



man's fears, greed, pride, lethargy and weaknesses are the main basis for policy at home and abroad, and so advocate chiefly preparations for more violence. They call that being practical.

Recently, faced with imminent destruction of themselves, they have begun to hedge and admit that some degrees of violence are not advisable.

“Where there is no vision, the people perish.” “Practical” people say that it is silly and impossible to expect governments and other large organizations to obey moral laws.

Over all hang the H-bombs, ICB missiles and annihilation of all humankind. A magnificent mess, is it not?

Well, if there is a way out, what features or characteristics must it have in order to deal effectively with the above-described mess?

- ☉ It must be nonviolent and persuasive.
- ☉ It must involve simple action more than talk. We cannot all be orators.
- ☉ Since we are all endangered, the action must be such that everyone can take part in it. That means, of course, that women as well as men can take active part in it. It is better if children also can participate.
- ☉ It must be capable, by its very nature and processes, of inspiring interest, trust, and hope among the participants, the indifferent, the curious, the lazy and other onlookers, and even the opponents.
- ☉ It must compel deeper thinking and feeling and be morally educative to everyone.
- ☉ It must be capable, by its very processes, of stimulating moral and spiritual growth in the participants and all beholders, faster, more effectively, and thoroughly than exhortations or present institutions.
- ☉ It must be realistic, taking account of the inevitability of conflicts and of the presence of and possibilities for both evil and good in every person, including participants and opponents as well as others.
- ☉ It must be based on an unshakable belief in the unity of humankind, and that this unity is deeper, stronger, more enduring and more important than the differences, whether the differences be of race, culture, nationality, economics, politics, assumptions, or any kind of ideology.
- ☉ It must be a search for deeper and greater truth, both individual and social.

Source: Excerpts from the article, “The best solver of conflicts” By Richard B. Greg

Godly Love

*Oh God, wise god holding a spear, make me a scholar having wisdom,
Destroy all pride in me, and feed me with love,
Make me full of love and then make me yours,*

*Please make love stand in my mind with stability,
Please make love as my eyes and protect me,
Please allow me to strongly catch hold
Of love which is your grace and which is within and without.*

*You told that limitless love is godliness,
You told that love is everywhere not only here and not only there,*

*Love is Shiva, Love is Shakthi,
Love is Vishnu, Love is Brahma,
Love is God, Love is men,
You are love, and I am love,*

Love is truth, love is permanent,



Dealing with violence

Man's moral development has not kept pace with his technological development, and the result is more mess and intense conflicts than ever before.

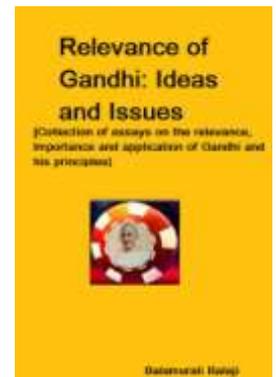
The enormity of violence and cruelty during the last fifty years has bewildered and stultified humankind. The vast scale and complexity of modern social, economic and political forces makes us feel frustrated and helpless. Out of the continuing bewilderment and frustration has come a large degree of inertia and social irresponsibility, and among some of the younger people violence, despair, rebellion and contempt of older generations. Many people seek escape and compensation in cinemas, gambling, alcohol and drugs.

Politicians and military men seem to think that

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Love is peace, love is happiness,
Love is silence, love is salvation,
Love is Brahmam and you told love is everything.

The place without love is neither here nor there, you told.
The love that is filled everywhere is my teacher,
And He is the sacred teacher steeped in love.

Source: From Skanda Guru Kavasam in "Sri Skanda's warrior of Light with love"

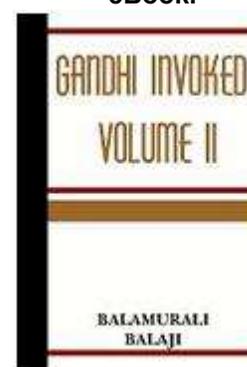
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We must stop constructing and obstructing alongside the banks of rivers and lakes. It pollutes them during the days of less rainfall and floods when it rains heavily.
- Techno-Gandhian Center



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Individual prayer or mass prayer, which is the best?

A question was posed to Mahatma Gandhi, "You believe in mass prayer. Is congregational worship as practised today, a true prayer? In my opinion, it is a degrading thing and therefore dangerous.

Jesus said: "When thou prayest, thou shalt not be as the hypocrites are, but enter into thine inner chamber and having shut thy door pray to the Father which is in secret."

Most people in a crowd are inattentive and unable to concentrate. Prayer then becomes hypocrisy. The Yogi is aware of this. Should not the masses, therefore, be taught self-examination which is the true prayer?

Gandhiji's answer:

"I hold that congregational worship held by me, is true prayer for a collection of men. The convener is a believer and no hypocrite. If he were one, the prayer would be tainted at the source. The men and women who attend have no contact with the convener. Hence it is presumed, they do not come for show. They join in because they believe that they somehow or other, acquire merit by having common prayer.

That most or some persons are inattentive or unable to concentrate is very true. That merely shows that they are beginners. Neither inattention nor inability to concentrate is any proof of hypocrisy or falsity. It would be, if they pretended to be attentive when they were not. On the contrary, many have often asked me what they should do, when they are unable to concentrate.

The adage of Jesus quoted in the question, is wholly inapplicable.. Jesus was referring to individual prayer and to hypocrisy underlying it. There is nothing in the verse quoted, against collective prayer.

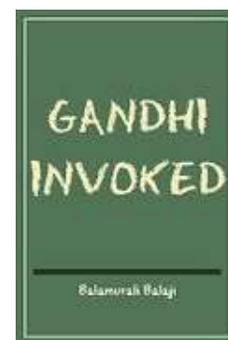
I have remarked often enough that without individual prayer, collective prayer is not of much use. I hold that individual prayer is a prelude to collective, as the latter, when it is effective, must lead to the individual. In other words, when a man has up on to the stage of heart prayer, he prays always, whether in the secret or in the multitude."

I do not know what the questioner's Yogi does or does not. I know that the masses when they are in tune with the Infinite, naturally resort to self examination. All real prayer must have that end.

Source: From Harijan, 22-9-'46, p. 319



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A Techno-Gandhian in democracy

Written by Balamurali Balaji

Politics of diplomacy, democracy and bureaucracy has been entangled around every Techno-Gandhian these days as the responsibility grows over time and work spent on various public issues. One has to really choose between these three kinds of political platforms in order to aspire for a suitable role. Even though the commitment and past work determines the position one gets into, very often it is the fate or fortune that decides the role in real world politics. The change in political scenes and equations, competitiveness in the race for power and position and the unique challenges a Techno-Gandhian has to face in the world of politics – all these would make the whole process of assuming a right role a tedious tread over the chosen platform.

Democracy, being the larger platform among the three, has been filled with lot of opportunities. One has to mingle with the people, their problems and needs, and speaks out for their rights and grievances. It also opens up a wide scope for questioning local administration and governance for ensuring its proper functioning. To run as an independent representative, hard-work and trust are the key aspects. Coping with the challenges and threats posed by the political parties need to be addressed aptly. Legal assistance and nonviolent approach must be sought in order to stay and tackle the problems arising due to competition, jealousy and hatred of rival groups in the political environment. Even if one chose to belong to a political party, principles of Techno-Gandhian philosophy must be followed. The road to successful role in democracy is filled with lots of pits and potholes of corruption and collision as they have to be traversed appropriately – nonviolently with a truthful voice speaking for justice. Above all, one has to deliver his role and responsibility with lots of hope and faith in the future.

The main challenge for a Techno-Gandhian in democracy is being a Techno-Gandhian itself while performing democratic functions. Gandhian principles like tolerance, vegetarianism, truthfulness, simplicity, austere manners and non-cooperation are not so well preferred when he enters into a much glamorous, unauthentic and aggressive socio-political arena of these days. Within the socio-political environment, he copes up with all slur and offenses against the tough stance he has taken for upholding certain practices. For example, not many would understand him for being thoughtful in action and showing nonviolent attitude during the times when rudeness or drastic decision is expected. Also, his expectations for a fair deal in certain propositions and his rights are denied for his strict adherence to Gandhian ideals.

With his sacrifice and service overlooked and disregarded in the socio-political sphere, he has to overcome the mounting stress caused at the threshold of his surroundings. Abusive words, misuse and blotting of his name and derogatory remarks are very common in political circle. Personally, it is very difficult for him to persuade his friends and family on his work plans, not to mention the means to meet the financial needs of him and the dependents. As a party functionary, he is paid for certain work but many times he has to disburse from his pocket. Party work and public work varies from post to post, person to person. A wrong introduction to people and the party often puts him in predicament. Everyone expects him to be at low and not to express his personal grief for being a selfless activist. Even though the TGP complies with the continuance of professional work while at service, it would nonetheless add up to the existing pressure than a relief. During the protests and public demonstrations, assaults and arrests are also common depending on the extent of violation of laws. Lastly, a Techno-Gandhian must work towards the right role and right position in a democratic system which otherwise would land him in great trouble.

If a Techno-Gandhian is a member of a party, he has to get along with the formalities followed by the party cadres. It is almost like a wrong man in the wrong place. He must catch up with an ardent supporter of his actions. He goes out to reach for a better leadership among the crowd. Despite all the nonsense and nuances, he must put himself in the crowd. But, going through this difficult phase is an important milestone in the Techno-Gandhian process model. He looks out for a much better ways of executing functions. Party leadership and his Gandhian dictum must run synchronously in order to achieve results. Of course, democracy allows everyone to raise their voice and rise up to the occasion. He is also eligible for acquiring a ticket to contest in elections.

The electoral process is another vital step in democracy towards electing the right representative for the people, who could reflect people's minds and deliver for the people to the best of his ability. A Techno-Gandhian has to travel an extra-mile with lots of willpower to be selected or elected for a post. It takes two for an elected representative; taking the schemes of the government to people and taking the grievances from the people to the government. One has to project himself as the right person to do this noble job. A Techno-Gandhian must be an ideal candidate as he had already proven himself his noblest character of service and honesty. He must have to build confidence amidst people to believe that he is for them, their welfare and their grief. He must also build the same within his party or the group in the case of independent candidature. The independents could also seek for other groups' support and cooperation if needed. Party nominees must clearly state his approach and terms of his candidature for the post. All the vows one has taken while practicing the principles of Techno-Gandhian in the earlier days would surely exhibit a neat picture of himself in front of the people. Win or Lose, the results of the election must be respected modestly.

Nevertheless, he must ensure a fair and free election from his part. A win shall not be an outcome of immoral, unethical tricks and practices! A defeat shall not be an outcome of immoral, unethical tricks and practices. People's verdict is the supreme command for all and for a Techno-Gandhian as well.

“The very essence of democracy is that every person represents all the varied interests which compose the nation. It is true that it does not exclude, and should not exclude, the special representation of special interests, but such representation is not its test. It is only a sign of its imperfection.” – Mahatma Gandhi

[Written in the interest of those pursuing the Techno-Gandhian model in search of a political role through democratic ways.]

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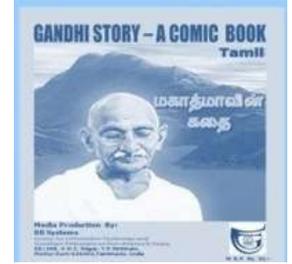
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