseases and despite labouring day and night they have to live half hungry and half clad.
- 2) Because the religious Institutions are wealthy, they are always pro-capitalism and in defence of capitalists they say that the capitalists are reaping the benefits of their good deeds in their earlier birth and hence they should not be envied. On the other hand according to the religious institution, the poor people suffer for their misdeeds in their earlier life and they should not grudge their position in the present life as it is the result of their past misdeeds. Marx feels that religion is a big obstacle to his principle of class conflict, because religion teaches people to remain contented. Hence Marx advocates the destruction of all the religions also together with the capitalists. His vision is that of a classless, religionless and exploitationless world and he sees the class conflict as the only way to achieve this end.

The violent programme of Marx:

Marx advocates ownership of State instead of ownership of several capitalists, and suggests the following course of action;

- 1) All the means of production including land and factories should be owned by the State and their administrative management or conduct should be with the State.
- 2) All other properties excluding the means of production can remain with individuals, but such property should not be permitted to be made use for generating income.
- 3) The right of succession should be abolished.
- 4) The property of those people who oppose the revolution should be confiscated by the State.

- 5) All the financial dealings of the State should be controlled by the Government.
- 6) All the means of communication and transportation must be under and controlled by the State.
- 7) Agriculture and industry must be under the State.
- 8) The proportion of agriculture and industry should be maintained in such a way that the distinction between villages and cities gets abolished and the population gets evenly distributed through out the country.
- 9) All the able bodied men and women must compulsorily put in their labour as prescribed by the State. The sick, old, weak and disabled should be maintained by the State.
- 10) All the children of the country should be given free education in State run schools.

Summary of the principles of Karl Marx:

The principles propounded by Karl Marx can be described in short as slaughter of all Capitalists, slaughter of religious heads, slaughter of Kings, abolition of all religious institutions, abolition of religion itself and State control on all the activities of the people so that people are not able to revolt against the communist dictatorship, as they have revolted against capitalism.

III. SOCIALISM

Socialists in a dilemma:

Socialism is a mellowed version of communism only. The basic principles of both are same. The only difference is that the dictatorship, which socialists want to establish, is not to be established with the help of violence but by obtaining the mandate of the people by establishing the so called democratic system.

But the people would not be so foolish the they hand over the control of all their activities to the State. It may be possible to get such control accepted by the people only by deceit. But ultimately this is bound to give birth to friction and confrontation.

The Socialists wish to obtain the control of all the activities of the people in a democratic fashion without resorting to violence. However, they do not

oppose violence. One section of these socialists i.e. the fascists want to obtain the control by violence only and hence for establishment of socialism also, blood letting becomes compulsory.

Giant Machinery itself means exploitation:

The biggest flaw of the theory of Marx was that instead of destroying the means of exploitation in the hands of capitalists, he advocated the destruction of capitalists themselves. After destruction of capitalists if the State snatches away these means of production and establishes its own control on them and if the same means of production are to be continued, exploitation will remain unavoidable. This is so because these means of production, the equipments and giant machinery itself is such that it cannot work without exploitation. Marx describes the labour of workers as their capital. The machines can work only if this capital of the workers is exploited.

Poison is poison. It is immaterial under whose possession it is. The characteristic of poison does not get destroyed by destroying the person under whose possession poison is. Hence, exploitation remains imperative because the machine based economic model can survive on exploitation alone and whosoever has the control of machinery will have to resort to exploitation. It is immaterial whether the exploited people are of the same country or of some other country. That is why even after fierce wars, exploitation is bound to continue, whether such war is between peoples of two different countries or two sections of the same people within the same Nation. When this internal conflict between different classes will take place depends on the circumstances prevailing in the world. However, it is imminent. Possibly to safeguard against such conflict only, Marx must have prescribed the total control of all the activities of the people.

What will the workers get even after conflicts:

The call of Marx to the proletarians of the world to unite and revolt says that they have nothing else but their chains to loose.

This is not true. The basic question is what are they to get after such revolt? They will not lose their chains, but only the hands controlling these chains are going to be changed. The workers have to toil once again with the same machine and get crushed under them. May be they will get some more wages or some more concession, but they will have to pay a heavy price for this.

A prominent Gujarati Poet, Shri Zaverchand Meghani wrote:

“Have you not seen the shadow of death
in the eyes of lakhs of mill workers?
Their bodies getting crushed under the machines.”

The truth of these lines does not change by a mere change in the ownership of machinery.

Where is 'Zamindari' in India?

Marx wants abolition of landlords. But where are landlords in India? 80% of Indian farmers have 3 to 5 acres of land. The remaining 20% have 5 to 30 acres of land. However, Marx defines landlord as one who owns land. Marshall Stalin confessed to the then British Prime Minister Churchill during one of their meetings that one crore farmers were gunned down in Russia in an effort to abolish ownership of land and transfer of agriculture activity to the State. Surpassing Russia, the Communist China gunned down 3 crore farmers.

(Source: Communist China by S. Chandrasekhar)

In this madness to abolish land ownership, the know how of agriculture also got destroyed. China and Russia suffer shortage of foodgrains today and one of the reasons for this is that their hereditary know-how and agriculture science also got destroyed with killing of their farmers.

A call for abolition of 'Zamindari' with the aim of development of agriculture is not only impractical but it is totally wrong also. Development or improvement of a agriculture can be attained only with very close co-operation between human beings, animals and nature.

Marx also wanted destruction of all the religions. But he had no knowledge of Hindu religion. He had no knowledge of the various religious sects of India. 95% of temples in India are poor and they subsist only on offerings by the devotees. The remaining 5% temples also which are considered to be wealthy will also appear to be poor if their wealth is compared with the wealth of churches in Europe.

The religions in India never dabble in politics. They are under strict vigil of State authority. The use of their wealth also is for religious and cultural purpose only. The religious heads also never endorse the unjustified activities of the State or the Capitalist. On the contrary they have opposed them from time to time. The communists have never understood the essence of the religions of Hindu people. They have not even tried to do this. Just because Marx said so, they have become enemies of religion, religious heads and religious institutions.

Let us examine the truth behind all the 10 principles of Karl Marx:

- 1) Exploitation cannot be stopped by snatching away the means of production from the Capitalists and handing them over to the State. This is so because the guiding principles behind such means of production is the greed for money and there is no reason why the dictators heading the State will be less greedy than the capitalists. These dictators are not saints. They are also human beings, suffering from envy towards capitalists.

- 2) The Hindu or Aryan principle of 'Aparigruh' (i.e. to accept what is the bare minimum necessity for one's own needs, and renounce the excess) is much nobler than the principles of Karl Marx (not to use private property for generation of income).
- 3) By abolishing the right of succession, the incentive for the people to work hard will die. By changing the system one cannot change the human nature, which naturally feels that if one cannot earn for one's successors, why toil hard for others?
- 4) All these principles aim at only strengthening the dictatorship, they aim to convert human beings into slaves of the dictators. The steps which communism describe as 'nationalism' is not truly nationalism, but governmentalism.

Cruelty of Communist:

Communism wants to snatch away the means of exploitation and the right of exploitation from the hands of capitalism. However, instead of destroying the means and the right, it wishes to keep them under its control and to retain such control it behaves in a more cruel, much violent and inhuman way compared to the capitalists.

Communism's greed for money is also unlimited:

Communism also is greedy for money and power. The means through which it intends to earn money, cannot function without exploitation. And hence even communism has to exploit the people of its own country or even other countries. On the pretext of safeguarding its own security, it breaches the sovereignty of the neighbouring States and installs its own puppet governments in such countries. If the people of that country revolt against it, it sends its own military also for protection of such puppet government.

Marx wanted to establish a classless Society through class conflict and he was thus hoping to establish peace in the world. But in fact conflict arose between various sections of communists. Both warring factions of the Communists intend to destroy the other side, even by taking help of their enemy, i.e. capitalists. There is only one reason behind this, and that is greed. The class conflict between both these factions is now graduating towards world war and the guiding force behind this is tremendous greed to obtain greater and greater power and control over more and more of materialistic means.

After all both these factions are the outcome of the same economic system and that system is the machine based economic system of the West, whose policy is exploitation, violence, injustice and torture. Until, this economic system itself is destroyed, the class conflict all over the world will continue which will eventually get converted into world war. Peace and the Western machinery based economic system cannot coexist on this earth.

What Karl Marx describes as nationalisation is not nationalisation in its true sense. It is nothing but governmentalisation which is much more dangerous than the monopolistic capitalism. Marx aims to destroy the capitalist class but at the same time he wants to make the State as capitalist on the ruins of the destruction of capitalist class. The Communists describe this as 'State Capitalism'.

There is every possibility that the Communist dictators under the system of 'State Capitalism' will move towards looting. By first looting the capitalist from its own population and then killing them, these dictators may move towards looting of the capitalists of other nations and the religious heads of their own and other nations. If this happens, instead of world peace dreamed by Marx, it will in fact lead to world war.

We have ample examples to bring out the truth or reality of this course of development. Some of these examples are; the greed of China to expand its territory, cruel and torturous slaughter of Lamas, the religious heads of Tibet, its aggression of India, the military pressure exercised by Russia on its neighbours, installation of its own puppet government in such countries and exploitation of such countries through various trade agreements.

Capitalism teaches the art of exploitation. It pushes the world towards consumerism. On the other hand Communism sows the seeds of world war instead of world peace by promoting violence, exploitation, loot and hatred.

Only the Indians knew the real meaning of nationalisation and its appropriate implementation. The basis of its economic system itself was nationalisation.

All the means of production were owned by the artisans and workers. And these means of production had backing of the capital of their own labour. This capital was so magical that it was not subject to inflation and could not be hoarded.

INDIAN SPIRIT OF RENUNCIATION

When the Bharatiya Janata Party announced the Gandhian Socialism as a basis of its programme, many would have wondered from where this cross-breed of Gandhism and Socialism was born?

The real fact is that no political party has its original economic, social or political programme. That is why all political parties want to float in the ocean of politics on the planks of either communism or socialism or capitalism.

The Bharatiya Janata Party has taken a plunge in the ocean of Indian politics taking support of the planks of Gandhism and Socialism. In fact there is no 'ism' called Gandhism. Even Gandhiji himself never claimed to have

supported any 'ism'. Gandhiji had only collected and tried to put in order the pieces of scraps of thousands of years old Indian economic arrangements which were shattered by the British. There were many missing pieces in this. However, even these pieces of the ancient system were once again swept aside in the flood of socialism.

India had only one 'ism' and that was renunciation.

India had only one basic principle or 'ism' and that was renunciation, which was based or structured on preservation and protection of cow and its family, forests, soil and water.

The cow teaches us the spirit of renunciation by consuming the things which are useless to human beings and in return giving things which are very very useful to mankind and that too in proportion much more than what is consumed.

Forests expect from us only protection and in return they give away whatever they have, to the entire living world. From forests, not only human beings but all living beings can take away whatever they want. Forests are a very outstanding example of the ultimate in renunciation.

Land absorbs all the useless things in it and gives back the things that you need without asking for any price. Not only this, the immense mineral wealth which exists under the soil is also allowed to be taken away by mankind. When we dig deep into the earth to take out these minerals, it does not resist, tolerates everything and gives to mankind whatever it has. Where else can you find a symbol of patience, tolerance and renunciation except our mother earth? That is why Hindus call earth as mother - "Dharthi Mata". In return of all these obligations the mother earth desires only this much that people do not indulge in any unfair, unjust and immoral behaviour. It desires that its own children are not killed by others and soak the mother earth in their blood.

The water reservoirs only expect from the mankind that they are not desecrated, they are not polluted by poisonous and dirty effluents and they are not dried up by interfering with their natural flow. In return of such protection the cows, the forests, the soil and water reservoirs give away to the mankind all that they have. The rivers flowing on this earth which give life and sustenance to human beings, animals, birds, other creatures, trees and vegetation are nothing but a symbol of renunciation.

If the Hindu population desires to retain its own identity in this world, then India should have only one 'ism' and that is renunciation, and the basic programme of this philosophy will have to be "protection" of cow and cow family, protection of forests, protection of soil and protection of water."

If the Indian people accept this and implement this 4 point programme, then all other 'ism' of the world will evaporate like the dew of winter.

Re-establish the spirit of renunciation !

People who have lost themselves today in the web of Western thinking may not like the word 'renunciation'. They may consider this to be an impossible ideal. However, it is a fact that the entire structure of the Hindu Society is based on renunciation.

Water is a priceless commodity. However, due to its availability wherever we want and in whatever quantity we want, we have forgotten its value. But now when in various parts of the country it has become an item of merchandise or is available in rationed quantities, people in such areas have started realising the value of water.

Similarly the spirit of renunciation was mixed in the blood of Hindu Population. It was such an indivisible part of the Hindu way of life, that its existence was not particularly noticed. However, the onslaught of Western thinking weakened our social system and destroyed it. The triangular attack of capitalism, communism and socialism effected our spirit of renunciation, trapped it and the country has become unstable with anarchy, violence and illegal activities. In this situation it has become imperative that we understand what this spirit of renunciation is and re-establish it in our life.

The division of Hindu population in various 'Varnas' i.e. classification on the basis of occupation of the people was done on the basis of this philosophy of renunciation only. The Society was divided in four sections of people, called the *Brahmin*, *Kshatriya*, *Vaishya* and *Shoodras*. The ideal before each section was to attain selflessness for the benefit of the remaining 3 Varnas.

The selflessness of Brahmins:

The devilish greed of obtaining control of the wealth of entire world has thrown the world in flames of various wars. In the 20th Century alone the world has witnessed 2 world wars which have taken toll of lives of crores of human beings and destroyed property worth hundreds of crores of rupees. Despite this the people all over the world are moving towards a still larger and dangerous war. Precisely to prevent such a situation, the Hindu culture divided the people in 4 different sections and laid down their duties keeping the spirit of selflessness as the basis. Brahmins had knowledge of all the sciences. If they were to use this knowledge for establishing their control on the wealth of the entire world for satisfying their own materialistic pursuits, the remaining sections of the population would have been worse than what today's people in some of the backward or undeveloped Asian and African countries are.

But they (Brahmins) developed the spirit of selflessness. In order to impart their knowledge and to inculcate religion, culture and knowledge in the people they built simple 'Ashramas' in forests, away from all the means of materialistic enjoyment and the flow of knowledge, religion and culture

emanating from them reached each section and layer of people. They built temples of knowledge where anybody seeking knowledge was welcomed and was taught.

It was Brahmins who taught the art of war to great warriors like Ram, Bhishma, Karna, Arjun etc. If they had so desired, they would have become the lords of this earth. However, they did not use their knowledge to conquer this earth but imparted this knowledge to the Kshatriyas.

Chanakya, the Prime Minister of Magadh was not staying in Palatial premises like the 'Raj Bhavan' at Walkeshwar, or 'Varsha' at Ridge Road or 'Trimurthi' at Delhi. He stayed in a small hut in the corner of a garden and administered the country from that hut. If he had so desired, he could have stayed in a palace larger than our Rashtrapati Bhavan and could have enjoyed salary much more than the total salary paid to all our ministers and could have enjoyed many more comforts.

Mulraj Solanki, a famous King of Gujarat, once wanted to bestow villages on the Brahmins as a mark of respect and appreciation. However, the Brahmins refused these villages saying that they were not interested in owning and enjoying properties, their duties were to perform 'yagnas' for the welfare of people and to keep knowledge, religion and culture flowing in the Society. Compare these Brahmins with our today's politicians who change political parties thrice a week to obtain ticket for election or for becoming Ministers. They do not mind even pulling down the government for their own selfish ends. How little and how poor our today's politicians appear in comparison to the ancient real Brahmins.

Modhera was once the Military University of Gujarat. The Chancellor of this university in 13th Century was considered to be the best Archaist in entire India. The hurricane like army of Alauddin Khilji swept across the entire area from Delhi to Deccan. They burnt the City of Patan, but when this large army reached Modhera it became helpless, suffered a very insulting defeat at the hands of this Acharya of Modhera University. If this Acharya had so desired, could he not become the King of Patan? But no!, he was satisfied only in performing his duties i.e. to impart knowledge.

The Brahmins renounced greed and kept the flow of religion, culture and knowledge flowing in the Society. For their livelihood they depended on 'Guru Dakshina' alone i.e. the offering made by the pupil to his teacher. Even this Guru Dakshina was also given only after completion of the education i.e. after the end of years of learning and it was not demanded by the teacher but given by the pupil according to his own capability. Besides this, the Brahmins depended on donation from people of the remaining 3 sections.

Besides the art of war, Brahmins also knew the sciences of agriculture, animal rearing, trade and commerce, Architecture and various vocations and

industries. However, they had given up the greed to earn money with use of their knowledge in all these fields and were satisfied only to impart their knowledge to others. This was not a small sacrifice.

Kshatriya - the Symbol of Supreme sacrifice:

Kshatriyas were given duties of protecting the people. They remained alert each moment and played with death to ensure that anti-social elements do not harass the people or foreign enemies do not attack their own people.

During times of peace, their duty was to keep the country prosperous, to do agriculture and if and when any trouble came from any direction for the people, they used to immediately take their weapons, ride their horses and rush to the troubled spot for protection of people. There are instances that even when the marriage rituals were half way through and a call was received from troubled people, the bridegroom had rushed out of the marriage pandal, leaving the ritual incomplete and rushed for protection of people. He did so because he was Kshatriya and his duty was to protect the cows and Brahmins. The Kshatriyas had the title of *GOW BRAHMIN PRATIPAL*. Cows and Brahmins mean flowing springs of religion, culture and knowledge. If these springs dry up what will be the position of the Society?

Kshatriyas were very powerful and strong and knew the art of warfare. If they had so desired, they could have robbed the people and become very wealthy. But no, they loved and preferred death which came while protecting the cows, Brahmins and the women of the Society. How glorious was the spirit of selflessness of these Kshatriyas who rushed to the battle ground for saving others, instead of going to cool and pleasant hill station like Mahabaleshwar straight away from the place of their marriage?

These Kshatriyas were not only strong, they were wise also. But instead of using this strength and wisdom to earn crores, they used their strength and wisdom to protect those who had wealth.

They had power with them. If they had so desired they would have indulged in trading or business and thus become wealthy. But they knew that in a Kingdom where the King is a trader, the people are beggars; and hence they renounced this desire.

With the help of power at their own command they could have used the Shudras and their craft for their (Kshatriya's) benefit and become prosperous. However, they renounced all these temptations and became the symbol of sacrifice and selflessness. They loved their duty or role as the protector of cows and Brahmins and they loved death if it came their way during performance of their duties.

These Kshatriyas loved to wear their own war uniform instead of becoming billionaires. Those who have knowledge about history of Gujarat would know that King Bhuvad had sent a message to Surpal that if Surpal was to leave

Jaishikar and joined hands with Bhuvad, he (Surpal) would be given half the Kingdom of Gujarat. Surpal rejected the offer, remained faithful to his King and to his Kingdom and embraced death. Can today's generation realise and appreciate the spirit of sacrifice behind this? Possibly not. The greatness of such sacrifice can be appreciated only if we compare it with our today's politicians, who change their parties thrice in a week to get a party ticket for election or Ministers who dance to the tunes of the millionaires of the Society, or our parliamentarians who are under constant fear of not getting the party ticket for next election and hence support each and every action of the Government; even if such proposal is anti-people, anti-national, anti-culture, anti-religion or has wicked motives.

If Brahmins were the symbol of selflessness, Kshatriyas were the symbol of selflessness as well as sacrifice.

Farmer, the Father of the entire world:

Farmer is the first Vaishya - the 3rd Section of Hindu Society. If the farmer so desires, he can kill people by starvation. If he so desires he can create chaos in the Society. The Western farmer is either an exploiter or an agent of the exploiter. With the help of modern Science he has converted agriculture into a weapon for loot.

The Indian farmer is still the most efficient in the entire world. Had he so desired, he would have taken advantage of his position for himself. Instead, he preferred to be called the father of the entire world by showing his selflessness rather than becoming an exploiter.

The farmer is always busy and toils hard to grow foodgrains for people, whether it is burning Sun, severe cold, torrential rain or blowing wind, whether it is day or the pitch dark of night. Instead of considering agriculture as means of making money, he considered it as a *yagna*.

When a farmer abandons the spirit of 'yagna' behind agriculture and makes it a means of profiteering, what follows is evident from the position today. Our today's agriculture does not fit within the boundaries of unwritten laws and limitations for the activity of agriculture.

Vaishyas, who remained within the limitations of Dharma:

The duties of 'Vaishyas' was to increase the prosperity of nation through trade. The roots of trade are in agriculture. The Vaishyas also do not lag behind in selflessness and sacrifice. If they venture beyond limitations imposed on them by religion and the Hindu social structure, what would happen is amply demonstrated by the activities of today's billionaire vaishyas.

The Hindu religion has imposed certain restriction on the trading activity of Vaishyas. If some industries or trade switch hands from small manufacturers or artisans to wealthy traders or industrialists, there will be

no limit to the exploitation, misery and mental tension of the people. This is so because due to their financial capability they can hoard things which are essential for day-to-day life and thus squeeze people. That is why the Vaishyas or traders were prohibited from trading in edible oil and ghee. The trade in milk was totally prohibited for anybody. The Vaishyas knew that they can earn lot of money from all these three trades. However, they showed selflessness and did not interfere in this and many such other trades.

However, later on when they abandoned the spirit of selflessness and violated the restrictions imposed by Hindu religion on them and entered in trade of milk, pure ghee, edible oil, jaggery etc., the resultant misery faced by the common man does not need any elaboration.

The Vaishyas could earn lakhs and crores of rupees even while remaining within the limitations imposed on them by the Hindu religion. This was due to their wisdom. The bills of exchanges drawn by the large traders in Gujarat were honoured even in European countries. With the help of their wisdom and money they could have created so much of anarchy in the Society, like the present days billionaires are doing in our country as well as in other countries. But no! they controlled their desires for materialistic happiness and felt happy in using their wealth for the welfare of the Society.

Let any one show in any part of the world such large number of wells, lakes, temples, schools, free inns, water huts, Panjrapoles. 'langars' distributing free food to the poor people, as much as they exist in India.

All these centres of charities are basically the creation of the trading community only. They gave back their wealth to the same society from which they earned it. It was their practical wisdom besides the spirit of charity behind this act of giving back the wealth to the society from which they earned it.

If Bhamashah had so desired he could have taken the side of Akbar, due to his financial strength and he could have become the ruler of Mewad. But he dedicated all his wealth to Rana Pratap and chose poverty for himself. Was this a small sacrifice? And Bhamashah was not an unique example. India had such small or big Bhamashas in each of its villages. Compare these Bhamashas with today's billionaires. They sell their weapons even to the enemy, they purchase the entire ministries of small nations, they spread dangerous weapons all over the world which shower death on people and money for them. This comparison will lead you to salute our Bhamashas.

The trading community enjoyed honour and respect in the Society due to their spirit of sacrifice and charity. In today's violent and exploitative economic system they have become an object of hatred.

The foundation stone of the Society - *Shoodras*:

Shoodras do not mean Harijan. Shoodra is not a word to be despised. Shoodras mean artisans who make various small things which are essential for life, out of simple raw-materials. If Shoodras so desire, they can stall all the activities of the people. They can put the entire nation in difficulty. However, they also renounced all their desires and gave their entire life in the service of people. If somebody says that Shoodras are for service to the remaining 3 varnas, it is a mistake Shoodra is in services of all 4 sections including themselves.

People who talk today of humanity and services to mankind, exploit certain section of these shoodras, despise some other section and use yet some other section for their own selfish ends.

Only if shoodras work with the spirit of service, all the yagnas and other functions of Brahmins become possible. If Kshatriyas, Vaishyas and Shoodras work collectively, selflessly and with the spirit of service, then only prosperous agriculture is possible; then only Kshatriyas can protect people; and then only Vaishyas can do trade.

It would not have been possible to set up so many centres of charities like lakes, wells, temples, schools, free food distribution centres etc. but for the selflessness of shoodras. The architectural monuments of India would not have become world famous, but for the contribution of Shoodras. There was no limit to the selflessness, contentment and spirit of service of the Shoodras. They engaged themselves not only for their livelihood, nor for becoming wealthy, they also engaged themselves for the welfare of the entire nation and while they worked with their tools, they sang devotional songs which rent the air of villages of the entire nation from one corner to the other.

Thus the entire Indian Social structure was based on selflessness and renunciation. This was the true 'ism' of India. Various folk stories of the bravery and the monuments of such brave people standing on the outskirts of each and every village are the creation of this spirit of renunciation. Our pious religious scriptures also reflect this spirit of renunciation. Until the onslaught of the Western culture and until capitalism, communism and socialism had not contaminated this spirit of selflessness and renunciation, it was very well woven in the life style of Hindu population. To sacrifice was a matter of pride and a matter of honour. Today, sacrifice is considered a folly because the spirit of selflessness is now replaced under the influence of foreign thinking, culture and economic system by selfishness which is the prime motive.

The system of 'ashramas' was also based on selflessness:

The system of ashramas, that is division of the life of a human being in four different spans, for which different duties were laid down, was also based on the spirit of selflessness and renunciation. This system laid down that a person should be engaged in studies and acquiring knowledge upto the age of

25, remaining a bachelor. Between the age of 25 to 50 a person should have a family life where the Brahmins were assigned the task of promoting religion and knowledge, Kshatriyas were assigned the task of protecting people, Vaishyas were assigned the task of carrying on trade and adding to the prosperity of the nation and the Shoodras were assigned the task of helping the first three sections with a spirit of service in performing their responsibilities with ease.

During the period between the age of 50 years to 75 years, a person was required to enter 'Vanaprastha Ashram', when he was supposed to renounce all his desire, concentrate towards God and undertake social services as also to guide the younger generation and the people through his own wisdom and experience. Once a person attained the age of 75, he was required to enter the 'Sanyas Asram', where he was expected to leave behind his house, his family, his relations and move to secluded places such as jungles or mountains. He used to survive there on fruits or food received by begging. He used to engage himself in activities of devotion to God.

Even great Kings, when they attained the age of 75, moved into 'Sanyas Asram' and used to leave behind their large kingdom, lived in jungles and survived on begging. Thus selflessness and renunciation was at the centre of the system of 'Ashramas' also. The selflessness and renunciation of the Hindu saints and sages is beyond comprehension. Hinduism is the only religion in which the saints exercise the severest self control and live a life of ultimate sacrifice. Lest they develop the attachment for the place where they live, they wander from place to place. They stay at one place only for 4 months of monsoon and even during these 4 months, they work hard to spread the knowledge of religion amongst people.

Compare this severe penance and the religious austerity of the Hindu sadhus, their self control and their spirit of not accepting anything beyond the bare minimum necessities, with the Christian priests. They don't know self control nor the spirit of 'Aparigruh' They indulge in meat at luxuries. They promote conflict in the name of service, all over the world. Assam in our country is a recent example of their activities.

The Hindu people have to perform all their worldly and religious deeds without the desire of their fruits. Even yagnas and various other religious penance are also done without any desire for their fruits. The outcome of these deeds is also surrendered to God. Thus from birth till death, the Hindu culture has considered selflessness, sacrifice and aparigruh as the best values.

Whereas capitalism, communism and socialism which were born beyond the boundaries of India, have nothing but selfishness, violence and greed as their basis. The Constitution of all these three 'isms' embodies nothing but violence and exploitation.

The devilish greed of becoming the owner of the entire world's wealth and the exploitation which has been necessary for achieving this greed, has resulted in two world wars so far and we are moving towards 3rd world war which will be much more dangerous and horrible than the first two.

Selflessness has no place in the life of these Western Nations, who subscribe to any of these three 'isms' and hence the 3rd world war is inevitable. If the world is to be saved from such horrible war, which will be fought with the help of atomic weapons and laser beams, India will have to reestablish its spirit of selflessness and renunciation.

Such restoration of our ancient social structure can be done only by implementing a programme aimed at preservation and protection of cow and its family, forests, soil and water. This is possible in India, because the remnants of its thousands of years old heritage are still flowing in the blood of its people.

If we ourselves would not have destroyed our system of Varnas and Ashramas, if we had not tainted our spirit of selflessness with capitalism, socialism and communism, we would not have seen the infighting amongst our present day elderly politician in Delhi and other State Capitals (as they would have been in their *Sanyas Ashram*).

Capitalism, communism and Socialism have nothing to do with religion. On the contrary Communism and Socialism despise religion. Capitalism does not despise it but it is not prepared to let religion interfere with the misdeeds of capitalism. The Hindu population always used to put all its deeds to the religious test, morality test, justice and probity test.

The Vedic and Jain religions teach people to give up all evils and adopt non-violence, compassion and simple life. The Hindu population will gain nothing if they give up faith in such religion.

In order to ensure the balance of prosperity between people and the King, all the religions of Hindu people have described such King as tyrant who collects more than 1/6th of the income of the people by way of taxes. The religion had advised that such Kings should be dethroned. Not only this, the Hindu religion has prescribed that the Kings as well as the wealthy persons in Society should distribute their entire wealth among the people at fixed intervals.

This is the one big difference between socialism and the selflessness of the Hindu people. Socialism advocates looting the affluent by violent means, whereas the Hindu religion teaches surrendering the entire wealth with one's own free will and thereby move on the path of deliverance. Capitalism, communism and socialism are breeding grounds for various evils of human nature, hoarding and greed. All these evils are like fires of torture, pushing the people towards degradation. As against this, selflessness of the Hindu people not only teaches the giving up of all the evils, but it also teaches to surrender the fruits of even good deeds also to God, so that a person can move eventually towards deliverance.

S U M M A R Y

Auction of Capital in the form of labour:

The very basis of capitalism is exploitation .It is not enough for capitalism to keep control on the new mechanised means of production. To keep these means of production moving and performing, besides their own capital they need the capital of workers in the form of their labour. To maximise their own profit it is necessary that they snatch this capital of labour also at low prices.

When a person is surrounded by difficulties from all the sides and has no other way out, then only he sells his house or jewelry or land or cattle. Before the workers set out to sell their capital in the form of their labour, they used to utilise this capital in various small means of production. They had their own right on the end product produced with the help of their small means of production and their own capital in the form of labour. They used to earn their living by the income generated from such production. The capitalist class made the small means of production useless with the help of people in power. They made the political system to take steps whereby the activities of these labourers to engage in their own vocation started generating loss instead of profit. Thus ultimately these small artisans and workers were compelled to sell their capital in the form of labour to these capitalists. Now they had no control on the goods they produced. They were just entitled to their wages.

If the supply of any commodity is more than its demand, its price comes down. The capitalists created a situation whereunder a very large section of artisans were made jobless by killing their vocation and were compelled to sell their capital in the form of labour. When the supply of such capital in the form of labour was abundant, naturally its prices came down and thus the workers were compelled to sell their labour at very low rate and thereby exploitation started.

Why there was no revolt in England?

There was very fast machine based industrialisation in England and other Western countries. However, these countries had institutions such as political colonisation of under-developed countries whereby they could get abundant raw-materials at very cheap rates from such countries and could also compel the people in these countries to buy their finished products at high rates. In view of this, though there was frictions between the workers and the industrialists

in these countries, the workers could be paid more wages in these countries due to hefty profit margin and hence the expectation of Karl Marx that there will be revolt in these countries, was proved wrong.

Exploitation of India from two sides:

The British brought capitalism to India, but India itself became a British colony and hence Indian capitalism had no other alternative but to exploit its own people. Unfortunately India was subjected to exploitation from two different directions, one by the European Capitalism and the other by the native capitalism. As a result the discontent amongst its working class increased. There was general strike in the mills of Jamshedpur and Bombay in 1928 which continued for 8 months.

The cruel capitalist thinking:

Ultimately the Government appointed a committee to study the condition of workers. The answer to 3 questions put by this committee to mill owners exposes the cruelty of capitalist thinking.

The Chairman of the Committee asked the Mill owner,

“What do your workers eat everyday?” The Mill Owner answered, *“Chapatties of Jowar and Chutney.”*

The Chairman : “Do they or do they not need any additional nutrition?.

The Mill Owner : “They can get all the necessary nutrition in jowar?”

The Chairman : “But don’t the workers need a variety in their food? Don’t they wish to eat something better even occasionally?”

The Mill Owner : “The workers must have control over all their desires”.

After Independence many legislations have been enacted so that the workers get more wages. However, the workers have not got real protection. Whatever more they get in wages, they waste on liquor and gambling and thus they are never able to make both ends meet. Further, we do not have colonies (like one we were for the British) and hence if we want to keep our factories running, the entire population has to be exploited in different ways. The workers are one section of the population and hence their exploitation continues. On the other hand the capitalist factory owners complain that though the workers ask for improved wages, they do not give equivalent performance in return. However, we can ask them whether they really give a reasonable price for the capital which they purchase from the workers in the form of their labour? Reasonable may not mean more but at least adequate enough to enable them to meet their expenses of living and to save something, so that they do not have to sell the capital in the form of labour of their women folk and children ! Their return of labour should be at least enough so that only from the income

of male members in the family, the entire family can subsist. The wages are not enough, if tested on this criteria. That is why we see increasing number of women and children working in factories. Even if we consider that the complaint (that workers do not put in sufficient labour) is true, there can be two reasons for this. (1) The workers are not properly educated as regards morality and duties. On the contrary the labour leaders and the so called socialist politicians and ministers instigate the feeling of the workers against the owners and inculcate the feeling of envy in them and (2) The workers are losing their physical stamina day by day and hence are unable to perform at their optimum level.

The workers have to feed themselves on the rationed foodgrains available from ration shop or the nutritionless hybrid varieties of foodgrains available in open market. They get synthetic milk and Vanaspati ghee which cannot withstand the standard of health and purity prevailing in Western countries and even the availability of such milk and ghee is very limited. They lose their strength and stamina under the slow poisonous effect of the pesticides which enter their body through the foodgrains. Their nerve system is wrecked by the high level noise pollution and pollution of air and water. They are under immense financial pressure also due to wasting of their money on liquor and gambling. Their muscles, bone and entire bodies get crushed during the daily commuting for 2 to 3 hours in heavy rush in local trains. Due to all these reasons if the workers are unable to perform at their optimum level, it is not their fault but the fault of the capitalists and large industrialists who have created these conditions for them.

If they do not improve these conditions, the workers will become weaker and the ill-effects of this will have to be borne by the people. With fall in production, the production cost will rise and because we do not have other centres of exploitation where this increased production cost can be diverted, the costlier end products will burden the common man only.

Exploitation of workers under Communism also:

Communism believes that the workers should get maximum wages in return of minimum work. But in return for more wages, the workers under Communism have lost their individual independence. Lower output and more wages increase the production cost also. With increased production cost the goods become dearer and thus the living expenses increase. Thus the workers do not stand to benefit under Communism also. Due to high cost of production, a Communist country is unable to sell its products in the International market also and hence even though Communism seeks independence of all the people, it also needs colonies for exploitation.

Has not Russia imposed its economic control on its neighbouring States besides the military control? Its interference in Afghanistan was aimed at making that country its economic colony.

China also tries to create new colonies in the nations on its border.

Same situation under Socialism also:

The socialists believe that profits should be equally distributed amongst workers. But if you have the control on the means of production, then the socialists also will have to exploit the workers, or the entire population or they will have to set out in search for newer colonies for their exploitations as an alternative. This can result only in World War which has been proved to be correct twice.

Not Workers, but Artisans:

As against the theories of Capitalism, communism and socialism, the Indian culture believed that not the profit but the products should be equitably distributed. The capital in the form of labour should not be sold but the production achieved with the help of such capital should be owned by the owner of such capital i.e. the workers.

We did not have workers (mazdoors) in the present day sense of the word, but we had independent artisans (karigars). There was no 'owner' who could exploit them. The goods produced by such artisans were properly distributed as per the best judgement of those who produced the finished product.

Even in the farm sector, the Capitalist, socialist and communist system has created problems by trying to purchase labour of the farm workers in terms of money. Under the Indian culture, the farm production was equitably distributed amongst the people working on the farm in return for the labour put in by them. Every artisan and other persons engaged in physical labour used to get due share of the farm produce. This was a better arrangement under which there was no scope for price-rise, inflation and corruption.

Who is the owner of mineral wealth?

There is one more issue which needs serious thinking. God has given immense wealth to the mankind in the form of water, vegetation, animals and various minerals. It is the people who own this wealth in their respective area where they live. The State or the Government cannot be the owner of such wealth. Does the State or the Government have the right to use this mineral wealth according to its own will or to give monopoly of mining of such wealth to the capitalists or to let this wealth be used, rather wasted for the purpose where it is not needed?

Is it just or advisable to let these mineral resources be over exploited and used in manufacturing weapons or to use for exploitation and allow the profits generated to be pocketed by the State or the Capitalists, who obtain the monopoly for exploitation of these resources? The entire population of the country is the owner of such resources. It is high time that the prudent persons

of this world give a serious thought to these issues and decide how wise it is to use the wealth belonging to the people at large for their own exploitation, to waste and diminish the natural resources and to endanger world peace.

If it is decided that mineral resources like iron-ore, diesel, coal, aluminium, copper etc., are owned by the people at large and are not owned by the State or the Capitalists, then the fear of a possible world war can be averted for ever.

Stop misuse or wasting of Mineral resources:

People use water, earth, sand, etc. free of cost and according to their needs because they own these things. Similarly all other mineral resources are also the property of the common man. However, like soil, people cannot dig out such resources and hence there should be an institution of the people (not of the State or the Capitalists) which can arrange digging out of such mineral resources as per the needs of the people and supply them to people according to their need recovering only the mining cost. Even if such mineral wealth is to be exported it should be exchanged with other mineral products which are not available in our country and such exchange should be on the basis of barter without involving monetary arrangement.

If such an institution is not thought of and established, then a few greedy people mad after power and money will destroy the entire mineral wealth of the people.

If there is one country which can take a lead to establish such a system, it is only India. This is so because the Indian philosophy is based on renunciation of greed; 'aparigruh' and non-violence. Will the people all over the world rise to stop the destruction of the God gifted wealth which belongs to them, at the hands of a few greedy individuals or group of individuals who are after power and money, and by doing so they will save the future generations from the miseries which people undergo today.

Karl Marx had said "Proletarians of the world unite, you have nothing to lose but your chains." This was wrong. Today the call to the people of the entire world can be - "People of world unite, you have nothing to save except your natural wealth, culture and humanity from complete destruction."

