

THE ROOTS OF MISERY

Sain Sucha

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The Roots of Misery

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CONTENTS

Preface	10
I	15
Now	79
<i>The land and its people</i>	82
Language	131
Religion	156
Leadership	225
Foreigners, Foreign Powers	
Foreign relations and The Pakistanis	242
The Conspiracy	274
The human Problem	314
Epilogue I	376
Epilogue II	377
Notes	379

Dedicated

To all the people in my life who talked to me and, thus, made their knowledge a part of my reservoir – from which I have drawn this book;

and,

to the 'Chirya` who said to me " you cannot only listen and learn all your life. You must also say what you think";

and

to the "gale" who helped me regain momentum when the going was slow;

and to

Lahore, Cervia de Ter, Stockholm and Calcutta

Smiling General with cobra-eyes
Shadowing truth with loaded dice
Eighty million - without a voice
`Democratic `elections - without a choice

(On Pakistani electoral process. February 1985)

Some Important notes

1. This book is divided into three sections. My autobiographical sketch is not really a part of the book and, therefore, the reader may omit it entirely. A reading of it, though, will explain my attitude towards various issues which are discussed later in the book.

2. Unless specified 'the Arabs' stands for 'the Arabs of the Inner Circle'. See page 174.

3. Brain ↔ Mind,

The brain is the material part of the body which receives sensations and regulates physical actions. The mind is the operational ability of the brain, which receives and conceives thoughts and influences actions.

4. In the chapter titles 'Religion' I had intended to discuss the Tao-Confucius thoughts, too, but decided against it, because I find my present study of the classical Chinese way of life incomplete mainly because I have not had the opportunity to discuss the subject directly with the followers of that way.

5. In this book I have used words like angel of death, Satan, Gabriel, God, Allah, ghost, spirit, etc. these words to not describe my present belief or disbelief in the entities which they denote, but are used as they are used by the people in normal conversation, and as I was given to believe them in my childhood. My own views concerning such beings shall

become clear in the chapter 'Religion' and the part of the book which follows it.

Preface

This is a book for which I have been collecting material all through my adult life.

The general contents, as well as the intensity of my feelings, have varied reciprocally to my age, the extent of my experience and the depth of my knowledge of the universe; nevertheless, the central query has remained consistent: Who am I? What is my mutual relation to and with the expansion known to me as the surrounding space and the secrets hidden beyond the horizon? What is wrong with the world I live in? And Why?

The book is written in three distinct sections.

The first section describes me, because the kind of subjects I am dealing with in this book demand certain minimum qualifications - which I claim to possess.

In the next section though most of the comments and study is based upon Pakistan, and to a lesser degree upon Sweden, I believe that the contents apply to all countries of the world, and in particular to the countries of the third world. With a few relevant alterations, and excepting a few peculiarities which are unique to every people, it should hold for any place where the religion, the language, the political system

and very many of the activities of the daily life are imposed upon the indigenous people by the conquerors or manipulators from other places and their collaborators from within that people.

The intention is to establish that the misery prevalent in these areas is as much a work of the local collaborators as that of foreign exploiters. I assert that in all these countries the future of the majority of the individuals is determined before they reach the age of ten.

Excepting some of the more primitive nations where brute force is still used, this fixation of destiny is done by the subtle use of 'the language' and 'the religion', two elements on our life which decisively shape the social structure in a people.

I chose to use Pakistan as a model and contrasted it mostly with Sweden because I happen to know these two countries in detail, and by virtue of my personal circumstances which gives me the natural/ naturalized right to criticise the situation in these two places. As the book deals with very many of the evils in society I might appear over pessimistic and critical of these two countries. This will be contrary to my total view of life. Because I believe, and to a large extent know, that the majority of the people anywhere on the earth are positive, social and friendly, but often ill-informed about the situations around them. The villains, though only a minority, are much better organised, intra-nationally and internationally, and dedicated to their schemes. A number of issues raised in the book are quite disturbing and in

contradiction to the tradition of keeping the secrets of the East undisclosed. Revolting against all of my inhibitions I have bared the sensitive nerves of the Pakistan society because I know it for a fact that no foreign investigator, no matter how thorough his research or acute his observation may be, has ever been, or maybe, permitted to reach those strata where most of the filth from the society is hidden under the decorative carpeting. Thus the traitor, and I presume that that is what the guardians of the Eastern Honour shall call me, has to be an inborn.

In this attempt, I am most obliged to an American citizen who put me on the right path. He was a black deserter who talked much against his country. One evening I questioned his patriotism when suddenly a special look crept into his eyes. With his stare locked into mine, he whispered in his smoky voice "Brother! If someone sticks his finger up my arse hole then I have every right to open my mouth and yell "Stop, it hurts "".

To say that Pakistan has a finger stuck up their arse will be putting it too mildly. The present-day Pakistani is so ruthlessly screwed on a bed of imported conventions that all his movements are made towards achieving a quick, although temporary, relief from the latest thrust. I departed from the chaotic state some years back and although I shall never cease to be a Punjabi I am willing to take the risk of being labelled as a traitor - which I am not.

The third section of the book deals with a global tragedy which I a precipitation of the minds of a certain breed of

persons which is found all over the world. I have done my best to capture the foulness of this crime in as few words as possible; being afraid that any unnecessary detail shall ferment dramatization, and thus weaken the impact. I understand that much more insight and detailed investigation is required in the very near future by the Just in the world to fight off this hideous plot; nevertheless, a warning at this stage is not premature and is laid out.

The last chapter contains some conclusions and a few suggestions.

This book is not aimed exclusively at the scholars and, therefore, I have used a language, in direct communication and in simile, which will be comprehensible to the people from all walks of life. Thus, the language used in shockingly Public, although I could very well have chosen words which dampen the impact to the oversensitive minds. The book is written against the euphemism in life; and that entails, when appropriate, calling the shit as the shit, and a prick as a prick, and not using shock absorbers like the refuse or the generative organ instead.

There is one more explanation due; in this book I have discussed and criticised the people who call themselves as the Muslims, Jews, Christians, Hindus or Buddhists and those beliefs which are practised by most of the followers in these systems. If there are a handful of secluded scholars who happen to know the absolute truths contained in the sacred books of these religions and faiths then they are not relevant to this book, because the subject matter here is that which is

known, believed and practised by the majority. Same applies to the various interpretations of the religious beliefs as they are known today. If any of these books contains truths which are endorsed, but yet not known to mankind, then obviously my present criticism does not apply to those apodictic tenets which shall become known one day. At no place I have intended to insult any deity or the absolute sacredness of any true belief; on the other hand I see no reason to refrain from disclosing the deliberate misinterpretations which are current in our days, nor do I profess to accept the beliefs which are definitely false. Thus, any accusation of blasphemy will be irrelevant because either my criticism is justified or the holders of the truth have failed to make their views clear to the majority.

I

I was declared born on April 12th, 1941 at about 14:00 at Montgomery, India (now Sahiwal, Pakistan).

My father is a Punjabi, as was his father and grandfather and...

They were from Lahore- the centre of the Muslim culture In Pakistan and the home of the Punjabi language. Though none of them had a deep understanding of Islam they were, and are, practising Muslims -as most other Pakistanis claim to be.

My mother is originally from Lucknow- the centre of the Muslim culture in India and the real home of the Urdu language. She also understood little of religion but believes that she is a Christian.

To keep the records straight I might as well clarify here that the conversion to Christianity was made by maternal grandparents. My grandmother was born at Lucknow in a Shia-Muslim family. She was married away very young within the Shia sect. One day when she was sleeping 'siesta' one of her calves became partially bare. Her mother- and sister-in-law took a red-hot iron bar to chastise her and burnt her in the bare leg; believing that Islam does not allow the female to bare her leg - not even a thirteen years old girl in her sleep. My grandmother and her husband - who had recently returned from England and, probably, was

impressed by the liberalism there, was much shocked by the barbarity of his mother and sister – fled from their home and found a sanctuary in a Christian hostel in a distant part of India. Thus started the short Christian tradition from my mother's side.

In spite of two major languages spoken at home – Punjabi and Urdu – I was sent to an English medium school, till it was set on fire in 1947 as a sign of the burning enthusiasm for our liberation from colonialism. Thus, from my childhood I was brought up split between two religions and two languages at home and several others outside in the street. Though I was only six and a half years old when India was divided between Bharat and Pakistan, I retain, even today, vivid impressions of Hindu festivals and ceremonies from other religions. The beauty of these memories being so supreme that in spite of all the distortions and misinformation propagated by the agitators, commonly known as the Mullahs of Pakistan, in the later years, the images stayed.

I had five elder brothers and a sister who were very nice to me and we played a lot with one another. I presume that it was their company which prompted my early talkativeness; which in turn resulted in my entrance in the school at the age of four. I was told, years later on, that I was good at my studies and, despite missing two terms when I fell sick with typhoid, I was ready with my Bachelor's exam (B.Sc) by nineteen.

As a young boy I spoke Urdu at home, Punjabi in the street and English at the school. We had a neighbour called Hakim Sheikh Muhammad Madood who was a Greco-Indo doctor and a gentleman. He contributed much to my early upbringing, and was an honest and careful adviser to me later on when I had adolescence problems at home. His family had migrated from Delhi and Saharanpur in the early thirties and spoke excellent Urdu. He was also a man who was much inclined towards religion, especially towards its mystical and esoteric aspects. Several times a week he held debates and discussions on different religions and religious views where learned men from various faiths were present and defended their beliefs. In spite of my young age I was permitted to sit and attend those meetings; a big exception to the rule in those circles where children normally were not allowed in adult sessions. I deduce that I absorbed much during those meetings as in the following years of my life I was drawn so intensely to similar topics. I also understood from the very beginning that so many of those so-called learned men were great fakes, sometimes almost foolish- often their ignorance, which they tried to conceal, far exceeded their arrogance, which they strove to project. Life at that level was wonderful and there was much to be learnt.

A particularly strong memory from that age is our meetings with the Anglo-American missionaries who came to serve their Lord in the Salvation Army school near Temple Road. We nicknamed them as 'Bander-di-Bund' - monkey's

arse- because the pink patches on their pale cheeks resembled so vividly the buttocks of baboons in Lahore Zoo.

I remember that their intrusion in our society was resented and we did our best to make fools of them by giving them the most perverted and fanciful details about the sexual and social habits in our culture. With laughter restrained in our eyes we watched the disgust and horror creep up on their faces, followed by earnest prayers for our sinful souls. In spite of their advanced ages we found them so childish in their approach towards understanding the culture and feelings of other people. Those short earthly encounters with them used to provide us with hours of heavenly joy.

Death, too, was an early acquaintance. I have confronted it, my own and others, several times and by this moment it is more like a nuisance around the corner than a danger lumbering over the head. My first meeting with it was when I was only five years old. I fell sick with typhoid and remained bed-ridden for five months. My parents tried different doctors but my constitution went deteriorating. Eventually, the doctors declared me practically gone. I must have been an ugly sight because the angel of death took one look at me and decided that I was a specimen unfit for the lofty heavens or the fiery Hell (I presume that at that age I had not committed any sins and born a Muslim, that is what my father announced me to be, I was free from the blemish of the Original Sin). So, I regained my breath, learnt to walk again, and subsequently became a well-respected sprinter in my area.

My most striking memory of the stark death is from the day when I was about six and a half years old. It was July 1947. The schools were closed for the summer vacations. The time was around eight or nine in the morning, but it had already become rather hot. Sitting on the pavement by the roadside, a favourite hobby of mine in Pakistan I saw the Sikh cycling towards me. He was a middle-aged man wearing soiled clothes and probably on his way to his work, as a Tiffin carrier swung from the handle of his bicycle. He was about six meters away from me when I saw the other man leaving the pavement and rushing towards him. Even to this very moment, I can recall the flurry of the cloth and the flash of the dagger, which was embedded around the left kidney of the Sikh, followed by another jab in the same area. The bearded man was taken by complete surprise, the pain from the cutting metal and the fear of impending death exploded upon his face. He fell from his cycle. The killer chased him to the ground, but the Sikh using all the energy he could muster got up and ran towards a passing by tonga (a horse carriage). Without least signs of compassion the tonga driver kicked the wounded man off his vehicle. He landed on the road with his body jerking spasmodically. The hunter got hold of him again, sunk the cold hard metal in the warm soft flesh several times and disappeared from the scene. There were many spectators. Temple Roads was, and is, a busy major street of Lahore, but no one attempted to step forward and check-out if that bleeding, trembling body might have belonged to a member of their own species. Only two meters away from me

died a poor man colouring the future history of the Indian subcontinent.

To the best of my knowledge the killer and the slain were not acquainted. The open street butchering of an unfamiliar labourer had nothing to do with personal motives. It was a killing of one unacceptable animal by another animal who executed his action believing that he contributed to the benefit of his stock. I must have been spellbound because I saw it all happen from a distance of less than seven meters, absorbing total detail of that murder. Over the following years many have doubted my memory and ascribed a number of these details to the work of my fantasy. BUT THIS IS NOT TRUE. The witnessing of that killing, its immediate impact on my brain and its subsequent recollection has nothing to do with the normal act of remembering. Like a film scene viewed in slow motion it has always been a part of my active memory; because it has been a constant reminder to me that at any given time and place the noblest of God's creation, the man, has the capacity to put any other animal to shame when it comes down to perform acts of the most beastly nature – may it be the slashing of a Sikh by a Muslim, the rape of a ten year old girl by a country English gentleman, the bayoneting of newborn Vietnamese by the U.S peace troops, the deliberate selling of known semi-lethal chemicals disguised as medicines to the unsuspecting needy in the poor countries by the shareholders in the pharmaceutical companies registered in otherwise apparently peaceful Switzerland, live-feeding to the alligators by Idi Amin or

donkey fucking by orthodox Arab Muslims. I also remember the incineration of about three hundred Sikhs¹ in the temple not so far from the house in Temple Road. I know when and where the plot was made to burn them alive. I recall it was initiated when the strongman of Mozang received a parcel containing blood-soaked clothes and glass bangles from Amritsar, India; implying that the men of Lahore had turned into women and fit for wearing the glass bangles. The cold blood on the stained clothes boiled the blood running in the young heads and thus three hundred trapped Sikhs were condemned to death. There are not so many people in the world who have heard the anguish in the cries of a burning body; and you will have to take my word for it, that the agony carried in the shrieks of three hundred souls on a still summer night, its silence broken suddenly by gunfire and screams of the enflamed live flesh, is so afflicting that no effort what-so-ever is involved, on a later day, to re-live that hellish nightmare. The pain of that experience is so intense that it leaves its marking on that section of our brain which is meant to preserve the most horrid events in a person's memory. I heard those damned souls that night and I can hear them today if I so wish – which I dare not.

Strangely enough, neither of these two nor several other savage incidents of that period left any nightmarish effect upon me in the years to follow. By my parents and other

¹ Ishtiaq Ahmed in his book *Punjab, Blodied, Partioned and Cleansed* (Oxford 2012) asserts that although the number of people in the Gurdewar were 200 or more a few days earlier, the number of persons who died on that particular day were 25-30.

grownups I was given to understand that such cruelties were an integral part of our experience of the pains and pleasures of life. I accepted that explanation on its face value and went on looking at the paradoxes of life as a neutral observer. Street killing in Lahore has never been a rare observation and in the part of Lahore where I lived, Mozang, such incidents were tacitly considered to be adding spice to the dull life.

My next major encounter with death was in the summer of 1958 (or was it 1959) when cholera broke out in Pakistan. My father was a sanitary inspector, who taught me to inject cholera vaccine. In the weeks which followed I saw people standing one moment on their feet and dying a few minutes later. My whole vision of life became so blurred. Human bodies raised after years of hard labour and careful nourishment just turned lifeless in a matter of few hours, sometimes minutes. As usual, I looked upon the pathetic scene as an external spectator; trying to understand the meaning of some very central verses from Holy Quran which declares 'Man' as the best of all creations. How could the Almighty Creator always wise, infinitely compassionate- be so very heedless, dispassionately cruel, almost sinfully ridiculing his own masterwork? Or was the alleged masterwork merely a composition of flesh, bones, blood, water and urine, carrying a little undigested food and a lot of shit in his stomach, and was made to be there to be humiliated, refused and destroyed whenever the Life-giver found it pleasurable?

Another personal close brush with death came in September 1968. We drove from Sweden to Pakistan. It was late in the night. Tearing that engulfing darkness with powerful beams of that amazing German machine sat four of us – Habib, I, an Austrian girl and a German boy. We had just driven through a small Afghan town. The Mercedes was gaining speed on that wonderful Afghan ring-road. In spite of the primitiveness of Afghanistan, the country happens to have a most modern road; built partly by the Russians and partly by the Americans for the mutual interest of destroying each other on the Afghani soil. It runs right trough, or round, the country. Though its man utility is intended for the noble cause of war it is used, in the peacetime, for a purpose as ordinary as the civil transport. After driving through the small town I pressed the accelerator to pick up the velocity. I do not recall if I heard screams of the two hitch-hikers from the back seat first or noticed the thick black demonic object lying in front of us. Anyhow, less than ten meters ahead of the German metal work was, an Afghan Military Check post blocking its progress. With a speed exceeding 90 km/h we crashed head-on into it. The only thought taking a total control of my mind was that if we survived the collision then I must keep the car on the road. On both sides of the road there were steeps running many hundred meters in the desolate rocky valleys. The barrier hit the car millimetres above the windscreen. The man-made glass shattered into a million and one pieces. When the car came to a stop, it took us several long minutes to realise that all of us had survived

without a scratch. An observation of further few minutes made us aware that there were firearms pointing towards us. We were arrested by the vigilant Afghan soldiers and fined ten dollars for reckless driving, and breaking their wooden barrier. Some other simpler facts like that in a pitch-dark night they had neither posted road signs nor displayed any warning light by the thick tree trunk, used as the barrier, and moreover had painted it black by coal tar, most probably to make it less visible to the termites but completely invisible to the motorists in a moonless night, or that all the glass of the windshield and part of the roof of our car was missing, were not considered fit for discussion at that occasion. Surrounded by those morons we felt boundlessly glad to pay the ten dollar fine and get away from them. We were happy to have evaded death but were really overjoyed to have escaped the company of the Afghan soldiers.

I had a similar meeting with the old Friend in the winter in 1974. We were travelling from Stockholm to Kiruna - Elisabeth, Nassim and I - to hold a sale in northern Sweden. The Ford Transit was loaded to its limits with cartons containing garments, onyx and brass handicrafts, carpets and other imports from Pakistan. Going down the slope at a speed exceeding 100 km/h, just before Luleå, the left front tire exploded. The truck first sank to its left and then to its right when the second front tire burst as well. I have tried to reconstruct the happening but without success. When the three of us stepped off, without a scratch, the vehicle was kneeling on its front metal rings, which were previously

covered by thick tires, parked neatly by the roadside. There was no trace of the discarded rubber nor of the electric wires which once conducted power to the front of the motor compartment. The force of the explosion must have blown everything away.

Since then there have been other brawls with the angel of death and now I have reached the conclusion – I know that eventually it shall win but until that conquest takes place we are the best of enemies.

Despite much sickness and harsh experience of early life, I had a happy childhood. I was at my studies and better at various games we played, Kabbadi and Cricket being my favourite sports in those days. I had a large gang of boys who spent most of their free time in competitive sports. Mozang has always been famous, rather notorious, for its gang and gang fights. I used my head and participated in all necessary gangs meeting while carefully avoiding most of the gang fights. Still the ability to endure a street fight was an art one needed to learn early in Lahore. The street institutions of Mozang had some amazing self-appointed teachers and I, like most other boys, graduated respectfully in the field of beating and getting beaten up. My father's position as being one of the local community leaders protected me against the worst troubles, yet I can say without shame that I managed decently enough on my own. Many of those lessons came to my rescue in following years when I drifted through the world.

I passed my matriculation examination through The Mozang High School – an institution all by itself. It has trained some of the best names in Pakistan, has had enrolled some of the super dumb heads, tamed vicious young rebels from the troubled families, while attempted unsuccessfully to civilize several killers of nationwide ill-repute. It had a staff which consisted of many dedicated men and some pervert idiots. Among many sadists employed there was my teacher in Arabic, Dhabri. He drew malicious pleasure by canning very young boys on the palms every morning and then spent all his free time masturbating, called Mundvani, in the playground; impervious to our curiosity about his vanishing hand and the jumping jack in his shalwar.

Though I was good in my studies and cleared my exams with no difficulty, I was not considered a brilliant student by my teachers nor did I pass my exams with special distinction. The reason is simple to explain: with the exception of a few teachers (Master Rehmud Ullah, Master Abdul Aziz, Mr Qureshi at Islamia College, and Dr Nazir Ahmad and Mr Khawaja Saleem Ahmad at Govt. College are some which I remember most respectfully and lovingly) I found most of them quite dull and incompetent, sometimes even stupid, the material recommended for reading insipid and the exams only a necessary pain. Thus I read only the minimum I needed to pass the exams decently, and relied upon clowning as an outlet for my frustrations. What may not be said by a serious student can always be implied by a harlequin. During my graduation at the university I was so fed up with the

situation at home and in the country that I read less than I normally did; the thought riding my mind was to escape from home and if possible from the country. I remember the night before my paper in zoology in the finals of B.Sc. I had spent playing cards at the Govt. College student hostel till the morning. A quarter before the doors to the examination hall were meant to close I was gently minded by one of my friends and co-gamblers that I ought to lay the cards down and pick the pen up. The student hostel was only minutes walk from the examination centre. I reached there in time and answered the questions half-asleep; which probably accounts for my first position in zoology among the boys that year (a girl, Sahida, took the first position in the university).

So far I have not mentioned that my father had re-married in 1950. I was then nine years old and felt very strongly against the expulsion of my mother from the house on Temple Road. I even tried to obtain assistance, normally allotted to the very poor, at my school under impression that I was an orphan. I, along with my two and a half years old brother, moved out with our mother. Some weeks later when I met my step-mother, who was only seventeen, I found her a nice young woman with colourful clothes and flowers in her hair. We became good friends instantaneously. All my subsequent quarrels at home were with my father; whereas I had quite a friction-free relationship with my step-mother, and helped her fully in the upbringing of my still to come younger brothers and sisters. My father, an ex-freedom fighter Khaksar, was a very hard man in those days. Even

when my mother was at Temple Road I met him only occasionally, because he was often in jail; confined by the English for demanding our liberation from colonialism. He was also a keen social worker and was as well respected in our area for the contributions which he made, along with the team from Anjamun-Rafa-i-Aam Mozang, in improving the social standard in Mozang. Nevertheless, he was not a pleasant company at home. We were well provided with food and clothing and given good protection from external hazards. In return, he demanded questionless obedience. On the other hand, I was, from my youth, a silent observer who carried out all correct orders promptly, yet blind obedience was not my strong point. Consequently, by the time I was fifteen I resented his commands strongly and much of my time at home was spent avoiding a meeting with him. The situation became so unbearable in 1958 that I moved to a nearby house of Hakim Sahib on the pretence that with so many younger kins at home I had difficulties with my studies. It is important that I point out now that in spite of the friction between the parents and the children at home, the children had no rivalry between them. Without ever a formal discussion we had reached the conclusion quite intuitively, and in total defiance to the concept of the original sin according to which the children are damned to bear the sins of their parents, that the actions of our parents had nothing to do with us. Throughout these years, even when we are spread over the world, there had been a strong emotional attraction between us; an exception being the eldest brother

from my father's first marriage who never got to know any of us. I shall also add that I had no solid quarrel with my father-it was more of a clash of temperaments than disputes over specific issues. On reflection I might as well confess that he is a better man than I judged him to be at that time, but that understanding required knowledge of family life which I lacked at that age.

Anyhow, I made several attempts to escape from home, the most serious of them being in 1958, when I applied to join the army. I passed the theoretical and practical tests with ease but was refused on medical grounds by a fat, drunk and pig-looking army doctor, who spent most of his time on a telephone conversation, when he was supposed to be examining my health. I was myopic and wore glasses of -2,5 dioptries. How he ever diagnosed it to be -4,0 and 3,75 dioptries is still a mystery. Still, I am grateful to him. It was sheer luck that I was refused. An admission in the army would have been the greatest tragedy of my life. Instead, I had the good fortune of being accepted at The Government College, Lahore; an educational institution which was considered to be the finest in Pakistan. The two years at the Govt. College were the turning point in my life. There I was taught and trained by the best of teaching staff that the country could provide; simultaneously becoming increasingly aware of the great contrast which existed between the real and the escapist attitude towards life which was prevalent in Pakistan. On one hand, there was a collection of prose and poetry which would compete with

any, and surpass many, in its excellence of the portrayal of true love, and lover and the beloved. On the other hand there was this macabre theatre being staged where even the remotest contact with opposite sex- unless she was bought as a whore and fucked strictly for the animal pleasure, with no display of true emotions- was, and is, punished in the primitive manner of barbarous desert dwellers. My intimate study of the literary circles taught me that many of the best of poets in the country would have immolated the whole of their collections only to get the glimpse of a single hair in a female's pussy of their ideal beloved but any pussy. The very richness of their imagination was a distorted reflection of the poor treatment given to them by the realities of life. The euphonious sweetness of their romantic poems concealing the bitter protest erupting forth from barren beds and agitated frustrations.

In my class at the Govt. College there were an approximately equal number of boys and girls. Daily we spent six to eight hours together for two long years, but with the exception of two love affairs between my class fellows I cannot recall any intimacy among us. A revolting game of the boys against the girls was played. All this happening in the most modern and liberated college of the country. I must mention our field collection trip to Khiowra. The zoology and the botany classes were taken there to collect fossils and for other related field studies. About forty of us, an equal number of boys and girls, travelled there on a chartered train. According to the arrangements made the boys should sleep in

the quarters provided by the mining authorities, while the girls occupied the train compartments. At the end of the day when we had collected what was presumed to establish our link with the past we ate, and then sat down to relax. The girls remained in the train, while the boys perched themselves on the railroads and nearby rocks. For once in two years of our life together there was no hostility, real or apparent, in the air. Rauf and I sat on the lukewarm metal enjoying the rich atmosphere. Quite spontaneously some of the boys started singing folk songs and filled the tranquil space with previously unknown exuberance. At that moment the air-raid started. Stones of varying sizes and shapes descended from the heavens above and created hell among us, accompanied by some disgusting sounds of most beastly origin. In the ensuing confusing it was discovered that our assistant was, in fact, our guardian, Dr Haleem, the teacher in zoology. A man whom until that instant I always respected as a man of sound judgement – the soundness which I associated with his judgement had absolutely nothing do to with the sounds which he was making at that moment. But there was that stupid man strafing us with no signs of protection and all the outward indications of utmost hostility. I do not know if that was a conscious action on his part of the very primitive Pakistani peasant habit of throwing stones at the crows sitting in one's field emerged in him instantaneously. In any case that supposedly erudite gentleman, without any consideration for the feelings of forty or so of his students, behaved like an ignorant ferocious

villain because he found them sitting together singing folk songs.

That very instant I hated him immensely, and as a revenge later on not only made his life miserable in the classroom but also learnt to copy his signature and signed the practical notebooks of those of my class fellows who seldom attended those sessions with the strictest of beliefs that the fresh air outside the Practical-room was far superior to the stink of formalin in there. That evening in Khiowra it occurred to me that the life of young men and women in Pakistan is similar to two wheels of a bicycle which are joined together by the framework of older generations and ridden by the ghost of convention and customs of antiquity. Like the front wheels the man leads and the woman follows; but the handles which guide the movement and direction, and the peddles which decide where to stop and when to start are under control of others. During the period which is considered to be the richest in a person's life the two human wheels, bearing the vehicle of life, are always together but without a meeting, withering for an embrace. It was a bitter realisation and a very sad night. In a certain way I feel pity for Dr. Haleem because his misbehaviour only delineates the conflict which exists between the rational and irrational behaviour within the very best of the Pakistani minds.

These were also the years when I could confirm the material we had collected over the years concerning the corruption so widespread in our society. I shall mention one particular case which affected me deeply when I was quite

young. Not far from our house on Temple Road lived a very strange man called Aka Zahi-ud-Din Kastoori. He was very short (local name "lun-kud" = prick-size), wore a goatee on his chin, was bespectacled, drove or had driven expensive cars, kept obnoxious looking dogs to guard his villa and was reputed to be a big nubile girl fucker. Many stories were associated with his name, some true other false, but there was a common consent on one point- the man was a French-Letter. A Designation reserved for those of us who could always be used by foreign agencies working against us to screw our national interests, without the danger of their own exposure to local scandals. He was much appreciated by the English and other anti-Pakistan bodies. As a token of their acceptance of his services they even made him a member of one of their secret brotherhoods. Paradoxically enough he was also the president of Anjman Hamdud-e- Muslim, a semi-religious society running some schools and colleges along with orphanages for boys and girls. It was known that there the minds of the boys were narrowed to religious studies and for the pleasure of Allah, while the better-looking girls were trained to attend to the call of the rising cocks of the lusty supporters of the Anjman. Mr Kastoori was an acknowledged connoisseur of the young girls. I did not trust all those rumours about him until one incident erased most doubts. A childhood pal of mine, along with his parents and a younger sister, lived in the quarters reserved for the servants in his villa. The little girl grew up to be an attractive teenager, and against all prevalent practice went to study in

the college run by Anjman Humderd Muslim. The girl was made pregnant by the president of the Anjman, and died during an unsuccessful abortion operation in one of the local hospitals. She was buried hurriedly at her uncle's house. In spite of the attempted secrecy the case was well known in the circles of Mozang. It was discussed at homes and behind closed doors, but no one dared to make a public accusation. That event was the starting fuse. Over the next few years I made a small group of boys, though most intricate work was done by Sikunder and me, who watched and studied the so-called pillars of our society and discovered that it was raised upon very hollow grounds. At my disposal I had one of the best information sources in Lahore- Mehde-ka-Hotel-, a small tea-house under our houses in Mozang. The building belonged to my grandfather who had allowed my father to occupy half of the upper part, while the other half was rented to tenets. Under our house there were several compartments, of which the front parts were rented out as shops. Mehde-ka Hotel was one which was directly under our house. Adjacent to it was the shop the front of which was rented by Mistri Nazir, while I used the room behind his shop for my studies. Mehde's back room and my study shared the wall with a wooden door connecting the two rooms. It was a thin wall and persons on both sides of it could hear each other. Mehde-ka-Hotel was a very special teahouse. It was the only place in Lahore which in those days catered for almost round the clock service; closing around three in the morning and opening again at five. It was also the centre for neighbours of

Lahore, especially Tonga-wallas. Now tonga* drivers held a unique position in Lahore - they conducted the only functioning public transport system. Though Lahore had a nominal bus service which connected the main parts of the town, it lacked local train service. In other words, all that moved on the side roads of the town moved through tonga drivers. Obviously, they knew inside out of physical, religious and social Lahore. They drove pilgrims to the shrines, carried customers to the prostitutes, conducted sick to the hospital, supplied dope to the junkies, etc. Many of them also drunk their tea, late at night, at Mehde's tea-shop. There they discussed their affairs in one room while I (we) listened to them in the other room. Slowly, carefully and with growing amazement I learnt the names of whore houses. Whore supplies, hash and morphine sellers, sodomite Mullahs and prick eating actresses, rapist pirs and bribe addicted civil servants.

I am afraid that one might get the impression that I was mainly obsessed with sex or sexual abuse in our community, but that will be a very short-sighted view of analysis.

Prostitution, rape or forced marriage is not merely a violation of the female hole.

Within any society it depicts the emphasis which is placed on the relative value of the male and the female mental integrity in it. A mind which is housed in a body which may be bought or compelled for penetration is an invaded mind.

It is unbelievable, but true, that in almost all societies it is the female who is looked down upon for her participation in the 'sexual surrender'; even though she is universally coerced to concede. Undoubtedly a major cause of this plight is the gross ignorance of the power which lies, inherently, in ever female hand- speaking literally and metaphorically. When a legislator like Zia or Khomeini starts passing judgements against prostitutions where the woman is held as the main, or even equal-party, culprit then it is up to a female hand to get hold of the most sensitive of the male titillation centres, technically called as the testicles and playfully as the balls, and give him a squeeze far exceeding the pressure recognised as pleasurable in acts of making love to send some of the vital juices to his deranged brain so that he may understand that THERE HAS NEVER BEEN, IS NOT AND WILL NEVER BE, A WOMAN WHO ENJOYED FIFTEEN CENTIMETRES OF HARD MEAT FORCIBLY PUSHED BETWEEN HER LEGS. PUMPED IN AND OUT FOLLOWED BY STICKY PASTE ON HER THIGHS, A SMELL OF UNFAMILIAR SWEAT ON HER BODY AND A SMALL DONATION ON HER PILLOW TO REMIND HER THE MALE THRUST ON HER TERRITORY.

In each and every act of female trade it is the whole population in that society which is collectively responsible for their consent to the situation in which a woman is compelled to make her most private parts commercially available to the public to support herself, her children or her parents; may it be through prostitution or forced marriage.

The extent of female abuse is one of the primary sources of information about the mental health of the males in any society, a guideline to its economic structure as well as an indirect measure to the degree to which is population as a whole is inclined to accept the disparities of life.

Strangely enough, whereas THE DAUGHTERS are saleable commodities in many cultures, THE MOTHERS are the object of solemn respect within the same cultures; as if each woman embodies two separate beings; a whoring daughter and a saintly mother- same person, same body, same mind elevated to consecration after years of desecration. Odd, is it not?

Thus, while others thought that I was engaged in the noble act of climbing the mountain of knowledge I was, indeed, settling down to take a closer look at the depth of filth in which our society was sunk.

Obviously, Mehde-ka-Hotel was only one of the many sources of information which we used. There were wandering beggars, street vendors, the barber, the cobbler - very ordinary people who move through the crowds imperceptibly or sit around un-noticeably, apparently unaware and impervious to the events in society; yet these are the reservoirs of intelligence who on proper approach open their mouths and release a flood of information. Nevertheless, no information received by us was accepted on its face value, but was checked out, as much as our capacity allowed, methodically. We were young yet fully aware that we were out on the rough ground and treaded our path very

carefully, and kept our mouths shut. Most of the observation work was done by me or Sikunder, and when we did use other boys completely different reasons were given to them. Sikunder and I were quite athletic and our favourite method of watching at night was to climb a tall tree near the intended observation place and sit there, sometimes with binoculars, keeping the score. It was a dangerous hobby which took quite a bit of time. We learnt, through our own and by other's work, some awful facts. Some of the orgies held at the more respected quarters in Lahore (Canal Park, Golf Road, Gulberg, Queen's Road, etc.) were so gory in their execution that the authors of Kama Sutra must have yearned for a return to the earth for further instruction in the art of gangbang. We also learnt that though the formal centre of prostitution in Lahore was a small area called Hera Mundi (Diamond Market), near the Badshahi Mosque, the major supply of the girls was made from various student hostels in the town- City College, Baba's Sister Medical College, Muslim College for Women and Mudrasa Dukhtur being the leading institutions for girl-trade. A sickening disclosure was that whereas girls prostituting from different colleges were often engaged without the knowledge of their parents, there were just as many pussies pushed around by the devoted parents in Lahore, Karachi and other large towns. Actually, it was a demoralising realization that we were a nation of pimps. Throughout centuries under one disguise or another female hole was sold or bought. In the so-called arranged marriages the parents apparently matched the pair, yet the real interest

has mostly been the economic one. Furthermore, the woman trade did not stop at matching them for marriage within compatible ages. Leaving aside the poorest, who could neither sell nor buy but were simply there to be had, there was actually the open sale of daughters by their parents to aged buyers; often disguised as marriage but sometimes conducted in the pure spirit of straightforward fucking. I had an emotional breakdown when in 1960 the army posted “Out of Bound” signs around Mozang, and Iftikhar greeted me at the college with:

In Mozang town live so many creeps
They sell bread dear but cunt cheap

A description not exactly literally true, but giving a fair idea of the situation anyhow.

A closer study of my own part of the town revealed that some of the expected virgins of Mozang were made to surrender their honour in a very dishonourable manner. For example, Sahja Rana, formally running a stationery shop, whom we always thought to be writing charms and magic formulas for the sick, turned out to be trading addresses for the charms and magic of local ladies to some very healthy customers. In another place where the emphasis on religion, the sacredness of the East, the virtues of shy innocent damsels, and the firmness of man’s character was not such a central theme, a revelation of this nature would not have shocked me so much. But in Pakistan -- a country asserted to

be inhabited by the Paks (pure, uncorrupted), and with its foundations assumedly raised upon the ethical grounds of Islam- this could not be permissible. I also learnt that whereas the cunt was considered a delicacy the arse was the most common source of satisfaction for the unmarried in the uneducated circles, which happened to be the majority in the younger Pakistanis. Homosexuality turned out to be a far more accepted practice than I had ever imagined it to be. Though in Pakistan it is more of a temporary social problem for the individuals than the intricate homosexual behaviour now becoming acceptable in the Western world. To start with the sodomites of Pakistan are not that that gay; and are driven to man-riding after being deprived of female nearness in such a depraved manner. It was startling to discover that almost all the championships in sodomy were held, in various parts of the town and country, by the demonic Mullahs. They, being the instructors to the young boys in the studies which lead to the paths of heavens, had also an easy access to the opening of channel conducting to their rectums. This type of homosexuality is generally confined to early youth, and most people grow out of it when they get married. Lesbianism, as compared to sodomy, is a closely guarded secret, though I suspect it to be not all that rare. There is one special aspect though which definitely retards female homosexuality: the gentler of the species has her experience of the stiffer elements of life much earlier than the stronger counterpart, who normally has to wait longer for the female softness. Most girls get married at an early age in the

traditional families, some are intimidated by the elder cousins and other young relatives in the more liberal families, while many are pricked in casually by the landlord on the countryside - in any case by the age of sixteen most of them can distinguish easily between an excited cock and a soft baby bird, whereas young men of the same age group have little knowledge of the location of arse and the vagina. Considering that there is no sex education given at the school, while the possibilities are quite remote when it comes down to finding the truth with one's own hand it is no wonder that men rely upon picking holes in women for their ineptitude in orientation in nuptial games.

Evidently, not all people in Mozang, or in Lahore, were involved in the ignoble pastime of prostitution, homosexuality, murder, bribery etc. No, the vast majority of them, also known as the silent majority, were decent, straightforward, honourable and normal (whatever these words may mean) people, who looked at everything, kept their faces intractable and played unconcerned. Their share in the rape of the society was not active participation but the tacit consent to accept the homes of corruption in the middle of their own stream of life. To the best of my conviction those good citizens were not unaware of the situation, nonetheless, they pretended to be unaware; at least publicly.

Not surprisingly the most ignorant group in Pakistan concerning the social and sexual habits of the people is the middle class in the towns. Detached from the harsher side of

life experience by the people on the country-side and the poor in the towns, and also deprived of those joys of life which are the monopoly of the rich, they spend their lives wishing. The situation is worst among the college students. Being involved in their studies this youth steps out of the mainstream of events in the country, and then they spend their years living in the Ivory tower. The atmosphere at the college and the university is so artificial, so strongly protected from the space surrounding these institutions that a young mind almost begins to believe that the plays of Shakespeare, the laws of the physic, the ideal universe of philosophy and the formulas of chemistry depict the real world. In numerous discussions which I have had during my research in these years concerning the social conditions in Pakistan, my most stubborn opponents were the well-educated graduates from various parts of the country. Interestingly enough, very few of them claimed to have taken a previous interest in such investigations or even discussed these problems in detail; yet they were fully convinced that my findings were incorrect. On the contrary, there had been little difficulty in sitting down with the street vendor, the tonga driver, the barber a labourer and discuss these 'down to earth' issues of life. These often neglected citizens had few pretensions and even when they thought that they could do little to oppose the cruel in the society, they had no fear pointing out the crimes, and sometimes even the criminals. Thus the educated might claim to have stepped in the ladder leading to the hidden

knowledge of the world, but the open secrets of the society are carried by the non-elite ordinary workers.

Same applies to other kinds of corruption - bribery, coercion, intimidation, total despotism of the landlord in the rural area and the industrialist in the towns, extreme rot in the police force and incomparable wickedness of the majority of Mullahs - in various spheres of life. Though the military had cracked down hard upon many of the hustlers and hoarders in 1958, by 1960 they too had joined the ranks of the ill-doers and were fully engaged in the exploitation of the civil section.

Much confused and distressed with the prevailing atmosphere of the country I decided to step out of the LAND OF PURE.

That the world was much larger than the boundaries defining the State of Pakistan had always been an exciting part of my understanding. Looking at distant places on a cinema screen through the eyes of a camera operated from Hollywood or Pinewood Studios did not quench the inquisitive thirst, it simply aired the burning curiosity. My natural mother who had moved to Karachi a long time ago practised medicine there. After my father had divorced her she stayed in Lahore a few years and there we still had a good contact with each other. Once she migrated to Karachi I met her only occasionally. I realise now that she loved us much more than she ever chose to show. She helped me monetarily, when I needed it most, during the last few years at the college. She is

also the one who offered me the escape line to England, which I accepted readily. She was, though, far-sighted enough to wait with her offer until I passed my Bachelor's exam and taken the formal step towards the educated of the world. She also paid my ticket and provided me with the five pounds which I was so generously permitted, by The State Bank of Pakistan, to carry with me.

On October 19, 1960, I abandoned the physical Pakistan.

I came to U.K without any previous preparation and had no direct acquaintance on my arrival in London. A patient of my mother had her brother-in-law living in England, and I was given his address to ask for help if things got out of hand. That gentleman proved to be a member of a rare breed, called as the philanthropists; and helped me much during my early period in U.K. We, eventually, became good friends. With a Bachelor of Science in Zoology, Chemistry, English and Arabic I had expected to be invited to a better position than the one I was given by the bull-dog like looking old man at The Ministry of Labour- 'Unskilled Labourer'. Wondering at the maltreatment extended to me by the clerk at the employment exchange I spent the next five months, October 1960 - March 1961, at an army depot in Feltham, Middlesex, collecting discarded batteries from military vehicles. I was nineteen and, therefore, being underage was given, I think only 75% of the full salary for doing double work because the person who should have held the other end of the gigantic Diamond-T battery was not yet employed. I had a working team of seven loonies, all of them ex-Tommies of World War

II, in various stages of physical invalidity coupled with advanced forms of mental disorders and suffering from, but enjoying thoroughly, profound spiritual deprivation. Their persons contrasted so glaringly with the picture of Englishmen I had conceived reading Shelley and Keats. Not only did their outer appearance deny them the looks of an expected Englishman but they also farted, belched, spat and swore with such a passion and perfect orchestration that for a new arrival like me it gave the impression that the ex-rulers from the Empire were now dedicated to putting up a fresh Image of the New-Briton. Incidentally, my visit to England approximated with the good-will tour of Pakistan by the Blue Blood. My buddies, or baddies, at the battery-shed had the decent humour of disclosing to me that the lady enjoyed 'horse-sausage'. To the best of my knowledge no such delicacy was produced in Pakistan. It was not their tone but a certain fiendish glint in their eyes which mad my balls rise. On gentle exploration I learnt that the 'horse-sausage' referred to was not meant to be nibbled at in the orifice in the face but to be engulfed in the cavity about a meter below the chin line. Whatever misgivings I had had concerning the reservations to be found in The English, they were removed in that instant; followed by an awakening realisation that I was in the company of that category among the mankind which I generally referred to as 'the scum of the earth'. A feeling of slow but steadily increasing joy crept over me. I knew that I had not only found a new reservoir for charging my own battery of knowledge but also the technicians who

seemed to excel in their field. A rapport was made, a meeting of minds was tacitly acknowledged. With enthusiasm found only between the keenest of teachers and hungriest of students I learnt from the seven wonders of the battery-shed words, phrases and expressions of English which are yet to be endorsed into Unabridged Oxford Dictionary, but are cherished by the liberated among the English. When I quit my job, as a skilled labourer, after five months of physical weightlifting and mental fortification I was armed to the tip of my tongue with the deadly arsenal of The Englishman's English.

In my next job with a construction firm in Middlesex I was described technically as a 'loader-unloader' but my actual task was to knock our dents and remove rust from 'telescopic-centres', used for laying roofs. I had the expert job of manually scraping off the hardened cement and the ubiquitous rust with the assistance of a small metal scraper. Unless it is experienced personally it is utterly impossible for even the finest of minds to apprehend the penetration potential of the fine rust in the most intimate parts of the human body, in most unrefined manner. I used to wear two undershirts, covered with the thick cotton shirt worn under a pullover and all that topped with an overall. Still every evening I found myself looking increasingly more like old iron statues unearthed in desolate places. My skin which is normally almond brown always had a thin layer of iron oxide covering it; while my teeth, which are even today clear white, looked sickly orange-yellow. No paste and no brush

succeeded in removing the foul taste of that metal from my mouth during those months when I helped the British to erect their houses and put a roof over their heads.

In those days I was caged in with a family where the master of the house came from Pakistan while the lady had her origin in Spain. As I discovered afterwards she had a deeply rooted belief, which surpassed the fanaticism of many religious nuts, that all the nourishment which was missing in the fleshy part of the old deep-frozen meat was preserved in the bones underneath. For six months or so I had the enforced pleasure, and accompanying ache in the teeth, of chewing bones of various shapes and sizes; at the same time being completely amazed at the leanness of the British cattle. Most evenings we were cast near a dinner table which supported huge bowls containing oceans of unclear soup. A strike of the spoon caused tidal waves which on subsiding bared cliffs of white bone spattered sparingly with tiny bits of meat of unspecified origin. In spite of the voluminous food which I drank in those days the immediate worry was not obesity; instead, a new variety of emaciation 'shrinking trough drinking, seemed inevitable. Perhaps it is the vigour and training of that period that I had no cavity in my teeth until I was thirty-six. But had anyone asked my opinion then, I definitely would have consented to earlier dental surgery only if some chewable food was made available. She had another firm conviction that any excess of coins in our pocket would jingle and those pleasant sound waves were most likely to transform into unpleasant rebellious reverberations.

So, each Friday night we were regularly relieved of our meagre earnings. Being underpaid, overworked, lightly fed but heavily charged was not the best of conceivable situations. A radical change was called for. To start with I used some survival lessons I was given in the street of Mozang; I taught the master of the house the classical, manly, game of Poker. He enjoyed playing it so much that each Saturday noon, when the lady was away in the market to collect bones from different butchers, he lost to me all that I had paid the night before, plus a little extra as the interest. Each Saturday he finished the game claiming that the next time his luck should change, to which I agreed readily.

The next step was that Jaime, a Spaniard who also lived there and suffered the same misfortune, and I gathered some courage, picked our baggage and found a double room in Shepherds Bush, London. The Irish land-lady there was so short-sighted that despite my fair complexion for Pakistani always thought that I was a negro; but, otherwise, she was nice to us. Soon afterwards Iftikhar and Waheed joined me in England. It was then that I had my first lucky break. On their guarantee that I should neither be forced to chew bones nor drink my food I took a week off from my work and went to The Ministry of Labour, Technical Section, in London. I ought to have taken that week off much earlier. Within weeks I was sent to Leatherhead for an interview at a research organisation called The British Food Manufacturing Industries Research Association (BFMIRA). A few weeks later I was invited for the post of a junior laboratory assistant. I spent

next four and quarter wonderful years there. I also moved from Kingston upon Thames in Surrey. The life in Kingston was much different from London; unfortunately, it started with several unexpected changes of lodgings. It began at Mrs Hills, a committed misogynist; and though she never conceded we all knew that she had evolved directly from the sharks because she could smell the female blood and trace her, at any time of the day or the night, in any of the twelve rooms occupied by students from various countries. After being caught at doing things which she did not approve we were eased out to the 'China House' in Grove Crescent; where the ten of us slept in a double room and each morning were asked by the Chinese landlady if we lived there. An accusation which we denied vehemently, describing ourselves to be a kind of long-term guests of a friend who did not live there. Finally, she got tired of ten non-resident guests staying in her house and one morning hailed us with "Mewma noka"; which we took for a change of heart and Chinese morning greetings. As it turned out it was a change of heart alright but for the worst. The cryptic greeting was eventually deciphered as "Milkman no come". A few more "...noka" gave us the message that it was time to shift. We blamed our expulsion on the 'culture clash', and moved. Jamie and I found a place in Surbiton. We lived there for three peaceful months. Then one day, when Jaime had already left for Spain, the brother of the landlady, who was more than semi-deaf and dressed like a dedicated fairy mistook the earth-shaking natural thunder to be the sounds

coming from my room, which he associated with impassioned indecent activities, came roaring to me and shouted in horrible Americanized English. This Yankeed Englishman even reported to his sister. She was a thoroughbred. Without any indication that she wanted me out she added the figure of one to my four pounds weekly rent on the assumption that I lived in a luxury room. Unluckily the one was not added to four but displayed neatly in front of it. I moved. It must have been a lucky day when I rang Mr Bookbinder's bell, and found refuge for several years. Mrs Bookbinder looked after us well and I retain only glad memories of her; even though I recall one evening when I found Nasir in a most belligerent mood, the only time I ever saw him angry in five years. He had discovered, what he thought it to be, a discarded old finishing net left to dry on his bed but which, in fact, turned out to be an ancient hand-knotted bed-cover laid there by Mrs Bookbinder with the best of feelings.

The life at BFMIRA, on the contrary, proceeded much more smoothly. The establishment had an approximate staff of one hundred, divided in small groups of three to five persons. I started as an analyst of brine solution, in the Bacteriological Laboratory, used in curing of various meat products in the Industry. I had an elderly shied, whom I nicknamed as Mr. Fish. He spent his days floating around in the laboratory space mumbling to himself, only occasionally interrupting the soliloquy to check if we were talking to ourselves. The work was quite easy and I learnt it quickly.

Later, on my own request I was transferred to another section under the guidance of Mr. Lecomber. This gentleman spent his arid life determining the moisture in the sugar crystals and other sugar products. The life at BFMIRA took an even better turn when Dr. C. L. cutting was appointed director, who in turn introduced Cricket in the recreational field. For the next three years I measured water content of sugar derivatives, played Cricket at work and for The Esher International Club, twisted myself into unimaginable contortions at the dance floors of The Swan in Kingston, and got to know Beautiful-peoples from fifty-three different countries. Esher International Club provided an excellent opportunity to meet other people. I served there as the Committee Member, Joint Secretary and The Chairman. In 1964 we had members from all corners of the Globe; girls mostly from Europe and the boys mostly from elsewhere, who met in harmony and enjoyed colourful intimacy. Life at that moment had a balanced dose of work and recreation, but an acute shortage of funds because the salary at BFMIRA was far from generous. Some over-time at the gambling sessions at some homes and the accumulators at the bookmakers catered the necessary cash. A relic of that period is a small diary kept by Qassim in which he always jotted down the sums which he borrowed or lent at various card games, collected his dues or paid his debts regularly but without ever disclosing the amounts which he owed or were owed to him, and disappeared one day leaving everybody in a state of suspense that whether they had lost or gained by his

departure. Needless to add that at the end of each gambling sessions everyone claimed to have lost substantial sums of money; because anyone who was clumsy enough to confess a win stood the risk of immediately being conned to lend money to pay more impending previous debts. Monetary interest aside, a gambling table is an exceptional arena to study the human behaviour under moments of stress and elation. Over the last twenty five years or so I have had the pleasure, and the misfortune, of contesting against thirty or so nations, observing their technique and attitude under 'winning' and 'loosing' spells. Some of the very simple generalisations are that the easiest to beat were the Americans, the Turks were a joy to pitch against, most quarrelsome to sit with were the West Indians, most serious of all opponents were the English, while the Arabs needed help on most 'show' to understand the reason why the other party had won.

During the five years I lived in England I fell in and out of love several times, had as wide intimate intercourse with other nations as the opportunity arose. The Britons at BFMIRA were an excellent day company while the Internationals as Esher illuminated the dull evenings.

It was, also, in England where I had my first meeting with the Hindus and the Sikhs in my adult life. The Muslims from India turned out to be birds of a very different feather; both in their flight of imagination and walks in social life. I became increasingly conscious that language played a much greater role than religion in emotional proximity - Indian Sikhs and

Hindus from Punjab were a far preferred company than the Muslims from East Pakistan and other parts of Southern India. Whereas the Muslim brothers from the Middle East were the big disappointment and eventually the distance between them and me was the most desirable approach. In spite of the brain-washing I was subjected to in Pakistan as a child, and the apparent attraction of their money and glitter, I found the Saudis and the Arabs of surrounding area a most uncivilized bunch.

By 1965 I had become convinced that neither the brine solutions nor the sugar-saps were particularly nourishing for my brains. Once more I packed my bag and without any previous planning crossed the icy waters and landed in Göteborg, in October 1965. That was the second time in six years when I lost my small collection of books- the only few dear possessions I have ever had. Moti, the friend who invited me to come to Sweden, was working for Volvo and lived in a timber barrack with a Finnish co-worker. I was kindly accommodated by Raja, another friend from England, for about a month, till Moti received an un-inhabitable apartment from Volvo for living there. The place, in Olskroken in Goteborg, was marked for demolition but Moti was told to bear its roof till the workers arrived in the spring. 1965 was one of the coldest winters in Sweden. I remember that we used to get up in the middle of the night to perform press-ups and knee-bends to keep us warm. The inside temperature, in spite of the oil-heater Moti had installed, was often below zero. The coldest we noted was -10 °C, when the

water froze from the tap. I was also taken in by Volvo as an assembler. Excepting the scraper in the Middlesex, I had never touched a workshop tool in my life before, and if there is anyone still driving an Amazon from 1965 then he better get its body-work thoroughly checked because any car which I helped assemble is not fit to risk one's life in. My enormous potential as a natural initiator of long rest periods for my co-assemblers was quickly recognized – they had to stop the moving rails to allow me to finish my piece – and I was amiably aired as the 'Professor' by my fans. The feelings of my colleagues and the foreman towards me being diametrically opposite to each other.

Never before in my life I had seen, and met, such a wide use of intoxicants and tranquillizers as I did among the workers in Göteborg. The working tempo was based on the Time & Motion system, where each movement of the body and the tool to perform a certain task is previously calculated. A person had a five-meter running space to finish his piece in three minutes. Any thought-process interfered with the mechanically calculated tempo and caused delay. This means that an assembler had to numb his mind, speaking literally, to be a successful operational hand. Thus alcohol, hash, pills, sniffers, injections, and snuff were the priority retarders for the running of Volvo. I was warned, time and again, by sympathetic colleagues that if I continued to think I should go mad. The process augmenting the continuous motion of the rails which carried the skeletons of future cars demanded still minds carried in human bodies.

The foreman did his best to change my job and find something more suitable. I, being impartial to the variety in manual work, demonstrated an equal ineptitude for all mechanical work and remained the cause of many unexpected breaks, till I was transferred to another section to wash pre-assembled body skeletons of the cars- a work normally assigned to the tougher ladies. My preoccupation with the cleanliness of Volvo Amazons put me in another bout with Death. Being soaked the whole day resulted in a full onslaught of the Influenza virus. Moti found me sitting outside in the courtyard at two in the night dressed in my underwear and with a body temperature of above 41oC, while the wind blew at -25oC. Believing that I was out gone he called in the ambulance from a nearby telephone booth, which carried me to a local hospital. One more I kicked the angel of death in his teeth and brought myself back to my feet laughing and giggling while I read 'Catch 22'. Thanks to you Joseph Heller.

On my return to Volvo I witnessed the miracle of true redemption and instant joy when I told my foreman "I am going to quit".

As a matter of record, while I was assembling cars for the Volvo enthusiasts, I was also getting trained to sell encyclopaedias. From April 1966 until summer 1967 I sold books of learning to Swedes. It was in this job that I met some of the greatest sharks, con-men and hustlers of my life. Believe it or not I had the rare distinction of working with originals from USA, England, Ireland, Italy, Holland, Poland,

Yugoslavia, Canada, Norway, Denmark, Sweden, Egypt, Israel, Iran, Sudan, Jamaica, Venezuela, Colombia, India, Pakistan, Indonesia, and a few more, all gathered in a small office in Stockholm. Sharp salesmen from all over the world were recruited and were set upon unsuspecting knowledge hungry Swedes. An interesting point to remember is that we were selling encyclopaedias in English, whereas neither the buyers nor most of the sellers could command the language. During those months I had the seldom met opportunity of entering hundreds of Swedish houses in interviewing- that is what we apparently did- people from all sections of the social sector. The encyclopaedias were sold in an indirect way; but not illegally in the proper full extension of the law. We travelled around and enjoyed the bohemian life. As we had no permanent local night-club, only the early morning sacrificed to sleep.

After participating in all the highlight if the nightlife and other diversions I became rather sick with the pleasures of life and once more returned to the educational side of it. In the autumn of 1967 I took admission in The Stockholm University I had studied natural science and language which to a certain extent explained the 'Hows' of the empirical life. Now was the time to get down to the 'Whys'. At The Stockholm University I studied Ethical Philosophy, Theoretical Philosophy, Social Anthropology and Indology. My major subject being Theoretical Philosophy.

I shall give a little detail here to emphasize the contrast which I have experienced in searching knowledge in the academic and the non-academic institutions.

When I came to the Institution of Theoretical Philosophy for my admission I was interviewed by the acting professor Jan Berg. I got a spontaneous liking for him and he, too, in return encouraged me in my proposed field of study. At that time I could neither read nor speak Swedish. Though most of the literature was already in English there were some previous thoughts written in Swedish as well. Jan Berg was understanding enough to prescribe alternative books in English. One of the authors I was impressed with was Bertrand Russell, but just impressed at that moment. Jan Berg had made it clear that he was there only on a temporary basis and my eventual course would be determined by the Professor on his return.

My first meeting with the Professor is a memory for life. When I entered the door to his office there was standing right before my eyes the rare specimen generally described by the zoologists as 'the missing link'. I kept staring at that unique combination of avian and reptilian characteristics, not daring even to blink being afraid that he should either fly out from the window or disappear under one of the furniture pieces in the room. He, on the other hand, must have been baffled too because he stood there blinking and making small funny sounds; hoping, I presume, that during one of the blinks I might fall into the deep spell of oriental meditation allowing him to escape. After a few moments which seemed stretched

over several epochs, and in an instant of extreme confusion, he appeared to extend his paw for a handshake like motion. Just as he realised his mistake and started to withdraw it I used all my speed and grasped his fingertips establishing a formal contact. We both bared our teeth and I was permitted to sit down. During the following minutes, which I presume was y interview, he talked about the non-popularity of metaphysics at Stockholm University, the utmost importance of logic and the dangers of being too easily infatuated by Bertrand Russell. There and then I decided to study metaphysics, started to despise formal logic and declared Bertrand Russell as my Guru. I also got a feeling that studying philosophy was going to be a source of much unethical pleasure. In the years to follow I met him the minimum, but even in those few meetings, he did his best to discourage me from philosophical thinking, whereas my own attraction for it increased inversely. He also discussed with me the times he was in the USA. He even told me about a social anthropologist friend of his who had conducted a thorough study of sexual patterns in rural India. Pretending to use his telescope for bird watching he focused his attention on some astonishing unions of body and soul, trough the hole, an Indian crop fields. He reached a rather original conclusion that the reason India claims itself to be 'the biggest democracy in the world' had little to do with its political system, but was based upon the total freedom of choice exercised in mutual fucking by its inhabitants in the nature, and quite oblivious of the restrictions set down by the caste

system. The anthropologist deduced that it was only in the watching eyes of the non-participants that the concept of sin is with-held, whereas between the entwined bodies of living pairs the eyes refused all that was ugly and earthly. My dear professor also continued to propose different books in logic and methodology for my enlightenment. I, in response, praised Bertrand Russell with increasing fanaticism on each occasion. Our meetings may be described as the exchange of absurdities where he and I tried to score upon each other drawing malicious pleasure from the process. The climax of our meetings came when I met him at his villa in Djursholm – my first impression of him was not at all that wrong. Djursholm means ‘the islet of animals’. When he finished criticising my English, logic and the future as a professional philosopher I gave him the pitch: with maximum conviction I could carry my voice I told him that I had reached my ultimate conclusion that Bertrand Russell was, indeed, a reincarnation of Gautama the Buddha; reborn when the great sage was in a state of serene hunger- physical as well as spiritual. That was the reason Bertrand Russell was so lean and inquisitive on one hand, while conducted Vietnam Peace Tribunals on the other. I added that my thesis for the third point should deal with this issue. That was the only time I saw a gleam of respect in his eyes. Staring in his blinking eyes I was drowned in an ocean of blessedness, because sitting I front of me was the stunned master incapable of conceiving a thought more absurd and illogical than the one which I had just laid in his lap. In a moment of appreciation ha agreed

that I should write my thesis on Russell's final theory of Belief. Which I did. He promptly refused it twice and then fell sick. The same paper was accepted the first time I presented actually analyse Russell's theory of belief quite seriously; only, in the end, I equated it with the knowledge derived from the teachings of Buddha- not so very seriously.

And that is where I which to raise a particular point. In several institutions of higher studies I have invariably come across scholars who propose, plan and guide the lifestyle of the people out in the street, yet they themselves have only the remotest of contact with, and far less the knowledge, these millions; their thoughts, needs and hopes. Many of these places of learning are, in fact, halls for mental gymnastics where other brainy co-athletes come and display their skill in composing most improbable contortions of the human thought. In spite of all the claims in their part in raising the standards of the human knowledge, their practical contributions are only minimal. One ought to demand that at least in subjects like Philosophy, Sociology, Psychology, Anthropology, Theology, Politics, Judiciary, Pedagogy, etc the teachers should go through and extensive obligatory period of field study and practical work, in the life outside the campus.

Exclusive academic education is not only deficient in the knowledge of the real world, it is misleading.

From April 1966 to September 1967 I had lived here, there and everywhere. My resting-place varied from luxury beds in

first class hotels to cold floors in the corridors of my considerate friends. In autumn 1967 I got a room in a local student hotel, and there started the second most stimulating period of my social life. To each flight of steps there were two corridors in our building. In each corridor, there was, officially, a place for twelve students sharing a common kitchen. I was the only non-Swede in our corridor when I moved in. for the next three and a half years I had a most brotherly life with my co-residents. There were a few people who changed; otherwise house 21, fourth floor, was a source of great pleasure to its own residents as well as those who found their way in it. Even today, almost thirteen years since we left it, most of our friends are from there.

The summer is always the quietest period in a student hostel because many students travel away, while other find temporary jobs. So was the summer of 1967. It was odd that despite a residence of over 1200 students, the hostel had no recreational centre- clubroom, cafeteria, or dancing provision. A building erected to be The Taverna stood empty and unused. Some discussions were held by the student union to run the place, but without an outcome, because they could not work out the economics of the situation. I had several years of experience from Esher International club of running a social club, while Per Lyng had a string hi-fi system in his room. A brief talk took place between us, followed by a bit longer one with a student union and The Taverna was inaugurated. We ran it on a non-profitable basis, though we were paid a nominal commission for managing the place. I

was also decorated with the title of The Club Master. For the next one and a half years I sold beer from 16 different countries, introduced pizza in student circles, invited some of the better pop and soul groups in Sweden for performances, danced about four hours for six evenings a week, slept on the average under five hours each day and passed all my exams. I had also close encounters with teenagers, intellectuals, hustlers, musicians of all colours, hash smokers and heroin injectors, sodomites and lesbians, students from the hostel and the working kids of the surrounding area. Despite its glitter, it was a difficult job - I was offered kisses and embraces, pussy and arse, smoke and drugs, illegal after-hours selling of beer to buying of hard stuff from some embassies, and a few other goodies as the bonus. I withstood all temptations mainly because I did not like the material offered and partly because I knew that a single slip would inflict multiple punishments. We had no permanent beer selling licence and were quite sure that police knew about the circuitous route taken by us but did not interfere because they understood that we were keeping a lot of youngsters off the street and were not taking advantage of the circumstances, monetarily or otherwise. Systembolaget in Sweden perhaps conducts the largest propaganda against its own products, but I was the only club-manager who went from table to table requesting the customer to drink the minimum. The whole operation functioned smoothly but there was one problem- not only that the student-home lacked a recreation centre but even the surrounding area was

without any facilities for its youth. This resulted in overcrowding in the Taverna, which was objected to by the resident students. My own problem being that I was suspected of encouraging the non-resident working youth to come because with their regular economy they could afford to drink more beer. The truth is that I did my best to keep them out in a decent manner- even employed watch guards at criminally exorbitant fees to restrain their entrance, but without success. These kids not only had better economies but also possessed a well developed muscular system. In ensuing battles, the warriors from the student hostel were often found to be the fallen heroes, and me 'the culprit'. The situation deteriorated so much in the Spring of 1970 that I abdicated the sought after the throne of Club Master.

So far I have not referred to the fair sex in my life. After nineteen years of mental stimulation it awakened to activity with a bang when I ran into a Viking beauty from Denmark in 1961, and then extended itself over Irish, Swiss, Dutch, Finnish, French, Japanese, Finnish and Swedish delights, culminating finally in my marriage to Elisabeth from Hagalund in 1970. Excepting Elisabeth, whom I place in a class of her own- she is the only one who successfully neutralized my eccentricities with those of her own-, all these ladies were great, each leaving a mark on my life one way or the other. Not meaning to be disrespectful to any of them, I pay my homage to the Japanese Mystique who taught me the greatest lesson of my life - to live and exist with dignity under most of the human conditions. She spoke very broken

English and much less Swedish, whereas I knew no Japanese. During the six months we were together I was demonstrated feline grace through simple acts like sitting down, getting up, making the bed and serving the tea- all movements made silently, effortlessly, yet elegantly. Lacking a common language we communicated with each other with the means where words were not always necessary; nevertheless, the sound of silence eventually became so loud that we parted-quietly, but painfully.

Only weeks later I went to Pakistan after eight years of wandering. Like most of my journeys it was an unplanned trip. I jumped in the car when Habib and two of his Persian friends came to say "Good bye". We drove through Germany, Austria, Yugoslavia, Bulgaria, Turkey, Iran, Afghanistan and Pakistan, in a ten years old Mercedes, short concise paragraphs will be sheer irreverence if I were to describe how it feels to drive 160 km/h on a German autobahn, climb twisted twining misty road towards an Austrian chalet, sneak through the lush green mountains in Yugoslavia, at a lunch in one of those enormous public restaurants in Sofia, dine in candlelight in Istanbul, much lamb-chops and sip tea in a road-side roasterie in Teheran, sweat profusely in a steaming hot bath in Mushed, or tear through the Afghan roads. Each of these indulgences deserves at least a chapter of their own. Afghanistan, undoubtedly, is the supremely beautiful, the most majestic, immensely imposing, yet incomparably backward country I have ever seen.

It was on this journey that I had my first mystical experience. Driving on the super and yet so sublime that I felt like a juvenile taking his first ride on the busy street of nature highway, surrounded by gigantic mountains where every boulder each rock dwarfed us, tall trees looked down upon us, the sky matched the colour of deep seas countries away, the wind caressed us soothingly while the motor farted obscenely in the holy stillness I suddenly lost contact with my conscious mind. Deep, very deep within me, everything came to a stop, meanwhile, the universe outside rearranged itself in perfect harmony. The diversities in observations made only moments before, containing thousands of separate entities melted into single percept in Beatitude. In the most conscious part of my subconscious I felt happy and grateful to be present, witness and experience the open denial and total refutation of the greatest of human delusions: the man is the measure of all. Everything surrounding me was suddenly so alive, so immense, so powerful. In some strange way I was aware that Habib was going through a similar experience, because he sat, many mental miles away, in the seat beside me dead silent, while we crept through several kilometres. When cognition returned we were nearing a small Afghan town where we made an early stop. The burden of being caught and humiliated by the very elements of Nature had exhausted us completely.

Twice after that I have gone through a similar happening with such intensity. Once at Mariefred when we went to see the old castle. It was a magnificent summer night. We went

out for a stroll after dinner. The time was about eleven in the evening, the nights are never very dark during summer in Sweden; if they are not quite sunny as is the case in the northernmost part. Six of us slowly approached a jetty chatting, when abruptly silence prevailed. The sun had gone down on the other side of the bare water chest, undulating in front of us. The reflected light from the few clouds was broken on the water surface, making it appear like an ocean of molten Gold and Silver, rising and sinking with astonishing grace and unbroken rhythm. In that quietness, the balmy wind carried no force, while one was drawn to the enchantment of the pulsating waves. We stood there a long time and then, without uttering a single word, the whole file of us returned to the parked cars and drove away. No one made any comment about it- there was no need for it.

The last incident took place in Tunisia in 1976. We engaged a fisherman and his boat and went fishing in the deep waters. Once more I was overtaken by the overwhelming power of the rocking waves.

I presume that it is the immensity of the surroundings which affects me so, but it is not a feeling accompanied by fear or anxiety. Even when I felt helpless and belittled the immediate reaction has always been of tranquillity and composure, only once followed by intense fatigue. In each case, I perceived, or at least thought that I perceived, an oneness within Nature, something akin to the absolute unity of Buddhism; even though at the time when I travelled

through Afghanistan I was not initiated in a closer study of Buddhism.

There has been many other occasions – the high lands in northern Sweden, a crowded street in London, a peak in the carter of Mount Etna in Sicily, an evening alone in a room listening to Albinoni's Adagio, or an eye-locking contest with a tiger in an animal park (though from the other side of the bars) – when the stark sundries of the apparent space diffused into limitless expanse of a cosmic force.

I stayed about four weeks in Pakistan and then flew back to carry on with the Taverna and the studies. It was in the student hostel where I met Elisabeth, we fell in love, exchanged wedding rings in 1970 and are holding on to each other ever since. There have been ups and downs in our relationship, but the 'ups' out-number the 'downs' by a comfortable margin and I am happy for it.

In 1970 after unemployment of six months, the only period I was workless since I left Pakistan, I got a job at the Institute of Palynology, Stockholm University, as a darkroom technician. For two years I enclosed myself in near total darkness every working day and spent hours developing electron microscope impressions of pollen grains and allied material; simultaneously I was getting my own view of the universe in focus. It was a small section with about eight regular employees and a stream of visiting scientists from other countries. My suspicions about the specialists of the educated world were confirmed once more. Excepting John

Rowley, the vogue among the erudite of the university circles was to claim to know all within their own field and, then, profess to be a complete idiot in every other walk of life. John is one of the few academicians whom I met, liked and respected for the grasp of his own subject and his ability to appreciate the knowledge carried by the others. Unfortunately he was encircled by a bunch of unfair, inept and selfish co-workers who did their best to get rid of him, and succeeded, to stage their own show of incompetence.

While I was there I attended a distasteful presentation and the defence of a dissertation in Botany for the Doctor's degree, the highest degree awarded by Stockholm University. The thesis was written in English by the defender whose standard of English was equal to that of under-matriculantes in Pakistan. The opponent, on the other hand, had absolutely no grasp of the material which was presented in the dissertation, and was much content to point out few grammatical errors in the paper. I do not question the ability of the writer of the paper as far as his knowledge of the subject is concerned, yet his understanding of the material written in English in his paper was beyond his ability. Besides, the basic worry tickling the two opponents that day was not the validity of the research endorsed in the dissertation, but the question if they would be on talking terms with each after the session was over. Afterwards to forget the silly show and to get over the bitterness between the opponents, a bitterness which simply was not there, we

drank a lot of champagne, ate sandwiches and talked the weather.

There, at The Institute of Palynology, I had the opportunity to take an even deeper look at the universe we lived in. the photo prints of the pollen grains, blown to 250 000 X, sometimes even larger magnification, depicted an endless repetition of the natural scenery I had witnessed by the naked eye, through a binocular or from the window of a low flying jet. Each pollen grain, like much larger planets, had its own chasms, mountain ranges, channels, scars and flats. I could mark many of those prints as photos taken on the Moon, and it would have required more than an expert to refute the assertion. Yet each of those prints taken and developed in the darkness of a little room belonged to a tiny ball, almost invisible to the unaided eye. It is the kind of observations which may help a person to re-adjust the proportions of various elements in the universe or completely distort his perspective. Spending two years in a humid darkroom is not a common experience. The development of an exposed print is a magic-like process in itself. Every time a print matures, from the appearance of the first shades to the emergence of the full image, it is like gaining apprehension after a deep sleep. In a dark-room, a person may work mechanically on the enlarger or couple his own thinking apparatus with the development process, when the appearance of the image on the photo paper helps recapture thoughts from previously exposed but yet undeveloped parts of the memory cells. With a little practice it becomes almost like playing a game where

memory images get developed parallel with the photographic images on the paper. I used to play the game for hours, recalling, recapturing and reinforcing thoughts which were stored in the latent memory.

In 1971 there was a war between Pakistan, Bangladesh and India. Bengalis, who always were the largest ethnic and linguistic group in Pakistan, were mistreated and ill-represented from the very beginning in the affairs of the nation. Though extremely apt at verbal warfare they did not have the tradition of physical combats or material arts. For almost twenty years the sword suppressed the tongue. Then they became desperate and revolted against the large-scale exploitation by the businessmen and the armed forces from West Pakistan. India took advantage of the situation and sent in her forces recruited mainly from The Punjab. The Indian Punjabis and Gurkhas along with the native forces kicked out the Pakistani Punjabis and thus the Bengalis got a country of their own. As always, several thousand soldiers and much larger numbers of civilians died for the perverted pleasure of a handful of generals and politicians.

To help Pakistan build up its economy, naive as I was, I went into wholesale business and began importing garments and handicraft. For five long years I made a fool of myself trying to believe that the last bad consignment was accidental and the next should be better. I visited Pakistan in 1973. I was on my feet for two long days, on the bed for the next nine, and in spite of the common belief that a person dies most

peacefully in his motherland I succeeded in making my relatives understand that I preferred to take my chances in the distant adopted country. Showing uncommon comprehension they put me on an aircraft to Sweden and once more I locked the old enemy. Actually, I had rushed to Pakistan after getting rotten material, in the month of June. The air temperature in Lahore was +43oC. I suffered sunstroke, followed by acute diarrhoea. It is a misstatement to say that I spent the ninth night on the bed. It was mostly in the toilet room. I remember thirty-two dives in its direction and then lost count when I got drenched with cold sweat. I had an absolute conviction that if I fell asleep I should never wake up. So, I used every trick I could recall to keep myself awake and got through the apparently endless night. My parents had recently moved to their new villa in the outskirts of the town, where travel facilities were deplorable. In the morning I saw a doctor and fled. No business was conducted that year. I visited Pakistan again in 1974. This time I had better luck with my health but a very poor fortune in business. Among the new contacts Khushnood was hardworking and provided me with good items, Colonel was an honest man but, as I found out later, quite inexperienced. He was cheated by the local suppliers, which in turn resulted in the collapse of my business in Sweden. I had ordered large quantities of garments in velvet for the Xmas season. The good reached me only weeks before the high-sale season, which I distributed to my customers. Only days before the Xmas eve I learnt that the garments were not colour-fast, they

lost colour even on a perspired body. I had supplied these garments in good-faith to my retail shop customers, who had sold them further. Obviously, there was much disappointment and scandal. To avoid legal suit I refunded all claims, but in turn, was stuck with huge quantities of unsalable products because my customers refused to buy anything from me. Under panic situation I went out in the retail market and held sales of non-defective items in various towns in Sweden. This started one of the most intense, laborious and strenuous, yet rewarding periods of my life. For the next two and a half years I lived like a nomad, moving from town to town selling goods, and returning to Stockholm only to refill. All in all I visited 76 places, or in other words, 70% of all Swedish towns which had a local population of ten thousand or more. I was able to meet Swedes in their own grounds and see the contrast as well as common traditions which these people had in different parts of the country. The first years of hard work gave some buoyancy, and I opened a small retail shop in Stockholm. My confidence was premature. It was a bad day when I met Mr Hasan, an ex-cricketer from Pakistan, a bowler; now engaged in the garment industry. He delivered me garment-bales containing only full tosses and knocked out all the remaining hopes. Swearing in the name of Allah and his Prophet he sent me clothes I could not sell to anyone. The fitting was so poor that if the arms had the correct length for a girl then the breast pockets fell on her stomach, or if I succeeded buttoning

up a blouse on a live breathing chest then there was imminent danger of death by asphyxiation.

In December 1976 I was forced to withdraw from active business, and in July 1978 I was put into bankruptcy by the court on the demand of Kronfogdemyndigheten. My stock worth S. Kr. 80 000:00, buying price, was confiscated and sold for a mere S. Kr. 3 000:00 by the lawyer appointed as the 'goodman', which paid his bill. Elisabeth, during these years, had a strange transformation from a loving wife to a critical partner, to a nagging opponent and finally to a retired cohabiter. She had actually warned me from the very beginning that me venture was doomed to fail; but I was, then, emotionally too involved with Pakistan to take heed. So it was not her advice but a kick on the arse which revived my interest in the world existing outside the skirts and blouses.

In May 1977 I changed my designation from that of Company Director to Taxi Driver. What I had missed in the twenty years of school and university studies was complemented in only six years of taxi service. Driving a taxi has been the source of extraordinary revelations. It was one thing to sit on the other side of the wail and listen to tonga drivers, but now I was engaged in the field myself.

The taxi uniform opened doors to those houses which kept close to the ordinary man- mental hospitals, rehabilitation centres for the addicts, police houses, jails, pornographic clubs, homes for retarded children, homes for dying, and many many private homes of sick an invalid. I have driven

and met thousands of people from every thinkable spectrum in human life. There had been some snobbish tarts from Östermalm to very gentle ladies of the street, immaculately dressed bureaucrats who sat talking rubbish in the taxi while some very shabby alcoholics have sermonned me on the topics like compassion, friendship and understanding. Priests who forewarned me about the coming of Hell were followed by junkies who wanted love and sympathy. In the last six years I have smelled so much stink of fragrance, all arising from the human body, that sometimes my senses feel numb. But I know one thing for sure- the human suffering has little relevance to its geographical situation or a person's social standing. I have met men from distant places on the earth who gave flare to my idea of existence; old Tom from the battery shed who once lent me five shillings and changed my life, the potter in a remote Tunisian village who demonstrated to the machine dependent tourists what bare human hands can accomplish, the peasant in the Punjab who offered me his cold water on a hot summer day or the farmer family in Ockelbo who had always radiated friendship and warmth. On the other end of the scale I have Mr Kastoori who violated orphans and other socially helpless girls, disgustingly arrogant Englishman who gave me one look and moved on when I wanted to ask him my way about, and the pair from Gamlastan. I especially remember the rich pair who had called for the taxi at Stortorget. The man who had difficulty in keeping his balance in the gentle wind suddenly vomited the very best he had just eaten and then sank on his

all four limbs in the middle of the square. I believe that if I had placed a pair of street dogs beside them, the dog would have appeared much more sure of his identity and infinitely more proud of his ability to stand steadily on his legs than that awful specimen of human disgrace. And I am certain that had the dog fallen sick then the lady-dog should have displayed more signs of sympathy than the silk-clad bitch sitting on the back seat of the cab giggling and saying repeatedly that it was not possible, while her miserable mate, his eyes running, mouth dribbling, moaned from that lowly position in the street as the stench of puke arose from the pieces of beefsteak and fruit salad, neatly displayed on his breast. I looked at him and felt ill. I told him to strip, which he did with Aston shining speed, and then drove him to his villa dressed only in his flowery underwear. To ask him to strip was not an act of unfriendliness because I was obliged either to refuse him the ride in that condition so that he would not have dirtied the seats for the future passengers, or drive him in his clean clothes, which at that moment happened to be his underpants.

Then there had been the members of the finer sex who stood or just as much diversity in life: there was Mrs. Bookbinder, my Jewish landlady, who gently slipped £10 in my hands when she got to know that I was going to Spain on holidays in 1961, the stripper from club Anna in Stockholm who shared half of her sandwich and apple at four in the morning when she thought that I had driven all night and was probably hungry, and of course the lady from Vallhallavägen

with sparkling blue eyes, had a smile which made me feel warm in the midst of winter, her head crowned with silvery white hair and was at least eighty years old. When I asked her the cause of her effervescence I was told that she felt so jovial attending the birthday party- her mother's. when we reached Saltsjöbaden, on my request, I had the honour of shaking hands with that over-hundred-year-old living monument of sublime dignity who, in spite of her impeded walk, had come out to receive her younger daughter. Their opposites had been the tarts from Djursholm smelling disinfectants, deodorants and perfume but nothing human, old bags from USA who had so much plastic on their face that I suspect that with the next uplift surgery they should have their pubic hair nicely displayed as a beard on their chin, and some young brides from Pakistan who wore so much gold and jewels on them that even the Queen of Sheba would have felt envious if placed beside them. Yet when they opened their mouths I had the illusion that the words were spat out from the hole in the face, whereas, in fact, they must have had their origin from the opening below the waist-line because they carried the heavy stink of quickly consumed but still undigested new riches. Then sheen in their eyes becoming so strong when the word 'money' was mentioned that I had a feeling that if I were to stick even an imitation gold prick in their mouth they would suck in it lustily, hungrily- incessantly.

I guess that I can go on writing about my experiences but that will be a detail without need. I have already proved my

point- that I am a complex person, born under complex circumstances, in a complex culture, had a complex upbringing and a whole range of complex living and, therefore, qualified to comment upon some of the simple facts of life; which I intend to do in the next few chapters. But first I have to confessions to make:

(1) I wish that I had written this book in Punjabi and then had it translated into other languages. The fault, in this case, I partly mine because I fail to write in my native tongue, and partly of fifty million Punjabis who had neglected and disgraced their language for so long.

(2) The second confession is that my Sain-hood is self-proclaimed. On a clear day when the sun was at the right height, the wind was blowing pleasantly and the birds sang for me I sat down and looked back:

I descended upon the earth in 1941 when the majority of its inhabitants seemed intent to do away with his planet, had three mothers, have ten brothers and four sisters, was exposed to Islam and Christianity at home and to Hinduism, Buddhism Jainism and Sikhism in the street, grew up torn between four languages- I command the Punjabi best, know most of my poetry and classics in Urdu, write and read with least difficulty in English and spend most of my present days speaking in Swedish, but learnt none of them satisfactorily. I had been married eight times in the unorthodox sense of the world and am married the ninth time fully legally- even in the eyes of the Lord of my wife. So far I have held four nationalities- I was born Indian, was liberated to be a

Pakistani, fled from there and became British and eventually chose to be a Swedish citizen. My occupational designations range from unskilled labourer, skilled labourer, loader-unloader, junior laboratory assistant, assistant research chemist, car assembler, book salesman, helping hand at auctions, The Club Master and the disc jockey, travelling salesman, and currently taxi driver. I have also functioned as the committee member, secretary or the chairman of various friendly associations. There are two universities who may claim to have helped me to learn Chemistry, Physics, Zoology, English, Arabic, Theoretical Philosophy, Ethical Philosophy, Social Anthropology and Indology, and their examiners accepted my answers as valid declaring me graduated. I had further instructions in the streets of Lahore, nightclubs in Europe, co-travellers from the world and was specially charged by the seven masters of the battery shed. I have had at least eight hard bouts with the angel of death, each time winning by a small margin and even when I know that I shall lose the final match, life is progressing free from insurgent fear. I have succeeded in traversing the lighter moments of life contently, while the darker valleys were crossed hopefully. But most of all, I have managed to keep my sanity in situations which would have driven many other persons insane.

Thus, by self-reflection, I declare myself as Sain Sucha.

Now

The next five chapters deal mainly with Pakistan as a model for the underdeveloped countries in the so-called Third World. All my comments apply to Pakistan and Pakistanis of the present days.

Although history is an interesting subject for the study of the past and as a guide for the future, it is often used as a hindrance for resolving the existing problems in a people by those who like to burden the present generations for the faults, real or concocted, of their predecessors.

A normal human being has a lifespan of 55 - 75 years. Events which took place hundreds of years ago have no valid relevance to a person's right for decent living in his own lifetime - the masochists among the Christians and Jews, who love to believe that they are still being punished for the sins of their first parents, are an exception to the common wishes of mankind. What possible personal connection can I have with Mr Adam, the Arabs of the eighth century, the Moguls of the sixteenth or the English of the nineteenth century? Yet all my fortunes and misfortunes are related to the rights and wrongs of the generations from the past by those exponents of the history who would like me to believe that I am a product of the careful planning and design of the Almighty God and, therefore, as an individual only a negligible entity in a series of events from the past into the future. What a

sadistic way to soothe my pains! If some grim Indian steps over my toes today then I can neither spit on the face of a Mogul tyrant from the past for the misuse of his power nor blow kisses to the Messiah of the future who shall one day remove the differences between the Hindus and Muslims in the Indian peninsula. My actual problem is to resolve my differences with the antagonists in my life during my lifetime, and then draw lines for the mutual progress in the future.

Similarly, the decisions and acts of the ancestors of the present day Pakistanis should have no hold over the deplorable conditions which are now prevalent in their society.

Who said what and where is an interesting factor for a historical reference, but that which can be said and done now ought to be the focal point of attention for finding solutions to the existing problems.

Each generation in any society is directly responsible for its own well being, with a certain debt outstanding to the two generations immediately before them for their planning, an investment in the affairs of the two generations immediately afterwards for their prosperity and conscious attitude of looking-after of the planet in which we live. Claims which are drawn either from the books of antiquity or the pronouncements of the departed ancients assert only that the present situation of the contenders does not justify their existing demand; otherwise, there would be no need for them to draw their support from the events of the distant past.

As my American friend said to me “If there is someone’s finger in your arse hole now, then now is the time to struggle and get rid of it. To sit on it and wait for a better moment is merely to prolong your suffering.

My study deals with now, and what can be done now and in the near future. I do not believe in the prophets or messiahs for the distant past or future.

The object of the study is to delineate the confusion which prevails in the matters of national identity, the national language, national religion and other social relations in Pakistan, and then establish its real current causes as compared to the standard excuses used by the national leaders.

The motive of the study is to assert that most of the misery which abounds in Pakistan is not the result of unmanageable circumstances but the outcome of deliberate planning and careful execution of such plans.

The study, I hope, is applicable to all those places in the world where the few fortunate extort the many unfortunates.

The land and its People

Pakistan has a total area of 801000 sq.km and an estimated current population of 80 million (1985)².

Racially the Pakistanis are a mixture of the natives and all those people from the north who invaded old India in the last five thousand years. Other than the sea route, the Khyber Pass was from the north the only gate to the road to Delhi; while Pakistan is that area of land which lies between the Indian Ocean, the Khyber Pass, Iran and Delhi. This means that even the most virtuous and faithful wife can give birth to children who may all look like specimens from different stocks and still be the genuine offspring of her only husband. The indirect practise of the Hindu caste system in the Punjabi and Sind, and the tribal traditions in Baluchistan and the North-West Frontier Area has contributed to some conformity of the facial features within a certain caste or tribe; but as a nation the Pakistanis come in all shapes, colours and sizes.

As if the diversity in the natural looks was not confusing enough many Pakistanis make the issue more complex by claiming themselves to be from those fare away places and people which have ceased to be note-worthy in their home grounds but are kept alive and important in the Pakistani

² 2019 = 220 millions

mind. The less massive mixing of foreign blood in Pakistan took place during the Mogul period. Since then the English were the only major rapists of the Pakistani soil. The English did not mix pleasure with business; instead of laying the women they kept their balls rolling in the fields by introducing games like hockey, squash and cricket to men which the locals learnt to play with rising enthusiasm. From this it follows that the people of Pakistan are the residents of this area for at least two hundred years, most of them for a much longer time and a great many are the descendants of the natives of this region.

There are several classifications of its people possible if I were to follow the intricate system of Caste and Tribe- a system much over-worked and spurious. Loosely speaking the whole of Pakistan is divisible into four geographical regions, each inhabited by various groups of people who speak related languages and dialects, and follow a life style which is progressively similar in adjacent areas.

I shall, first, give a very brief account of the traditional introduction of the people and the land as it is today; followed by my analysis which is not so traditional.

Baluchistan. It is the largest geographical region in Pakistan- 3447189 sq. km. it is a huge, dry, rocky, salt and sand waste-land which extends between Pakistan, Iran and Afghanistan. The climate is extremely hot in the summer and rather cold in the winter and at nights. Some cultivation at elevated plains and hillsides in the north-eastern region and around Quetta yields fruits and vegetables, but no substantial

crop is raised in this area. Baluchistan is reputed to be rich in natural resources; but either the claims by the authorities are inflated or the efforts of the mining agencies are insufficient because no major production of the minerals or the petroleum is reported, as yet.

Traditionally Balochis are nomads- bearing all the characteristics of the nomads. They are well built, tall, adventurous, brave, migratory and ill-read. Throughout history they have wandered between Pakistan, Iran and Afghanistan. In spite of the insistence by the bureaucracy in the central governments of these three countries that not the Balochis have ceased to be what they have always been, they continue to follow their own old style of life; which also means that they built few permanent abodes in the past. The government in Islamabad made some efforts to build settlements in this region but without success in the urbanisation of the Balochis. As a result of their mobile life Balochis have shown relatively little interest in the collective politics of the country; a disinterest which if further intensified by the accumulation of the power in the hands of the Panjabis. The Balochis are renowned for their craftsmanship in weaving carpets, namdas and cloth, and metal-work. Strangely enough despite their skill with the sword and the gun, they form only a small portion of the Pakistani Army but are amazingly popular as mercenaries in the Arab countries and the Gulf States. I presume that the feeling that they neither owe natal allegiance to the land nor to the people makes it easier for them to weigh their loyalty in terms of

Gold, Lead and Blood. Man and woman relationship is in line with the tribal life- Man's privilege is to carry the honour and bear the bullet, while a woman's duty is to bear children and carry on with the homework. Because of their life style very few studies in social anthropology are available, even in Pakistan. Balochi is a mixture of several related languages which are rich in folklore and poetry, but poor in documentation. Literacy is extremely low, while the state of general knowledge of the people may be measured by the belief according to which many of them still consider the soldiers of the Pakistani Army as the regular employees of the Western Infidels - a belief which is, I admit, not completely without foundations.

Baluchistan has never had much population, but the mass immigration to Karachi and the Middle East has further reduced the number of young men to very low levels.

North-West Frontier Area. This is the land of the legendary Pathans. A mountainous area which is partly rocky and inhospitable, and partly lush green and picturesque. It has eleven million inhabitants and an area of 74522 sq. km. The Pathans are also a tribal people. Not as migratory as the Balochis, yet not so settled as the Punjabis or Sindhis. Until recently they, along with the Afghans, could have boasted to be one of the most resistant people to all alien infiltration. They are fierce fighters- person to person- and masters in the art of guerrilla warfare. Organised fighting is not one of their strong points.

The hilly landscape does not permit large-scale farming; therefore most of the agricultural production is designed to yield fruits and vegetables, with small-scale grain crops.

Sexually the men are said to be free from all prejudice—they have small attraction for male or female, front or back hole. The general trend is that men are bisexual while women are thought to be heterosexual. Young boys carry higher aesthetic value, not necessarily only sexual, than young girls. The mountainous land had harsh climate had contributed to their physical fitness. The people are brave, conditionally generous and honest in accordance with their tribal rules. All above given qualities, except physical fitness, are classified as 'defect' in modern politics. Therefore, whereas the Pathans ruled old India several times in history and staged some of the bloodiest shows, their contributions in the modern political world are few. Besides, being sandwiched between Afghanistan and mainland Pakistan has not helped the matters much; because although the vast majority among them is in favour of Pakistan there is an occasional out-cry for a separate Pukhtoonistan – an outcry which is amplified manifold by the propaganda apparatus of the Pakistan Armed forces for their own projection on the political scene. The Pathans have supplied the Armed forces with some of their highest officers but the bulk of the army is not composed of them.

Sind. This is the part of Pakistan which borders with Baluchistan, The Punjab, India, and the Arabian Sea. Total area is 140914 sq. km. with ca 18 million inhabitants. The

majority of the people are cultivators; life loving and romantic with an enormous heritage in poetry and prose. This is also the group which was first to become Muslim in the Indian sub-continent in the eighth century; yet retain the local colours of the older belief. The practical religion is a peculiar mixture of Buddhist-Hindu-Muslim thoughts. Their special approach to the mysteries of life is enhanced by internal mystical arousal and external application of Bhang.

Once upon a time, the Sindhis must have been tremendous fighters, though natural losers, because almost every other people around them seemed to have had a go at them. There were early Aryan rulers followed by Greeks, Persians, Arabs and Afghans who rampaged this area and its people. Somewhere along the lines the fighting spirit was renounced in favour of the kick in the grass and since then the Sindhis have refrained from the Sword and its slash, and instead found shelter behind hemp and its hash.

Sindhi is the only native language in Pakistan which is given its due status and is used officially, along with Urdu and English, in Sind.

The social life in Sind is quite close to the social life in the Punjab, but much more free from the rigidity of the religious nuts. Like the Landlord in the Punjab the Landlord in Sind is the absolute ruler over his workers.

Karachi, which was once the Capital of Pakistan and Sind, and the centre for the industry, commerce and education, is now considered as the federal territory outside the Sind province.

The Punjab. Now we come to the most populous part of Pakistan: the Punjab – the land of five rivers. It has an area of 206252 sq. km. and about 43 million inhabitants. In practice, it is the Punjab which runs Pakistan. The Punjabis from the bulk of the Armed Forces, Civil Services, educational staff, medical service, politics, peasantry and the labour force. This is also the most disharmonious and misrepresented section within Pakistan’s politics. The Punjabis despite their good physique, strategic importance, and the ability for the organisation have almost never ruled India, and ruled their own part of old India only once, very shortly, during the Sikh period. On the other hand these able-bodied but apparently feeble-minded people have permitted everyone else to come and rule them. One possible explanation is that one account of abundant food and habitable climate they have never been put to the need of fetching the necessities of life from elsewhere; instead all other, disguised as kings of beggars, have come to them. There is, also, another reason: there is a sickness called “The Hierarchical Order” (also known as “The Order Complex”) which ails every one of them. For the Punjabis, every other man is taken as either better, or worse, but never equal. The rule for the determination of the rank is very simple: on confrontation it is taken for granted that the opponent is inferior, but on the first show of resolute resistance the opponent is accepted as the superior, and thus the order is established. At times confusion might arise and some physical effort, mainly in the form of bombastic swearwords and totally impractical threats, becomes

necessary. Sometimes even a little blood is spilt but normally such exertion is avoided – the big exception is the massacre in 1947 when due to the mass flight of the people the ranks were confused, which resulted in total chaos and the death of about 500 000 people.

I presume “The Order Complex” is a latent effect of the conflict which arises by the collision of their older faith- Hinduism- and the new religion- Islam. Hinduism categorises people in various players of spiritual and economic classes, whereas Islam declares everybody being equal – at least spiritually. In spite of their conversion and a conscious desire towards the equality of men, the Punjabis remain deeply influenced in their subconscious with the rules of social life as prescribed in Hinduism. Their polarity between the conscious desire and the subconscious beliefs results in an overplay in the assertion of the individual freedom of action and, at the same time, the tendency for the collective conformity to obey commands.

Thus, the Punjabis excel in forming large, efficient, professional bodies – soldiers, land-workers, factory-hands etc. - but remain disorganised at the individual level in social life and politics.

The Punjabis, in spite of belonging to the largest linguistic group in Pakistan, suffer most unexplainably from another malady – ‘The Language Invalidity’. They try to go to extraordinary lengths to speak alien languages no matter how poor their syntax and pronunciation, or the incomprehensibility of their expressions may be. It has been suggested

that in reality they intensely dislike the infliction of Urdu, English and Arabic and, thus, derive tremendous pleasure by playing the fool and mutilating these languages; but I doubt the validity of this suggestion. Their own language, which happens to be much older and expressive than Urdu, has a prodigious treasure in folklore, prose and poetry, profound philosophy and description of the process of Existence by its sages- mostly in verbal form. Attempts to endorse it in Urdu/Arabic script are not wholly successful because of the close affinity but subtle differences with Urdu pronunciation, and therefore, need a new approach.

The Punjabi is a highly irrigated food producing area, with much concentration of industry near the larger towns. It also has the highest concentration of the educational, medical and other professional training institutes in the country.

On the rural scene each person has his allotted place in the social order, a direct imitation and indirect application of the Hindu caste system, and life proceeds, or proceeded, in its set course. In the larger towns the possibilities for the people of lower castes – there are still quite a few of them who are silly enough to admit their lowliness determined by the accident of birth – are a bit better, but only a little bit. As the Punjab is that part of Pakistan which is most impregnated by Hinduism it is also here that they suffer the worst form of exploitation of the lower castes by the higher castes, or in modern terminology the exploitation of the poorer classes by the richer.

The Pakistanis. After the brief account the people and trends prevalent in various parts of Pakistan I shall proceed directly to an overall survey of some of the elements which play a vital role in the social structure of the people and treat all groups living in geographical Pakistan as one nation. I am aware that because of the physical size of the country and the heterogeneity in people's traditions, ethnic origin and languages, I can hope to draw a sketch which may lack a pin-sharp focus yet it is clear enough for the critical study. When necessary I will compare and contrast salient features peculiar to specific people but in general the detail covers the whole of the country.

It can be seen from the brief description given above that Pakistan is still inhabited by a people who maintain their affinities to the tribe, caste, home, village, town, city, province and the country progressively and in this order. That there exists a nation of Pakistanis is an assumption which is accepted readily by the foreign observers but only tepidly in Pakistan. On a train from Karachi to Lahore you may find Pathans, Punjabis, Sindhis, Lahoris, Sialkotis, Memans and members of all other acclaimed titles but a very few Pakistanis.

As described earlier, until recently the people in the rural areas, 85% of Pakistan's population had a set way of life established on the caste system in the Punjab and Sind, while in Baluchistan and the Frontier area it was determined by the centuries-old tribal rules and laws. Life was never happy for the unprivileged majority but it was bearable. With the

introduction of industry and a result of the mass immigration to the urban areas, the previous order is suddenly disrupted and life has come into imbalance both in the villages and the towns.

There are two major reasons for this mass exodus from the rural areas:

The first is the universal attraction of 'better life' through economic gain expected by the workers-to-be from the low employment regions- - an attraction which often turns into repulsion on confrontation with the machines.

The second reason is more peculiar to Pakistan and India - a flight from the established system where all human activity is determined by the accident of descent often resulted in the birth of a new identity, thus, an escape from generations-old stigma.

Whereas the Pathans and Balochis have maintained their racial stock relatively free from external influence, largely due to their rigid tribal structure and a dislike for the foreigners, the Punjabis and Sindhis happen to be a very mixed up, racially and mentally, group of people on the earth; a mixture made even more complex by the enthusiasm of the indigenous people to import and encourage external rulers, who always brought several thousand followers with them. The river Indus and its five tributaries nourish the land mass of the Punjabi-Sind making it a very fertile plain. These six rivers, and later on the comprehensive irrigation system developed by the English, had most of the times guaranteed necessary food and clothing to the people, no matter which

other luxuries in life evaded them. This guarantee influenced the people in two ways – they are generous, good humoured, and appreciate a bit of drama in life, also the very absence of the threat of hunger or nakedness induced a non-dynamic and apolitical attitude among them. A farmer, rich or poor, got up early in the morning, tilled the land, grazed the cattle, milked the buffaloes, and when the day was over returned home and attended to the family life. Apart from the occasional natural hazards, the pattern of life ran parallel with the cycle of the seasons. The ups and downs of life were arranged within that framework. Who happened to be ruling the country and what imminent dangers were there to shatter world peace was not exactly a part of an uneducated farmer's sphere of life – unless the ruler of the danger directly affected him. It was a hard life, but also a stress-free existence; when compared with the life of a modern city dweller.

That was the situation until recently. Now the farmer in Pakistan is hard pressed. The Arab countries and the Western powers are selling oil and war machinery to the corrupt government, whereas the price is always paid by the peasants and the labourers- the only source of payment Pakistan has at its disposal. Previously where life was balanced over barter of usable goods and mutual service, it is now rocked by worthless paper currency and cheap metal coins- issued without reserves or support by the so-called National Bank. A town dweller can go to a village and take over grain produced by months of back-breaking labour and leave behind some printed paper- a product of a few seconds of a

machine's work. The result is that millions of hard-working simple men are robbed of their labour and living by the manipulation of a few dishonest policymakers in the government. The transaction of hard labour against worthless government bonds had created mass confusion in the country-side. With the current movement to and from the Arab countries the situation had become worse. Young men disappear for a few years, and who on their return to the village have a magic item with them- called 'money'. With this magic item they are able to buy out, change or redesign the arrangements in life which are centuries old- perhaps not very advanced and technically not in line with the external modern world but reliable, tested and assuring a certain minimum living. The land which was tamed, nourished and seeded by loving hands and sweating bodies is now dug, cemented and built upon by unfamiliar machines. The change, however inevitable, is too quick. Perhaps it promises much to gain in the future but it offers no basic security to the village dwellers; and this is distressing, almost frightening.

The popular practice among the intellectuals in Pakistan is to put all the blame for the disorders in the country on colonialism, capitalism, socialism or some other Ism to cover their own shortcomings and mishaps. That what possible faults could there be in their own system which made it feasible for every donkey, camel or horse-rider from the barren plains of Central Asia to the tiny states in Europe to come and rule them is a question which these intellectuals do their best to keep unasked.

I shall, now, try to prove that most of the social and economic problems in Pakistan are a direct result of the previously and currently accepted structure of the society, and have only secondary effects from the external sources. To do so I shall discuss the following four sets of relationships, which I consider to be fundamental in evaluating the social structure in a people: Man versus Woman, Partners/Offspring, Boys/Girls and Employer/Employee.

Let us start with the most basic relationship within a society – Man versus Woman. The greatest rift obviously occurs in the status which is given to the man and the woman in shaping the practical side of the society. Islam being a faith which determines both the spiritual and the social life of its followers is the principal source of inspiration in all non-intellectual routine life in Pakistan. Thus the disparity in the social rights of the male and the female is inevitable. Islam, as understood in Pakistan, is a religion prescribed essentially for only one half of the human race- the male. In the holy book whenever lights falls on the man the woman appears too-under his shadow. At the time of its inauguration Islam did induce some social uplifts in woman's status in general, and in particular in the Arab traditions of that era. It was, definitely, a great step fourteen hundred years ago but to continue to follow the same mode of thinking in today's world is deplorable. Muhammad gave women legal inheritance rights in property, some social protection against the worst of primitive rites and a semi-equality in the spiritual life but then he made a blunder to remain consistent

with the other two Semitic religions: following the story in the Old Testament he created the first woman out of the first man and thus condemned Eve's daughters to be in an obliging position to the length of eternity. This mythical story about the birth of the first woman plus the very insistence that the sperm is the sole life initiator is a gross violation of the principles involved in the continuity of the species. Perhaps in the beginning when the description of the act of creation was in its elementary stage it was acceptable to say that God conceived the first woman from a certain part of the first man - Mr Adam. Great changes have evolved since those days. In our times all normal newborn are the result of, male and female sexual union- in technical language the introduction of the male sperm to the female egg. When the conception is successful the male and female chromosomes are shared 50/50. Therefore, any nation which is crossing its supposedly very healthy males with definitely not-so-very-healthy females is repairing only a semi-healthy crop of its newborns-males and females. In the world of present day's Islam the woman, as a result of the restrictions enforced upon her, is destined to be semi-invalid by the time she is nubile-physically and mentally mal-developed. History records that there was a time when Muslim women stood shoulder to shoulder with their men and fought for their faith. Those women have been dead since the day of the Prophet, and were not bred again. Instead, a new hybrid of the females was raised which was very docile, timid, pea-brained and confused about their rights as a human being. From that

variety the present day's woman in the Muslim countries is derived, or it is so wished by the believing Muslims. She is shackled in invisible chains of custom, hidden behind veil and purdha, engaged in small dark rooms and deprived of the opportunity to walk, run, breath fresh air, and let her animal body develop. She is actually denied all which a Homo sapiens needs to promote its faculties and mature into a healthy specimen.

All this punishment because of two natural fears which every male, consciously or subconsciously, harbours against every female;

1. Her potential to inhabit the earth with or without him.
2. Her natural privilege to decide the real line of descent and, consequently, the distribution of property by inheritance.

The importance laid upon the exclusive contributions by the male in the continuity of the species is actually a misreported fact promoted by the generations-old male chauvinism. If we were to conceive two planets where one was inhabited by the males only and the other by the females, the life on the former shall perish under all circumstances while on the latter it may or may not cease to exist; the issue depending upon the invocation of the natural phenomenon of parthenogenesis and its extension to the human being. Among certain insects and lizards the virgin birth is a common practice – whenever there is an absence of the male part of genetic material the female lays eggs which go through self-fertilization, and babies are born. The only

drawback is, if it is a drawback, that in the absence of Y chromosomes only X chromosomes carriers are reproduced – an endless recycling of the female, but a continuity of the race in any case. That mammalian egg, as in rabbit, has also been artificially activated without the male sperm is on the records. If parthenogenesis, in this world which is full of pleasant surprises and unexpected mutations, is applicable to our species is a question I do not know the answer to. The only historical case which comes to my mind is that of Jesus, the son of Mary. The simple fact that of many great prophets named in the Bible this gentleman did not show any interest in blessing the world with his own act of procreation lends weight to the thought that parthenogenesis might have been involved. Jesus did not procreate not because he would not, but because he could not. Being given birth by a woman who was not fertilized by a Y chromosomes carrier male sperm, he could not have inherited any Y chromosomes. All this is true if and only if Jesus was the son of Mary and a human being. What I am trying to get is that the whole concept attached with the continuity of the human race where the honours are reserved for the male as the soul carrier is a deliberate distortion of the rules of reproduction according to which the man's labour and contribution is limited to a short physical exertion, a tiny squirt of semen and a great sense of relief afterwards. The major work is done by the woman.

In modern times with its space-age technology, it is easy to conceive the Earth occupied exclusively by women who keep ample supply of male sperms in a preserved form and

periodically a few men in a stud for the further tapping of the semen, and eliminate the rest of the Pricks. These women could go on breeding and live gaily for a few centuries when another culling becomes necessary. A world containing only men shall, after some tales about good old times and half-satisfactory jerks, come to a sticky end in a century or so—Russians from the mountains included.

Her second staggering superiority over her mate is that she is the one who in a universe of equal choices can and may, decide the line of descent and, by extension, the distribution of the property. The distribution of property in patriarchal societies, evidently, played a leading role in the oppression of the female. As a person who was always around either she could be degraded as inferior and used mainly for the purpose of giving birth and thus cut off from the policy-making or be raised to equal status and, thereafter, involved in deciding the future. The former choice seems to have gained universal favour among them. Yet the male occupation with her subjugation was not always successful. There are many ways of bearing a child besides being laid by the man who might consider himself to be the legal contender to fill a woman's womb. In the course of history, many great men have believed that they were the sons of their famous honoured fathers, while their mothers knew that the real honour was taken by some quite undistinguished lover. In other words, the identity of a newborn's mother is always certain, but that of the fathers is only expected. In the modern world the observance of the patrilineal system is merely a

tranquillizer for the male's vanity. In the natural world, the only reliably traceable ancestry is matrilineal. It is either through mutual consent or sheer coercion that the male may decide the fatherhood, and not always successfully.

In the animal kingdom, also said to be a part of the Creator's empire, the male is generally the better looking, while his main preoccupation in life is to keep himself fit, pruned and present worthy the female, who has the sole privilege in choosing and accepting the father-to-be. Is it another proof that the allegedly most intelligent of God's creation is rather deficient in interpreting the natural rules of progeny; or perhaps if the animals also suffered from human male vanity then they would have made a similar mistake?

Even the exhibitions of great male sexual potency displayed either through polygyny, marriage to girls much below the bridegroom's age or the overemphasis on the militant use of the male genitals is a protective approach for the male's ego.

Generally speaking, the man is the physically stronger of the two. But the strength in the sexual matches, in which the conquest of the opposite number is considered more important than the pleasure of the mate, is of a very different nature than raw muscle power. It is needed to perform three tasks - to get up, to keep it up and its resurrection after falling down. Most men have the reserves for the first two tasks and many for even the third, especially during youth; although steel-chest, fiery-tempered man have been known to own soft meat grinders and cold feet. Yet, as compared to the

male, the female has a natural advantage. She might require time to get ready but once she opens up the male can keep coming as long as he can stand it, and without exhausting her in relation to his fatigue.

I have had the pleasure of knowing, but not confronting, more than one female combatant in this field who confided in me that they have gone through many battles of the bed enjoying the male thrusts leisurely while some of the most potent of their male acquaintances were putting up the battle of their life between their legs, and after one or more outbursts of the volcanic fluid in the ensuing frays conceded the defeat by the collapse of the male spearhead on the female grounds. I believed them because each of them had the unique flame burning in their eyes when they told me about their conquests, which only the apodictic claims can kindle.

But while the men lost their battles in the bed, in the room outside the bed they avenged their defeats and fears in all imaginable ways. To name a few - in the primitive Arab society woman was buried alive at birth, in India she was and still is burnt alive on her husband's death, in parts of Africa her clitoris is removed and genitals sewn to reduce her sexual pleasure, in China her feet were bound, while in the Muslim countries she is a body who is fucked by the man, sucked by the children and then stuffed in purdah.

Fortunately, in most parts of the civilised world, her importance as the equal performer in the circus of life is becoming more recognised and many of the old taboos are

falling apart. The Pakistani woman is not so fortunate. During my last visit to Pakistan I, quite accidentally, noticed a physical deformity which is so prevalent in the urban young women - 'the rounded shoulders'. It is insisted in Pakistan that by the command of Allah the woman is obliged to keep her eyes lowered, to avoid temptation in the man, when confronting a male stranger. To please the Lord, and to escape the visual rape, if she wears the outer garment, called as Burka, then the weight of the cloth and its escape hinders her from keeping her head straight. If she does not wear Burka then she must bow her head and look downwards. The bowing head, in either case, requires a front inclined stance if she is to keep her balance. To maintain such posture for any length of time without straitening her back muscles she automatically bends her shoulders in a front projected arc. Thus, we have a creature who, when walking, is quite straight up to her hips which support an arched spine bearing a bent head which carries lowered eyes, and has shoulders which after years of misuse deform into a permanent rounded shape. Subject this creature to extreme heat in the summer, no physical training, poor nourishment, ill health, deliberate illiteracy, unjust social behaviour, and you have before you the picture of the present day's town-woman in Pakistan.

From this combination of all the negative properties, speaking genetically, the guardians of the nation hope to breed men who will have broad shoulders, straight piercing eyes, razor sharp mental faculties, proud heads and compete

in the modern world. Do not the silly bastards realise that they are stunning a whole nation? Or perhaps it is a part of the Grand Plan.

I have been accused of being too much influenced by the Western standards of beauty, and for looking at the Pakistani women with cataracted eyes. It is not the beauty of the features of the Pakistani women which is the subject of my criticism. It is the distortion impressed by the men upon the woman's beauty I protest against. The females of Pakistan are beautiful creations until they reach the age of twenty; thereafter, they are mutilated and deformed by the exercise of the male will over the female body.

Ignoring the misleading photograph printed in PIA's calendars and other tourist brochures, what you get in today's Pakistan is a woman who by the age of 25 has a yellow-green complexion because a poor circulation, dark patches under her eyes indicating a malfunctioning liver, a thick meaty disproportioned body resulting from the lack of physical exercise, rounded shoulders and a bent sine which is mal-developed through faulty walking posture, is weak in her body and short in breath. A very pitiable unprivileged half of the Pakistani nation who has her mouth locked under the bars of traditions, but her eyes cry out for human understanding and liberation from this very inhuman treatment. Of course, there are exceptions to the above-given picture. There are a tiny number of the so-called liberated women which is put on the show whenever the scandalists or the apologists find it convenient to deflect the issue. But this

number is very small and their representation of the woman situation in Pakistan is negligible, if any.

By and large, the above-given description fits well with the Punjabi and Sindhi woman. These two provinces are mainly agricultural and thus carry an intrinsic degree of limited freedom for their women who are required for the labour in the field work. Her suffering is much worse in the Frontier and Baluchistan region. How does she get measured in the eyes of the man there may be judged by the thoughts of a quite normal Pathan living in Sweden for many years and married to a Pathan woman? According to him "the woman is like a shoe waiting by the door side when the man comes home. She is there to be used, trampled within the home and to be left again by the door-side when the man goes out". Quite a fanciful simile but not very pleasant one. She has a further disadvantage in this area that she is not even a sex-symbol- a young boy scores much higher. For a broad-minded affluent, Pathan the conjugal use of a woman is like eating the daily meal, while screwing a young boy adds the delight of tasting an exotic fruit or a delicious dessert. Sodomy has been a side pleasure in his area since the rise of men. It is not labelled as a sexual perversity, although it is conducted discretely. The idiom that 'one's arse is at stake' finds its literal expression fulfilled in these areas.ⁱ As a matter of fact, the whole problem concerning the sexual relations may be re-described as the 'hole-problem'; where, considering that all direct personal approach to the women is prohibited, any opening leading to sexual satisfaction is filled

in without discrimination to either sex. Outside the sexual field all other active play, in the formulation of the society, is denied to women. Putting it differently, after she has been had in the bed she has had it elsewhere too. In larger towns, there is some rudimentary educational facility for the girls in the area, while the daughters of the rich families may even reach to the university level.

Talking about now Pakistani women in general a little progress was noticeable in their liberation from the uncivilised system in the last thirty years. Yet the re-emergence of the bearded devils and armed mercenaries of the defence forces ascertains a renewed subjugation of the women. In big cities like Karachi, Lahore, Rawalpindi and Islamabad, besides the traditional jobs (i.e. lady doctors, nurses, midwives, and teachers) she was given an opportunity to elevate herself to the level of office clerks and sale girls in the shops, which is at risk now. On the village scene, she has always worked alongside her mate. No peasant society, and not any industrial society, can afford to have half of its working population sitting idle. Actually, in the case of women, it is not the quantity of labour which is denied to them. It is the quality of life which is all regulated by the men; a quality which is already rather low for most Pakistanis and particularly lamentable for the women.

The parent/offspring relationship comes next in this discussion. Much is written and more is said about the strength of family bonds and blood ties in the Eastern countries. On the contrary, a very meagre detail is available

on the nature of the family bonds and its influence on the society in general. In Pakistan, the joint family is still the strongest social unit. But the strength of the family depends more upon the obedience and the faithfulness of the junior members of the group than the love and affection extended by the senior heads of the family. The most valued words of praise for a son/daughter are not that he/she is intelligent, clever, studios, and original thinker, an independent performer known as Obedience and Faithfulness a young person who complies with these two demands is considered praiseworthy. These two predicates also happen to be a solid hindrance to a developing fluent mind. A person is obedient when he carries out a given order without questioning the validity of the command. The same person is called faithful when he obeys a command which is either definitely wrong or at least detrimental to his own interest. This is the gist of these two predicates; all other meanings associated with honour and exactness is merely the surface polish which is applied to hide the underlying coarseness. That is what has always been, and still is, the demand by the parents on their children in Pakistan. There is no denying that often this demand is made after hard work and much sacrifice. A man will work like an ass and feed his whole family alone, provided they concede him absolute authority. As a result, the most ridiculous decisions are made absurd proposals forwarded by those seniors in a family who do not really qualify for making those judgements, yet total compliance is expected and demanded from the junior members. Excepting

a few rebels who break out of this pattern, there is a whole nation of morons which transits through various phases of life without ever stopping and indulging in the act known as 'individual thinking', an act which is the fundamental step to the mental development of a person. In primary school a child is supposed to learn without asking serious questions-childish questions are permitted-. Teenagers are told to be obedient to the elders, while the new adults and freshly married are expected to be faithful to the family and other old traditions. By the time a person gets forty, he has already transgressed three phases in life without being allowed to reflect individuality. Normally by this stage he has also acquired a few children and is demanding the same attitude towards life from them; at the same time, he is personally quite firmly hooked in the system and, generally speaking, rather incapable of entertaining fresh ideas. Thus, millions wade through the dirty marsh of ignorance and centuries-old customs neglecting a very important part of their body- the brain. A child is moulded into an obedient teenager, who grows to be a faithful adult, then ferments into a middle-aged simpleton and finally sours into a senile elder. The endless repetition of this process is given the respected, but delusive, title 'Filial Traditions`.

This is the relationship which is held between parent-offspring (teacher-student, employer-employee and man-woman).

The parent/son relationship is considered vital to the continuity of the family's name. Still holding on to the belief

that the spirit of a family flows through the prick of their sons, the parents are naturally biased in their favour. The son is also the insurance during the old age, because traditionally it is his privilege, and obligation, to look after the parents. The daughters are the burden- they are there to be nursed, fed, brought up and then married to help someone else to continue his family. As a second-class member of the family they receive third rate treatment. As I pointed out in my autobiographical sketch, the whole nation specialises in woman-trade: in the Punjabi and the adjacent parts of Sind, if a daughter is to be married in a house of equal status and a person of compatible age then sinfully exorbitant dowries are expected to be provided by the parents of the girl. The poverty of many parents had resulted in many a young girl to pass the traditional marriage age- sixteen to twenty years. There are two alternatives to buying the husband: marry her in a house of lower social status or sell her to an older man. The latter option has become increasingly popular among the poorer families. Innumerable fresh, delicate flowers of the female youth are torn asunder by the rusty tool of many aged bastards who managed to get their cocks swinging for a night or two by eating special formulas or sheer mental stimulation. The flagrant difference between the mental and physical ages of the mates-to-be bears no consideration for the parents of the girl who are far more interested in the near-future death of the old goat and their own material gain. Whatever objection which might have evolved in the Muslim parents' heads against such imbalance in the age of their

daughter and her buyer was removed fourteen hundred years ago by the marriage of Muhammad to Aishaⁱⁱ; which also paved the path for all future incursions on Muslim female territory. Had Muhammad known that setting of the precedence of marrying a girl forty-two years his junior – Aysha was six years old when Muhammad married her and consumed her sexually before she was eleven- would result in the legal rape of countless innocent young girls by many old sadists, he might have controlled his list. No matter which other reasons are given the sexual abuse, with or without the consent of Allah, of a ten-year-old girl by a man of fifty-one is a disguised perversity where the direct physical incest is avoided but mental incest is enjoyed. I have enormous difficulty in imagining the pair of eyes of a ten-year-old girl who is enjoying the holy union of two souls, while looking at the face of a fifty-one-year-old man who is riding her with divine pleasure. On the contrary, I can easily visualise the expression on such a face which is looking down at a terrified little girl who is lying there bearing witness to his manliness.

In Baluchistan and in the Frontier areas, along with many parts in Sind, a woman is always sold to her husband. Once bought her position is fixed as that of a slave.

From her childhood, a girl plays the subservient role in her parents' family, and on her marriage within the husband's family. After marriage, it is her husband's job to earn the living, provide clothing and protection for the family, perform social and ritualised functions outside the house and

have the honour of playing the Bigman. A woman's duty is to do the housework, bear and bring up children, perform social rites within the house and pretend to be meek and gentle. Leaving aside a few pairs where genuine love and 'affection exists, every woman actually abhors her men. There is ample proof to my contention. After decades of frustration, ill-treatment, enforced confinement within the boundaries of the house, a ridiculous and discomfort-able appearance under the Burka or Chadder outside the house, and years of unwilling obedience, by the time she is fifty she personifies God's wrath on the earth. She not only mistreats her husband, who by this time is a confused old man while her sons are big and strong, but is a terror to every other young woman who might be thinking of doing what was denied to the older generation. Among the dreams of many mothers-in-law, there is the erection of an earthly hell in which all of the daughters-in-law should live. In the East, the man might mistreat the woman in general but the severest of punishment inflicted upon her are by other women; from mothers-in-law to daughters-in-law and, later on, vice versa. Traditionally most mothers-in-law in Pakistan are despots over their daughter-in-law for the first ten to twenty years, after which the positions reverse. The mother-in-law gets old and weaker while the daughters-in-law get established and mature. It is then the mothers-in-law's turn to re-live her dream- as a nightmare. This equation is not true for all families, but it is not all that rare. Most living beings, human or animal, who are subjected to extended periods of

suppression, mistreatment, daily abuse, acute frustrations and dependence of livelihood, are bound to end up as very mean and aggressive creatures. They may be apparently humble and servile yet are full of hate and contempt. There is a pseudo-exception to the rule: the people who not only accept the ill-fated but also abandon all future fight, consenting to behave as mechanical beings. This group of people appears to be quite content with their life. They laugh and giggle a lot, while they smoothly and efficiently obey all that is commanded, there is seldom any indication of their retirement from Life until their eyes are caught and there is a possibility to peek in their soul. There is seen lifelessness, no challenge, no rapport but obscenely naked fear and resignation.

Well! I must not over-emphasise the hatred and fear within the families. There are homes which are enlightened, and there the human values are observed. This is the educated group, new as well as old, which have a certain style. Unluckily this group is an extreme minority in Pakistan.

My next subject of study is the Pakistani Youth. The opportunities for social relations between young men and women are deplorable. A girl is permitted to meet young boys in her family only- brothers and first cousins. All other men are seen through the veil, from behind the window curtain, in the cinema or on the TV screen. Boys are given more or less the same options but they have more freedom of movement. In the majority of the cases, excepting the peasants on the countryside, the first physical sexual contact

which is made between a man and a woman is on marriage. Obviously, the same restrictions cannot be extended to the mental sexual experiences. Some of the most sensual and erotic poetry in the world is composed in the languages of Pakistan and India. Just as the Arabs after being refused the natural human inclination to draw and paint the human figure concentrated upon calligraphy and architecture and erected some of the erotically most beautiful structures in the world, the Muslims in the Indian subcontinent composed poetry. Furthermore, unlike the Arabs, the camel and donkey were never a part of the Indian-Pakistani sexual outlet. Young boys, on the other hand, did not escape the needs of hard-up men. The more pretentious in his faith and (or) barren in the head a Pakistani is the more likely he is to find the earthly haven in the hind side of young boys. Nevertheless, the majority of the Pakistani youth appease their sexual hunger either through romantic songs and poetry or, as the more common universal practise is, by relying on their own hand. That there are about twenty million young Pakistanis who regularly jerk themselves to the temporary sexual satisfaction is a very stiff feeling. With so much seminal and vaginal juices dripping down the thoughts of the Pakistani youth the elders of the nation can never claim to have a clean hand in this matter. Also, considering that there is no intimate intercourse of any kind permitted between youths of opposite sexes, the mutual ignorance of each other is not confined to the physical level alone but extends to the lack of understanding in routine habits, bodily needs,

psychological state and other requirements peculiar to each sex. On the marriage, there is an initial strong animal attraction between the partners, which is often followed by many misunderstandings and disappointments. With a little luck and much hard work both partners may learn to accommodate each other and life proceeds; though not always satisfactorily. The divorce figures from Pakistan are misleading. The statistics, which are often quite baseless anyhow, are not representative of the quality of the married life. With total economic dependence upon the man, most wives do not have a choice to any other way of living. The traditional taboos and the social pressure make things only worse and she has to submit to a workable marriage where the positive emotions play a meagre role. In Pakistan a young girl, from the middle class, is given full protection by the parents- protection but not understanding- till she is married away, when she legally and traditionally belongs to the husband's family, where most of her misfortunes and a few fortunes wait for her. Before her marriage she is the absolute property of the father and after the marriage of her husband's family. The boys do have a bit more freedom of movement within the system, but not all that much. The poor - men of women - have no protection against the unjust, and suffer together.

That children and women are universal victims of man's conceit I shall like to illustrate by contrasting the situation in Sweden with that in Pakistan:

In this industrial society where the modern family contains normally on to three children the State guarantees all possible initial protection, provided the married couples or cohabiters disown their parental rights. The child is provided, from the moment of his birth, with maximum safety measures against physical hazards. Even parents are now prohibited to exercise bodily punishment at all levels of intensity as a curative measure. As no normal person is so gifted by Nature as to be in a constant fondling mood, this prohibition results in a physical-contact distance within the family. The children, as well as the adults, are inclined to make human mistakes; but when the impulse for aggression is denied a physical outlet it transforms into intense mental pressure which is sometimes repressed by the parents and at other times released to the children- a chastisement which is physically invisible but psychologically very damaging. Very young children, who do not even understand the preliminaries of the concept 'responsibility', are repeatedly challenged to do their duty and maintain good behaviour - both 'duty' and 'good' as seen from the adult perspective. A transgression of the rules results in creative pronouncements like leaving the dinner table, standing in the corner, eating alone or even verbal ridicule in front of others present. Such punishment does not mark the body but it sears the mind. The cleavage within the family deepens further by almost obligatory work for both the parents who daily send their children to day-homes where unfamiliar faces cater professional love and care.

I am not an advocate for the physical punishment; nevertheless. There is an emotional part of it which plays a vital role in the education of children to understand the relationships like winning-losing, reward-punishment, pain-pleasure – the opposites in life which each of us confronts – which needs attention. To hit a child only to hurt him is a raw display of strength when compared with a rebuke which may include a certain degree of physical pain in order to establish an association between an act and its disapproval. I have seen the exercise of inflicting pain among birds, cats, dogs, fishes, where a nudge or a bit was considered necessary by the parents to reinforce certain behaviour in the learners. Also, in games of passion among the human animal adults, the alternation of pain and pleasure is a strong central stimulant. I think that the physical contact between the parents and the children in moments of love and anger also functions as a stimulant for mutual attraction. Though it shall require much adult education to enable them to differentiate between a strike which brings only pain and a spanking which evokes feelings of pain-reproach and concern-approach in relation to a specific situation. Any punishment, physical or mental, to a child which is not balanced by an emotional reconciliation afterwards is likely to increase the distance between the adults and the child. And any demand on the adults which compels them to swallow all forms of physical aggression is doomed to explode into acts of mental aggression.

It is extremely important to realise that a person does not have to be able to point out the right way before being able to

object to the wrong way. Unless a very haughty attitude is assumed by the parents, the family life includes moments of accord and discord which are mutually redressable. The children can instinctively distinguish between strikes of malice and slips of judgement, and their subsequent adjustment to the family situation lies in their assessment of the parent's nature and not in the mode of the executed punishment. The parents of today are children from yesterday who may or may not know many of the ifs and don'ts in life; nevertheless, it is their task to guide their children the best way they can, and that includes the occasional slip on the parent's side.

On the other hand, the so-called experts on child welfare must be put to, if necessary pushed to, spend a duration of time in the working conditions and the family atmosphere of the working class to get a realistic grasp of the situation. The occasional half-day study tours do not qualify them even to attempt differentiating between the head and tail of the problem, much less to coerce people to abide by laws which tell them how to bring up children.

It adds to the personality to be able to ignore the casual shortcomings in another person, may it be a minor or an adult; while it reflects maturity in a person who is capable of overlooking when he knows that he has been done a wrong, may it be a parent or a child. The obsession in Northern Europe is to point out each and every mistake which a person makes followed by some sort of mental reproach, and seldom with an emotional approach. Inhibitions, legal or social, of the

most fantastic nature, are imposed upon the society without the least relevance to the real causes of the problems against which the judgements are made. For example, alcohol consumption is the favourite topic for the Sweden authorities. It is said that a sober Swede is a model fellow being who under innumerable social duties perform as flawlessly as any robot may, but a drunken Swede happens to be a man rhinoceros in human clothing who, once the inhibitions are lifted, could be a most aggressive beast. The standard method for the cure of this delusion is to add one restriction after another on the consumption of alcohol; whereas it is not the alcohol which invokes the aggression, it simply acts as a release. Although Protestantism is no longer a potent part of active social life in Sweden it remains a latent pressure on the Swedish psyche inducting most of its 'oughts' and 'ought-nots'. The bureaucrats have been successful to convert the grasp of religions obligations into bonds of the social contract in which the subconscious mind is taxed to the world PLIKT (duty).

The youth is the greater victim of this real-life tragedy in which they are fed, cared and matured as hygienically and dispassionately as the broilers in any scientifically controlled chicken farm. Obviously, the spark of life cannot be ignited from the batteries of broilers. Instead what emerges are strong bodied, well disciplined, rational minded, honest to the rules workers who, when sober, are free from most of the emotional plumage, yet a little kick from the spirit in the

bottle demolishes the restraining sheath of 'ought' and out comes a demon howling 'Why not?'

The cure of the Swedish sickness lies neither on the treatment by the spirit in the bottle nor the incantation of the legislation in the National Assembly. The recognition and the reinstatement of the human animal element in the man in place of the protestant superman image impressed upon the people may very well be an appropriate beginning. No matter how refined a mind a person may have it has no personal value, or even a place to function, without an animal body. It is futile to erect facades to conceal our animal part in the personality; unless the model man is expected to be a Zombie with spiritual ancestry, intellectual present and a passionless future.

There have been some renowned intellectuals who denounced the animal desires and lauded only the intelligent existence. I would like to meet them personally to diagnose the name of sickness which made them degrade sensual pleasures like an exquisite meal, a thirst quenching exotic drink, a supreme mid-afternoon lovemaking followed by a serene sleep. Against flights to imaginary refuges filled with abstract joys. In my mind, a Francis Bacon, a John Stewart Mill or a Berkley could very well have suffered from a sour stomach, a flaccid penis or insomnia. The human animal has the tendency that whatever he cannot achieve physically it is either elevated to the realm of gods (intellect) to relegated to the domain of beasts - in either case, ha avails himself with a passable excuse for his own inability.

According to my judgement, the play between the parents and the children must be arranged under the umbrella of our animal and spiritual (intellectual) nature; and our behaviour ought to be directed in relation both halves of our being.

Parents in Sweden just like their counterparts in Pakistan are not an object of love for their children. This emotional bond, which is rather weak from the beginning, gets weaker by the time a youth enters teen. The life of the teenagers in Sweden is emotionally far more pitiable than the life of the Pakistani youth. A young person grows up in an atmosphere in which the State subsidised his food, clothing and lodging but has no means to extend affection, love or the family intimacy. All families have a minimum standard of living fulfilled which shields a child from the external roughness in life. But the journey of life is, intrinsically, not very smooth. When these children step out in the streets as the seekers of independent means the sudden and unexpected demands of the real life are often far too overwhelming for the newcomers. Very few other nations show such a high percentage of teenage psychological disturbances as the Swedes do. A child who grew up protected by social securities on his exposure to the adult flow of life no ability to swim through the harsh currents without injuring himself on sharp-edged emotional icebergs.

Mass media is the most organised source of torture which a young Swede has to confront. Through it are projected minimum standards in clothing, speech, physical appearance, political alliance or social clubs which a newcomer must

attain or be downgraded, even mobbed. The girls, as usual, have the worst waiting for them. To starts with, for every thirteen years old girl who carries love in her heart, there is a fifteen years old boy who has his prick in his hand. I was much impressed by the wisdom of the Swedish mothers who teach their daughters that the path to a man's heart proceeds through his stomach, and equally disappointed by the Swedish fathers who seldom tell their sons that the way to a girl's heart does not necessarily lead through the opening between her thighs. There are many overblown examples of this misunderstanding which are visible in the streets, though the alarming popularity of abortions seems to be the coming vogue – a step further in the abuse of the female where she is injected for pleasure and then emptied for a refill. Besides, the latest impression given to the woman is that she is now free and, therefore, instead of being had by one man she can choose to be laid by many. Not exactly the kind of freedom which women need to get a fair play in life where, so far, most rules are set by the men.

What is needed is not a mere relaxation imposed upon her but a positive encouragement to participate actively in sharing her experience and perspective of life. This can be done most convincingly if men and women were to engage in an open dialogue, at different levels, and then evaluate each other's views. Unfortunately, the trend is that the so-called liberated women are aiming to be pseudo-men and men are invited to play the feminine roles. This is changing the social identity not exchanging experience, which should be the goal.

To a certain degree, the female confusion is inevitable. After generations of hard life she has succeeded in breaking the bondage of repression, and her initial light-headedness on this new freedom is natural so is the pressure felt, resulting from latent aggression, which she has accumulated over these years; and the need for its release. Yet a change from a docile pussy to a belligerent wildcat is neither the ideal solution nor the intended goal for the policy maker within the woman liberation movements.

Reverting to Pakistan, we now take a closer look at the employer-employee situation. There are seven divisions possible in this category:

1. Landlord-peasant
2. Industrialist-labourer
3. Menial professionals
4. Middle professionals
5. Elite professionals
6. Armed forces
7. The others

Landlord-peasant. This is one of the oldest professional relationships existing in Pakistan, and also the most primitive in terms of human rights. There are two decisive factors which influence the fortunes of the people: the area of the cultivable land and the availability of water. Traditionally all land which had a sizable mass was owned by a single landlord, or sometimes by a number of allied families, around which a village was built. The landlord was the unchallenged master over the produce as well as the lives of

his tillers. He determined who should live how and what was to be given to which house. A standard village in the Punjab consisted of the landlord, his land workers, petty professionals, and the Mullah and the Mirasi. In the petty professional groups, there was the barber, the cobbler, the washer-man, the taili and a few others who carried out the menial work which was determined by their caste. The Mullah and the Mirasi were the status symbols, along with the house of the landlord. The affluence of a village was judged by the style of the landlord's house, the ferocity in the Mullah's speeches and the jokes of its Mirasi. The land was tilled mainly by hired labour, but at times it was rented either to the peasants directly against specific quantities of the grain or other agricultural products, or to other farmers who arranged the cultivation of it against cash-payment. In all cases, the ownership was kept by the landlord, who also held the water distribution rights. Because of the scarcity of rain during October-July, and over-flooding in the Monsoon period, the tillers were wholly dependent upon man-planned irrigation schemes.

Hydraulic pumps and tractors are newcomers on the Pakistani scene and are still out of the reach of the poor peasants in the countryside. Besides, it is so very easy to sabotage them.

There have been some nominal land reforms in Pakistan in the times of Ayub Khan, and later on during Bhutto's empire. That those land-reforms were symbolic can be seen by 1) the schemes were drawn more on the paper than the boundaries

were marked on the land, and 2) the plots distributed among the poor peasants was mainly the arid land, without direct access to the water channels. Thus the super-landlords were merely asked to reduce the area of formal ownership but not the extent of their extortion. Furthermore, the widespread illiteracy on the country-side leaves the ordinary peasant on the total mercy of those few who can read and write. Patwari (a land steward) had always collaborated with the big landlords and is willing to alter the boundaries and maps according to the price paid for his pen-work. Without a trustworthy central registration office there are not even doors to appeal to if a peasant does try to seek justice.

To put it in simple words the landlord was, and is, God's reincarnation on the earth for the inhabitants of his village. He had access to their labour, their houses, and their daughters if and when he so wished. The payment of the labour was done in terms of goods distributed by the landlord. Money had only nominal use within the pattern of life in a village; and, therefore, belonged exclusively to the landlord.

The Sind shows a pattern similar to the Punjab.

In the Frontier and Baluchistan where the land is tilled side by side with cattle and sheep breeding the title 'tribal chief' may be substituted for the 'landlord'. All other relations in a tribe, between the chief and his subordinated, are comparable to the life in the village; except the role of the Mirasis which did not mix very well with the temper of the ferocious Pathans and Balochi tribes.

Industrialist-labourer. This is the newest of the professional relationships in Pakistan. It is not an overstatement if I say that in 1947, at the time of independence, Pakistan had no established industry which was owned, run or controlled by the Muslims. The English had made it certain that the militant Muslims of the Indian empire should either be put to work in the land or confined to the army camps. This meant that that part of India which was to be later known as Pakistan was totally barren of industrial plants, and whatever rudimentary industry was there it was run and managed by the Hindu properties. Therefore, when Pakistan started putting up industry it was the previous landlords and other rich people who invested. Evidently, they were completely unfamiliar with the technical world and its requirements, but very intimate with the monetary realm. The situation has not changed. The industrialists in today's Pakistan are committed wholeheartedly to the production of money. Actually, Pakistan is infested with Capitalism in its worst form. The main building of the Pakistani industry is raised upon foreign loans, and controlled by the infirm hands of twenty or so families in the country. To make the matters worse most of these families were immigrants from India who, while they do have a sentimental attraction for conceptual Pakistan and monetary attachment to the physical Pakistan, have no sympathy for the land and its indigenous people. These industrialists set up a model which attracted the local exploiters as well. As emphasised earlier the Punjabis and the Sindhis are the people in Pakistan who are most influenced

by the caste system from Hinduism and, thus, the differences set by the caste system ages ago are kept even today in the so-called Islamic State. This means that a person of higher caste, or in modern nomenclature higher class, feels no responsibility for, or the bad conscience against the misuse of, the person of a lower caste (class).

The industry in Pakistan is run by three separate sets of people who work together but without any mutual interest:

(1) The Investors, who know little of technology and their only interest is the return of their investments.

(2) The Technical Staff, which is composed of engineers and other technically trained people who consider themselves as educated and normally are very ignorant of the routine life in the country.

(3) The Labourers, who provide the useful hands for the production and are paid back with the minimum possible wages. This group has no say in the running of the factories and mills.

There was a surge in the morale of the labourers and peasants during the reign of Mr Bhutto; and however little its uplift there may be at this moment, it did introduce a new way of looking at the employer-employee relationship in Pakistan and shall give results in due time. The present Army-Mullah dictatorship is bound to have adverse effects on the gain which these poor people might have made, yet I believe that this dictatorship is only temporary.

Menial Professionals. This group is made up of people of several lower castes from old India, which are stratified in

various layers in the Pakistani class system. They have always conducted the menial jobs and are an integral part of the village life, where most Pakistanis still live. Even in large towns, they perform the same roles, though here the chances of an escape from the old system are relatively easier. The educational opportunities for them are poor, and the sons have no influence in the matters of importance to the village, town or the country.

Middle Professionals. Now I come to that portion of the Pakistani society which had the distinction, or the stigma, of being most confused. It is formed by the few millions which perform the necessary function of the practical running of Pakistan, but are not consulted in the policymaking. In other words, the clerks in the civil-services, junior commercial office staff, teachers at the school level, nurses, and industrial office bearers. They have a middle level of education, low level of income and a high level of fantasy. They are educated enough to refuse the paltry mode of subsistence enforced upon the poor majority but not affluent enough to entertain the ambitions and wishes in their mind. 'Corruption' is the name of their saving angel. All that is declared impossible becomes feasible on the mention of the word money and relatively certain in its deposition in their pocket. Naturally, the fault is not their alone. Being sandwiched between a majority which is trained to not to think and the minority which plots in injustice in the society, this group of partially conscious Pakistanis is hard pressed. The poor look up to them and probably expect a struggle for their redemption

from the unjust life, while the rich look down upon them suspecting rebellion. They themselves have the inclination of giving the impression of maintaining a high standard of life outside the house and living a meagre existence within its walls. They dislike the poor for their acceptance of their sterile way of life, and resent the rich for their opulence, any set of people which is split between dislike and resentment is not likely to be especially harmonious in their heads. They also happen to be the main contenders for holding all pretensions which are associated with the religion, traditions, family honour and the other related customs in the society. Quite a frightening thought that the hands which hold the reins of a country happen to stem from the bodies which support, and are directed by, heads full of frustrations, dislikes, resentments and pretensions. And paradoxical as it is, this has to be the group which must abandon its false beliefs and unrealistic hopes if there should ever be a fundamental change in the Pakistani society.

Elite Professionals. This group is composed of the people who are born in Pakistan and entertain most of the time a single thought - Why? But first I shall pay my compliments to those sincere hundreds who have dedicated their lives to the betterment of the nation, and went through all oppression with a hope that the situation will improve. Then, I accuse all those thousands of selfishness who are trained to think, and they believe and claim that they can thin, but have either shown no political and social consciousness in the country's affairs and live there contently or simply took the escape

route and moved elsewhere, and live contently there, without any consideration for the millions who are stranded in the troubled waters at home. This is the group which includes doctors, engineers, university teachers, higher office-bearers in the Civil Services etc. Economically they are reasonably well-off and socially fully satiated with the respect accorded to them by the others.

Armed Forces. It is the largest employment agency in Pakistan – also the most unpatriotic, fascistic and self-contained. I have described elsewhere how the best of young men of the poorer areas in the country are recruited by the army and then reduced to living mechanical robots. The Armed Forces, who have been regularly looting the nation of its able-bodied youth and economic resources, are now infiltrating the civil sector as well by allotting valuable land to its officers at nominal prices and giving key posts to its formally retired officers both in the industry and the Civil Services. The relationship between an officer and a soldier is directly comparable to the equation held between the landlord and his workers or the tribal chief and his subordinates, minus the personal intimacy which might exist between the members of the latter two groups.

The Others. This last group is composed of a large number of self-employed members in the society who live alongside the masses and proceed parallel to their direction of life but not as a part of the bigger working force. This group includes the multitude of small shopkeepers, street sellers, small independent farmers near large cities, and owners of small

workshops. In a few large towns they have succeeded in making some unions of collective representations, and in the future, their voice may carry some force. At the moment their fortunes depend upon the decisions of others.

There is no end to this study if I were to go on analysing the social structure from all possible angles, but I shall lead to only the repetition of the situation which, I believe, is already established. The whole of Pakistani society is built on the 'pyramid principle'. In the bottom of each group are the poorest, the weakest or the youth and at the apex are the richest, the strongest or the elders, depending upon if we are looking from the economic, social or the family angle. Young women in all cases are buried under the lowest strata of men, except the members of the rich families where it is not the sex but the money which decides the priority of a command.

Thus my question is - can the keepers of a society which is established, internally, on the principle of 'might is right' really complain when the external agents start exploiting it? To put it differently- if a rich man can misuse a poor man or a father can execute total compliance from his children because he is the powerful one, then can the same rich man or the father protest when a richer person or stronger person from another nation starts oppressing them? Obviously not. Either you believe in the system of suppression and exploitation of the weaker wherever, whenever and by whosoever or else you give up all such pretensions and declare human equality. For a poor man, it does not make the least difference whether the ill-doers are from inside the national boundaries or

outside of them. He is suffering and that is all that matters. Therefore, all the claims by the past and present leaders in Pakistan, and the leaders of the third world in general, against foreign manipulation and exploitation of their nation are merely lip-service to the oppressed. Internal harmony and the proper distribution of the national resources to all the members of society must be the primary aim of any patriotic leader.

Language

Pakistan has one national, one official and one religious language: Urdu, English and Arabic. None of the three has anything to do with the indigenous people. For 98% of the inhabitants the mother tongue is Panjabi, Pushto, Sindhi, Balochi, Kashmiri, Gujrati or one of the other tongues; but not Urdu, English or Arabic. Though intended to bring forth unity and a common medium for communication this very blander of introducing Urdu as the national language and the enforcement of other non-indigenous languages has created the greatest hindrance in the mental development of the nation.

There is ample documented evidence that Jinnah was a brilliant lawyer and a shrewd politician, yet there is just as much sound evidence that he was no linguist. His few attempts at addressing the people in their newly selected national language, during speeches made in 1947-48, should have been discouraging enough to convince him that such punishment must not be inflicted upon millions of illiterate followers, he made a very poor show at speaking Urdu; nevertheless, under some disoriented conviction he declared Urdu as the nation's language, and it has remained so ever since.

In a country where 80% of the people cannot read or write, and the general public communication system is still alarmingly poor, the imposition of learning a new language is a very foolish endeavour. The language is the most important ingredient in the development of the mental capacity, and its subsequent application. To enjoy speaking a language it does not suffice to memorise a vast number of words and then utter them in a grammatical order. It is a process far more intricate and demanding than what is generally understood by the people. The words we learn in our mother tongue- the language we learn from our childhood- are impregnated with psychological nuances, which connote straight word-object meanings and invoke feelings. To an Urdu speaking child, the word Chapati not only conveys the information about a baked mixture of flour, water and salt, but also, very probably, includes a sensation of warmth, a proximity of the mother and perhaps induces a feeling of hunger. Words like Bread, Pan, Bröd, Khubz, even if he understood their implication, shall pass the idea of an eatable product but no more. The same is true for most nouns and adjectives in any language. Very many of them are quite interchangeable with their dictionary equivalent in various other languages, yet the words and expressions which are associated emotionally with a person have no reciprocals. The word Yar in Panjabi- lexical meaning- friend- lacks its emotional equivalent in words like Dost, Amigo, Pal, Vän and Friend for a person whose mother tongue is Panjabi. All of the other words in the preceding sentence meant to stand for Yar shall, is the Panjabi under

consideration learnt the other languages, only convey the similarity of the relationship between individuals but not the depth of the relationship. It is the sensual pleasure, in prose or poetry, of a mother tongue which stimulates a person's mind- it is not the conscious and analytical understanding of a sentence but the subconscious gratifications by the emotional content which determines the nearness between a person and the language he uses.

Strangely enough despite the recognition the language plays a vital role in the mental development is not new, the emphasis upon it is quite recent, even in the so-called advanced countries. The introduction of a new language is a difficult process even where the best of educational facilities are available. Imposition of a new language in a country where the teaching facilities are primitive, while the local languages are already rich in their communication potential, is a formidable task. Although memorising a very large vocabulary and the placing the words in a correct syntax is quite sufficient for direct and technical information yet it is very inadequate as soon as human relationships and niceties of lingual intercourse become relevant.

Disregarding some of the more elaborate studies in the linguistic structure I shall attempt a much simplifies the explanation of the process given above.

For my purpose the linguistic communication is divisible on four constituents:

1. Vocabulary

2. Grammar
3. Technical Communication
4. Emotional Content

Vocabulary and Grammar require no new explanation.

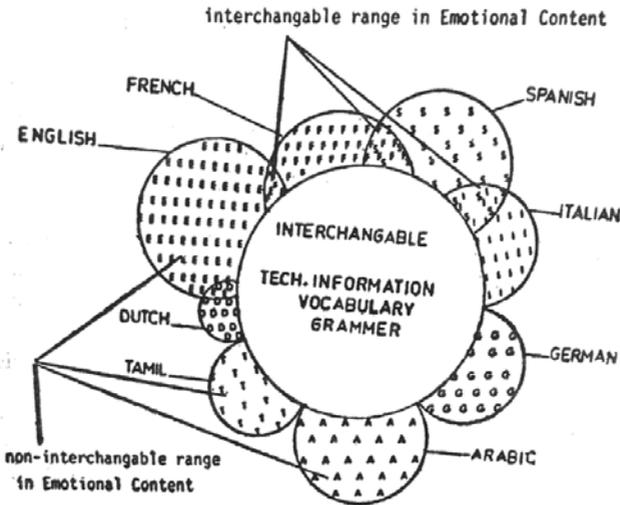
From Technical Communication I mean those sentences and words which are used to impart information which I have no indirect meanings: "Give me a cup of tea", "Shut the door", "Churchill was an Englishman" and "The sun is shining" are a few examples.

Whereas Emotional Content is that part of a sentence where the meanings extend beyond the Technical Communication, often as accompanying nuances and overtones to be understood and felt above, and beyond, the direct meanings: "Give me a nicely made cup of Jasmine tea", "Churchill was a well-known English statesman", "Please shut the door, gently", "The sun is up and shining beautifully" are examples of sentences containing emotional hues of simple order. A gifted mind can induce far more information through the emotional content in a sentence than the words in it seem to stand for in their dictionary meanings.

The vocabulary the grammar and the technical information in a language is generally easily interchangeable with that of another language of a similarly developed structure; whereas the emotional contains peculiar to each language and accessible only to those people who reached it as a child; and in some very few cases, and to a certain extent only, to those who might have migrated to the geographical area of a particular language and learnt the language there. Quite often

even the same language spoken in different parts of the world, in spite of its common Grammar, similar Vocabulary and Technical Communication structure, may vary strongly in its Emotional Content, as is the case with English spoken in the British Isles, USA, Australia and the West Indies, or Arabic spoken in Saudi Arabia, Egypt and parts of the northern Africa. Thus the vocabulary, the grammar and the technical information contained in English, French, Arabic and Urdu can be learnt quite easily by a person and used interchangeably, yet each language maintain its emotional content mostly to its own sphere of use.

The diagram given below shows my idea of interchangeable constituents of different languages and the peripheral contact of the emotional content.



A normal person, let us say an Englishman, may, through adult learning, be quite proficient in French, German and Urdu, and wade through the normal daily stream of communication with the speakers of these languages without any apparent hindrance; nevertheless, when it comes down to expressing complex thoughts or a very accurate formulation of an idea then he can either rely upon the symbolic language of logic, which lacks the emotional content, or must revert to English. Only in the case of persons who are trained from their childhood in more than one language, under shifting geographical conditions, it is feasible that they, perhaps, command more than one language, with its emotional content for their understanding. In other words, an individual who has learnt only one language in his childhood may learn other languages in his later life but, as far as I can judge, his ability to master the new languages remains limited, especially so if he is not even living among the original speakers of them.

The truth is that the function of every language is to translate our observations and experience of the phenomena around us in a written or verbal form to communicate with the other. I have not mentioned the symbolic language by gestures because it has a very limited application as in the case of the speech hindered persons, theatre, or where it is a symbolic representation of the spoken language as done by raising the middle finger or winking. The potential of each language to translate out mental impressions into linguistic form depends entirely upon the possibilities and variations

available to study the range in the field of observations the greater will be the number of words and expressions coined to register the study. For example, English has numerous words and phrases describing the experiences related to the sea but comparatively very few for the desert. In Arabic the situation is in reverse. Punjabi abounds with the expressionist for swearing at people because the intrusions in the last four thousand years have fermented just as many complaints and bitterness against the trespassers in The Punjab. While the now industrialized Swedes, who quite recently stopped rampaging the world, are rather satisfied to reduce words and phrases to symbols useful in peace-talks, official bureaucracy and trade union negotiations.

The geography also plays a very important role in the development of a language. Even in the case of related experiences in different parts of the world the similarity of the words and expressions used can be very superficial. I shall explain:

Let us take an imaginary transportable garden filled with roses in full bloom on a sunny spring afternoon. A likely assumption is that a description in English of the said garden placed in London shall apply adequately to the same garden if it was placed in Lahore. This assumption will hold of the description is used for only technical communications, but prove to be misleading in its emotional communication. To a visitor in milder London the roses in the garden infuse the wind with gentle sweet fragrance while the soothing sunlight arises from the open petals to inspire the eyes with beautiful

hues. The experience is stimulation and exiting. In hotter Lahore the wind from the rose garden will overwhelm our visitor with arousing aromatic scent while the burning sun rays bounce from the open petals and dazzle the eyes with glaring colours. The experience is exciting and orgasmic. When the visual effects are transformed to the local languages – English and Punjabi – each language shall carry words and expressions, and the feelings ascribed to them, which correspond to the intensity of the impact felt by the visitors to the same garden but in two different places. The senses of the visitors were exposed to similar but not identical experiences. Thus, if a Panjabi and an Englishman are given a colour photograph of the garden and asked to write their impressions, they shall use very different emotional languages. Even if they are asked to write in English and used identical words and grammar imparting same technical information, they would still be conveying a very different emotional content.

Thus besides words, grammar and general idioms about universal truths every language contains expressions which are applicable to the observation of natural or emotional conditions within the geographical range of a particular language. The greyish light-blue sky at night in Sweden has no relevant expression in Punjabi because at night the sky is never greyish light-blue in The Punjabi It is either deep blue and starry or dark and cloudy or a combination of the two if the clouds are broken. Even a simple expression like Sky-blue shall mean blue hues over a wide range if it was applied in

countries like Sweden, England, Pakistan, Indonesia and Tahiti. These distinctions are not restricted to the observation of physical phenomena. 'To sing like a nightingale', 'Graceful like a cat', or 'Quick like a Porsche' shall hold very different meanings for a Kenyan, Indian and a German. To induce a significant emotional content in a language which is not indigenous to an area it will be necessary for the original speakers of the language to live personally in the new environment for a considerable length of time, study the patterns of physical and emotional life, and only then can they coin phrases and words to capture the impressions; as is the case with English and French spoken in different parts of the world. Even here the language already spoken in that area, if not totally obliterated, shall always carry more details and depth of communication because of the length of time and effort which is gone into its development, than the newly imported tongue, which at its best may cater a mixture of ideas which are in part critically accurate and movingly expressive, and partly transported and lifeless.

For a normal person vocabulary, the grammar and the technical communication come within the cognitive range of the mind, while the emotional content belongs to the non-cognitive.

For the most subtle thinking, I believe, one condition is that even the first three constituents of the language be translated to the non-cognitive understanding and reproduction of the ideas. A person must feel completely at home in a language so that his flow of comprehension of the

vocabulary, the grammatical structure, the technical communication and the emotional content shall proceed without conscious effort. But that is a requirement fit only for the super masters of the literary world, for the most of us it is gratifying to be able to use a language with rich emotional content.

This very emotional content is the ingredient which is denied to the majority of the Pakistanis when Urdu, Arabic or English is fed to them in over-doses in the schools, newspapers, radio, T.V., and other public communication. Millions of people daily perform acts of obedience without ever identifying themselves with the enactors of those orders. And this is one of the root cause for the cleft existing between the leaders of Pakistan and the apathetic public. Urdu, from its very beginning, was the language of the rulers and has remained so ever since. When the Moguls took over India the initial official court language was Persian. With the impact of civilized India on the horse riding nomads Urdu was born – artificially, bastardly, unsensually but necessarily. The conquerors and the conquered needed to talk to each other. Even today the home grounds of Urdu are in northern India, Delhi and Lucknow being the competing centres. In spite of a well-planned onslaught by Hindi fanatics, Urdu has survived best in India- at least in its spoken form. That Pakistan has retained Urdu as its national language, even after the death of Jinnah, may be attributed to a conspiracy between the egoist immigrant elites from India and their collaborators from the Punjab. The area of old India which is today known as

Pakistan was traditionally inhabited by the farming and martial tribes, with very low literacy. The English knew that they would enjoy a relatively peaceful time in India if the more militant Muslims were kept busy either killing the land or marching in the parade grounds and, thus, removed from the administration scene as opponents. They, therefore, were far more inclined to encourage the Hindus to join the commerce, industry and the civil service. Some Muslim leaders of the nineteenth century foresaw the doomed future for the Muslims and made certain efforts to raise the educational standard. Unfortunately even they made most of their struggle in those parts of the Muslim population which happens to live in today's India. Lahore was the only exception where The Punjab University made great studies, with some nominal advance made in other large towns like Peshawar, Karachi, Rawalpindi and Multan. Thus, at the time of partition West Pakistan had a very few people who were trained to run the country. This resulted in the mass requirement of immigrants from India who either did possess better qualification or took advantage of the confused situation and claimed to possess them. Jinnah was perhaps instrumental ascertained the declaration of Urdu as the national language which gave them the chance of monopolising the civil services and other important official positions.

In the beginning, Urdu was not only the national language but also the demarcation line between the privileged few and the unprivileged masses in Pakistan. The Punjabis and

Sindhis were generous enough to play host to the millions of homeless immigrants most whom generally accepted the hospitality, while some went on to utilize the whole country to their advantage. Many of these immigrants have now lived over thirty years in Pakistan and yet kept the distance from the local people- linguistically, culturally and socially - A sort of Indians living in Pakistan. They used Urdu, and used it deliberately, to hinder the native Pakistanis from reaching higher levels in the services of their own country. The emphasis on the use of a language as a restrictive factor may appear from overdone, yet the implications of this method are far-reaching in its practical application and used successfully universally: a person in a higher official position is expected to be able to converse fluently, confidently and with composure. Obviously, a Panjabi, Pashto, Sindhi or Baluchi speaker cannot converse in fluent Urdu, which weakens his confidence and composure, when encountered by a proper Urdu speaker, which leads to the weakening of his prospects among the contenders.

It does not need to be an imported language which sets the boundaries between people. Even selective accents and enunciations are sufficient to put people in different classes; as it is done in England. There is always the Queen's English, or the Oxford accent which separates the few who through their command over speech can command the lives of many.

It is understandable that the selfish Urdu speaking groups used the language to their advantage, but why millions of

non-Urdu speaking people go on being humiliated like this hard to swallow.

An evening in front of the television in Lahore in 1979 let me with a very uneasy feeling. Whatever was said on the screen had a superficial resemblance with Punjabi, Urdu and English as a language. Some very silly people who dressed like the natives and pretended to be Pakistanis were speaking a strange language containing words from Urdu, Panjabi, English, Arabic, Persian and Hindi, with inconsistent grammar and horrible pronunciation. When I inquired I was told by my co-watchers that it was not any special evening but it was the standard form of non-standard language used in and around Lahore. The same evening I also looked at the TV-programme from Amritsar, India. It was a pleasure to hear Punjabi spoken with feeling, charm and dignity- the way a mother language ought to be spoken. Perhaps the Punjabis in Pakistan, who constitute the majority of the people in the country, can improve their own tongue and morale by tuning in to the sound of a very tiny minority in India.

I was also amazed to witness how language was used so tactfully to mark the class differences. In an informal gathering a discussion always started in Punjabi and remained in that a medium if nothing important cropped up. But as soon as there was a clash of views Punjabi was replaced by Urdu. On even hotter levels of argumentation Urdu was abandoned and English was used to lash and gore each other: and it was at this level where discussions were made.

Let us take a closer look at this social strategy: we assume that there were sixteen persons present when the discussion started in Punjabi. At that level all present could speak and understand the language and the basic contents of the arguments. However simple their formal education might have been, they were able to participate. At the more sensitive situations the leaders in the discussion found the general participation disturbing and switched to Urdu - elimination the at least 50% of the participants. When decision making was near, the further escape into English filtered off all but three or four of the contenders. When an agreement was reached it was relayed to the gathering in Punjabi, which was generally accepted by the majority who did not understand a word of the most crucial parts of the discussion- thus producing an illusion of common consent. Here we have the language employed as a double-edged sword: on one side there are a few opportunist decision makers who by the clever manipulation of the conversation could eliminate the decision accepting majority, while on the other end there are the decision acceptors who are given a further slash of inferiority complex for their inability to participate in the discussion. A discussion for which, in fact, they had the full mental capacity to give and take ideas, had it been carried on in Punjabi.

While I am bitter at the exploits of those few who used Urdu to their benefit, I must not be unfair to most of the Urdu speakers who have immigrated from India. As a matter of fact this unprivileged part of the Urdu speakers had to suffer

much because of the misuse of the situation by their opportunist co-immigrants. The resentment felt by the local linguistic groups against the unfair play by the elite Urdu speakers was often unleashed on the unprivileged Urdu speakers- a majority among the immigrants who had sacrificed all their belongings and very many of their dear ones to find safety and peace in a new land.

I understand their problem and sympathise with them for their propensity to use their mother tongue - Urdu. Learning a language in a new land is not so simple as often emphasised by the less enlightened among the teachers of these languages.

I have, now, wandered around for over twenty years and have been exposed to the need and difficulty in learning new languages. I know, and know it very well, what it is that retards the progress of the immigrants when it comes to learning the new language. It is not apathy towards the new country, nor the lack of intelligence in the immigrants, not even a throbbing passion for their abandoned mother-land. It is that persistently itching feeling which haunts every immigrant that they are using words, sentences and expressions of a language which provides them with no emotional satisfaction.

It is agonising to look into the eyes of a person you really wish to reach and utter words which the listener believes to carry the warmth of your innermost feeling, while you are left out in the cold because you know that the intercourse is void of the intimacy which you would have conducted were

you to express yourself in your mother tongue. It hurts to project your precious thoughts in a medium which is a very dim image of the brilliant picture in your mind. It is demoralising to be interrupted and corrected every time the mouth is opened, to be drenched in overplayed sympathy relayed to hide the underlying pity, to be reduced from the status of a thinking person to that of a mechanical being continuously repeating sounds and ideas newly fed in the vocabulary but distances away from your passionate self.

It is no wonder that the immigrants, in the beginning, avail every opportunity to speak their mother tongue. It is not an act of denial in the acceptance of their new language, but rather a protective retreat in an emotionally appeasing atmosphere.

Nevertheless, it is a chance which immigrants take when they move from one place to another. Unfortunately, in spite of the awareness that the problems of resettlements will have to be faced, the full realisation of the effects if their decision is reached when they have already placed themselves in the new surroundings. The decision to immigrate is often the result of rational planning or forced circumstances, while the most pulsating pains have emotional origins. With the passage of time most of the immigrants, especially the younger group, start including words and expressions of the new language in their emotional reservoir and enjoy participation in the conversation with the people of other stocks.

Still, it is incumbent upon the immigrants to realise that it is their obligation to learn the language of the hosts and not vice versa. It is also the immigrants' duty to ascertain that their children set their roots deep in the local flora; rather than take the characteristics of the weeds – always inch deep, always a nuisance, always removable.

Besides many smaller fractions there are five major linguistic groups in Pakistan: Punjabis, Sindhis, Pathans, Balochis and Kashmiris. Each of these groups has a linguistic history and culture which is rich in its contents. Unfortunately, all of these languages are mostly I spoken form. Some half-hearted attempts were made to document their heritage but without the backing of the central government – which was run by the Urdu speaking or neo-Urdu bureaucracy – not much progress is possible. Strangely enough, each of these groups consists of millions of people who continue to accept the rape of their mother tongue with indifference and an alarming lack of concern for its future protection. During my last visit to Pakistan in 1982, I talked with many people from different social backgrounds. They ranged from peddlers at the roadside to university teachers. All of them suffered from the same sickness- 'Chronic Lingual Invalidity'. The least ill were the peddlers and the uneducated because they were not strained by their inability to express themselves or comprehend others fully in reading or writing – they could neither read nor write. The suffering became obvious as I reached the primary level educated group, more evident among matriculates and rather acute at

the higher level studies. In other words, the awareness of a person's inability to express himself satisfactorily in linguistic terms is, generally speaking, directly proportional to the level of education a person has reached. In Lahore which boasts a literacy of 50% - the population in the larger towns has a much higher literacy rate than the average figure for the country - most of the educated believed that they could express themselves very well in Urdu. On further probe I discovered that their belief was not always supported by the degree of their command over Urdu. The syntax was often deplorable, meanings of the words were wrongly used, and the same idea expressed in Punjabi was far more assertive and satisfying. Excepting a few students from the English medium schools, English taught and spoken in Pakistan is Victorian; if not still more primitive. The expression and syntax used is not self-composed in relation to the situation at hand but is read directly from picture memory of the pages written and printed many years ago but, perhaps, memorised recently.

Thus the vast majority of the Pakistanis, today, are mentally handicapped by a persistent denial in letting them develop their own languages. There are further indications that some traitor Mullahs are on their way to make things worse by enforcing Arabic on the already strained minds. A wicked thought.

What the Pakistanis need is an unrestrained possibility of the application of their mental abilities, and that can only be

achieved if they were to think and express themselves in their own languages.

I protested above against the selfish interest of the Urdu speaking minority group in maintaining Urdu as the national language. And now I warn against the intentions of the Mullahs, a group far more evil and demonic, who shall use Arabic in further degeneration of the Pakistani mind. The very thought that forty-three million Punjabis, eighteen million Sindhis, eleven million Pathans and three million Balochis, along with a few million other minority groups, shall go around babbling in the dialects of some distant desert Bedouins is so very repulsive. It will definitely guarantee Hulva for the Mullahs but at the same time cause a famine in the Pakistani mind. This must not happen.

The sensible approach will be to elevate the status of the local language to the level of Urdu and English, and far above Arabic. It shall be unwise, however, to degrade Urdu or English from their present status. English is indispensable for international communication and the Pakistanis are lucky to have their basic instruction system in English which can be improved upon. Urdu, although it shall take a few generations before it can impart substantial emotional colour to the people, serves the vital purpose of intercommunication between different ethnic groups within Pakistan and, therefore, ought to be kept. Besides, it does have a very rich collection of prose and poetry which should be judged on its own excellence and not disgraced because some egoists made a misapplication of it. The urgent most effort required just

now is to develop systems of transcription for the native languages and their introductions in the schools from the very early stages and at least up to the matriculation level. A further step is to document and preserve the old poetry and prose in its original form as quickly as possible. When I conversed with the young Punjabis in 1982, I was astonished to learn that they lacked the knowledge of words which were so very common only twenty years ago. This pattern, as I found out from others sources, is applicable to the other local languages as well. I understand that a language does not have a static vocabulary. Words emerge or go out of fashion along with the passage of time, but in a space of common use is a process too hasty. If this disregard of the native languages continues and their vocabularies keep on diminishing then perhaps Urdu or Arabic will become the prevalent means of communication- but it shall be a very insipid, artificial and emotionally poor communication, requiring many decades to form the rudiments of the emotional content of the population's psyche. Perhaps, although I personally consider it impossible, it is feasible to translate all the worthy material from the native languages into Urdu or Arabic. But the question is "For whom all this change is made?" Certainly not for the Pakistanis, who already possess some very rich languages of their own. The honest answer is "It is the despotic wish of the few who dictate upon the millions to demonstrate the difference between the rulers and the ruled".

There are several ways to test the validity of the above-given contention. A common observance is that in a classy

restaurant a group of guests could be engaged in conversation in any of the local languages but an order to the waiter is always placed in Urdu- sometimes in English. This very shift from a native language to one of the elites is what separates a master from the servant. An objection to this observation could be that people place the order in Urdu because it eliminates the risk that the waiter may not understand one of the other languages. This is a valid objection - but only in very few cases. Educated persons who have Punjabi as their mother tongue placed their orders in Urdu, even when the waiter was an obvious Punjabi speaker. This attitude is uncommon among the Pathans and Balochis, but the main habit for the Punjabis. There are special reasons for it. The Punjabis suffer from a rare sickness called "The Order Complex". Over many centuries the Punjabis as the farmers and the soldiers, have taken and given orders to each other and today it has become an integral part of their thought process that another person is either superior or inferior, but never equal. As most of the rulers in the past were non-Punjabi speakers, extraordinary efforts are made to escape the native identity through expression in any but their own language- a kind of pseudo affinity with the rulers of bygone times. The most humiliating example of this language-flight is that the national poet from Pakistan- Iqbal - composed his poetry in Urdu, and when he felt hyper-related, he chose to write in Persian. Born, raised and educated in the Punjab he had no renowned, if any at all, composition in his mother tongue, not even in the verbal form. Apologists

have tried to mute the objections by pleading that he wrote in Persian because he intended to reach the vast majority in the world. It is ridiculous- Persian never was, nor is, a major international language. As a matter of fact against thirty-five million Persian speakers there are at least eighty million Punjabi speakers in the world. Even if I were to retreat to Iqbal's era, the number of speakers in Persian and Punjabi has changed but not the proportions. The birth and the death rates in Persia and Pakistan (India) are, and were, quite similar. Iqbal's escape from Urdu to Persian was not an attempt to reach the majority. On the contrary he was, consciously or subconsciously, writing for the selected minority which comprehended Persian.

That the non-Urdu speaking persons had an induced inferiority complex could be openly observed in the daily life in years after the partition; which in turn rebounded in an attitude of general hostility towards Urdu speakers. On a confrontation between two persons where one of them was an Urdu speaker and the other, let us say a Punjabi speaker of more or less equal social status, the non-Urdu speaker often had to yield to the Urdu speaker by attempting to express himself in a medium he was ill at ease. That put the Urdu speaker in a dominant position which led to internal conflict in the opponent. He was made to feel awkward and invalid in his natal town, bitterly resentful of the privilege given to a foreigner and a foreign language. This yeasted group hostility and further cleavage between the two groups. The situation has improved in the later years but it shall continue to cause

friction as long as the natives are burdened by unwanted imports.

I cannot see any wisdom in a leader who addresses his nation in a language where the majority does not understand it. The leader knows this, nevertheless he expects people to follow the guidelines which he is laying before them- all in good faith that he has reached the ears, if not the mind of his people. Eventually the national message gets translated into the local languages by the local leaders, but seldom without the addition of self-oriented ingredients to meet the interests of the local leaders.

Let us look at the situation a bit more comprehensively; Punjabis, Sindhis, Pathans, Balochis, Kashmiris, and remaining linguistic groups are led and ruled by a handful of men who employ mostly Urdu, and when appropriate to their needs 'English', in marking down the unlucky subordinates. Invariably the voice is raised for the preservation and development of the indigenous languages. On such occasions a little understanding is extended, a few paper projects are sketched, to satisfy the angriest. Yet this extension of understanding has always been a diversion, at least so far. The primary education to the children is given in Urdu and later English is taught. In other words, millions of fresh young brains are deprived of the most nourishing ingredient- the emotional content- in their linguistic feed. They learn Urdu in the schools and speak another language at home. This not only hinders a fluent conversation within the family but also sets sentimental barriers between the

younger and the older generations. Besides, because of the importance given to Urdu and its status as the national language the young minds may find their non-Urdu speaking parents rather deficient in their obligation to the nation. The mind at that age is too young to apprehend the tyranny of the ruling class. It is also at its most fertile stage and may either be used for the cultivation of ethical thinking, a positive realistic approach towards life, a sense of individual integrity balanced with belief in collective well-being and a pride in the national identity coupled with faith in international brotherhood or it may be implanted with seeds of obligatory obedience, a servile individuality, a distrust of the others, a fear of uncertain present and an unpromising future. In the daily school life of Pakistani children the Persians are acclaimed, the Arabs are extolled, the Moguls are glorified, ex-robbers from Afghanistan are lauded as the keepers of Islam, rape of India by the non-Indians is applauded, the Hindus are cursed, the Sikhs are defamed and ridiculed incessantly, but there are no echoes of praise sung for the contributions towards their improvements by some indigenous Pakistani. From their very childhood the youth is infected with all the praise bestowed upon the outsiders, while only aid and mercy are asked for the Pakistanis.

I can say with confidence that this approach to life by the political and religious leaders of Pakistan entails no 'wisdom of the East' nor some master plan by inscrutable Orientals. It is a straightforward execution of a scheme of personal gains by these groups of asinine, evil-minded anti-People

opportunists who have continuously collaborated with external masters against their own people.

To me the inability of the majority of the Pakistanis to participate directly in discussions on policymaking about solving the problems of the nation is one of the root causes which has contributed to the misery there.

Religion

Officially 97% of the Pakistanis are Muslims. In reality, and on closer scrutiny, less than 1% are acquainted at some length with the religion Islam.

In Pakistan 80% of the total population is illiterate and, therefore, unable to read any script. Of the remaining 20% who can read, the group which may read the Arabic script less is about 5%. Of this 5 %, who can read the Arabic script, less than 1% are able to understand the meanings of the words in a sentence separately, and then the meaning of the whole sentence as a unit of thought. Even this less than 1% comprehends mainly the dictionary meanings of the words, which are often void of the emotional content for them. All the above-given statements are applicable to the Arabic words in a sentence in Arabic. There are many Arabic words in the current use in Punjabi, Sindhi, Pushto, Balochi and Urdu which have quite similar meanings to those in Arabic but often with different emotional content.

I might as well deal here with all those who are likely to protest that reading Arabic is not the absolute condition to be a Muslim; but the ability to speak it and, thus, knowing the Quran. This is true. But then the requirement is speaking and knowing the language, not the mechanical incantation of the Arabic words and verses without understanding the contents of the recitations. As a matter of fact here lies the different

between a person who is a Muslim because he reads and recites the Quran and after understanding the meanings of what is read and contemplation believes in the religion, and a person who claims to be a Muslim because he believes that his act of reading or reciting of the Quran, without understanding the meanings of what is read, as a mere reproduction of some unintelligible sounds qualifies him to be a Muslim. That habit to recite the Quran as a kind of sound projection is directly comparable to the ability of certain birds which imitate human sounds. The faith of the majority of the Muslims in Pakistan, and for that reason in most non-Arabic speaking Muslims in the Islamic countries, is based not in knowing the contents of their recitations but in having an enormous memory which enables them to reproduce the relevant sound frequencies for the purpose of recitation. Evidently, every cassette recorder playing a recorded tape of an Egyptian Quran narrator (Hafiz) shall qualify to be at least as good, if not much better, a Muslim as the 99% of the Pakistani Muslims are.

Quite clearly, then, the fundamental requirement for a Muslim cannot be the capacity to recite the Quran from the memory or by reading it but the ability to understand the meanings or whatever is recited and then believing and acting upon those beliefs.

Most fantastic views are held in Pakistan about what constitutes to be a Muslims; but the general consent is that anybody who agrees to Kalma Shahadut - There is no other God but Allah, and Muhammad is his prophet - is qualified

to call himself a Muslim. This is absurd. The consent to Kalma Shahadut is only, and the very only, the first step in the enrolment to Islam at the moment of conversation. If a person could qualify to call himself a full Muslim only by the vocal reproduction of these two verses then the remaining of the Quran, simply, becomes redundant. Nevertheless, the above-given view is held by even those Pakistanis who hold a Master's degree from the university. The plain truth is that with the exception of certain verses of the Quran which are used repeatedly in daily prayers; over 99% of the Pakistani Muslims have a very vague and confused idea about the contents of the Quran. Most of the knowledge of the Book is drawn from the occasional hearsay or by listening to local Mullahs who make their own interpretations of the divine message. Most often the Mullah's references are about the impending punishments and tortures waiting for the earthly sinful and sometimes about the blessings likely to be extended in paradise, but always adapted to the needs of the Mullah and his grip over people's mind. To the best of my own information concerning the views expounded by these Mullahs, Allah shall, for the purifications of the non-believers, indulge in milder acts of burning and boiling the unlucky in the molten lava to some severe punishments like screwing the mothers of the sinners. Strange as it may appear, at least In Pakistan, the severity of the pronounced punishments, through the mouth of the Mullah, and the ferocity of Allah's mood against his misguided creation is directly proportional to the ground elevation. In Karachi,

which is at the sea-level, the Mullahs are more refined; they become a bit more harsh and narrow-minded in the Sind; in the Punjab most fanciful but frightening picture of the lofty heavens are cast upon the people and finally in Balochistan and the Frontier area the Mullah is outright pugnacious. I presume that the ground idea is that the people living in the elevated places are close to the heavens and more is expected from them.

In general terms, the information about and the practise of Islam in Pakistan is restricted to some physical exercise, food abstention for those who already are not suffering from hunger, nominal charity, acts or intentions of war against the supposedly infidels and business travel to Mecca – more technically called as Salat, Fasting, Zikat, Jihad and the Haj. What understanding motivates these actions and which thoughts prompt the actions are not matters of deep concern to the public; unless the Mullah is out to get it, and then most distorted reasons and evil stories are told.

In support of the Mullah I can admit that he does not have an easy job. In a society where the song, dance, drinking, painting, free intellectual thinking and other festive activities – except eating and fucking – are propagandised as abhorrent to the Creator, the ill-educated Mullah has the multiple roles of being the spiritual leader, storyteller, local comedian and the villain. If this variety of entertainments the villain's role comes most naturally to him, which is performed under the mask of the spiritual leader.

Mullah's presence as the religious performer is rather questionable anyhow, because clergy, as an institution, does not exist in Islam. Every man, women are never full Muslims, who is a Muslim may lead a prayer meeting or perform a religious rite. But making use of the contention that Quran is set in the most perfect language (the reference in the Quran is not to Arabic as the language but towards the essence of the message given in the Quran. The word language is, I believe, used abstractly), opportunists have stuck to the practise that every incantation of the divine message for the performance of a Muslim rite must be in Arabic with, which is seldom, or without, as the common case is, understanding it. When the Arabs reached India in the eighth century, Arabic was an almost unknown language there. With the spread of Islam to a greater number, the religious thought was spread in Arabic as well as the local languages, but the discharge of various rites and ceremonies remained confined in the hands of those few who knew Arabic. Eventually, on the pattern of Latin-Roman Catholic clergy and Sanskrit-Pundit duos, the Arabic-Mullah tradition was established.

In the beginning, these rite-performers were the Arabic speaking missionaries who had come to India with the holy message and, I believe, with the genuine intention of enlightening the infidels. With the passage of time and after the retreat of the invaders these missionaries died or disappeared, and in their place the hybrid Mullah turned up on the scene. That hybrid Mullah had relatively little knowledge of the religion but a much deeper understanding

of the local people. Those priests, though I presume them to be initially good intended, picked up the style of the Arab-Persian missionaries and the fantasy of India; made a distasteful blend of it and served it to the public. Today the majority of the Mullahs in Pakistan are the descendants, and a definite degeneration, of the early hybrid Mullah, who after an unsuccessful early frontal attack on the human mind have for centuries concentrated upon the rear entry to the human body.

Traditionally, until recently, the Mullah caused only a few ripples in the mainstream of the Pakistani society. For several hundred years their job was to lead prayers in the mosque and conduct the religious service at the occasion of the birth, death, marriage or other ceremonies. He was an accepted member of the society and although he performed some of the important duties in the society his influence was only peripheral. The Mullah has also been a traitor throughout these centuries. Despite his physical presence in India and Pakistan for many generations he has never been a mental member of that society. His spiritual abode, while he is still on the earth, is the Arabian Peninsula; and the airy heavens in the life beyond. Thus, although he draws his nourishment from the Pakistani soil and society he is not sincere to either. A passage in the Arabic script – may it be a quotation from the Quran, the advertisement for a toilet paper, or an invitation to a pornographic club from Europe – is always more sacred to him than the praise of God in Urdu, Punjabi, English or any other language. In spite of his birth, the

duration of stay and his probable final burial in local grounds, the Mullah remains a non-Pakistani Pakistani. His occupation in this life is to frighten the air out of other mortals and his ambition in the life to come is to get filled with the free-flowing holy wine in the paradise and fuck all the seventy-two Horisⁱⁱⁱ which each Mullah expects to be rewarded with, the day he enters the Kingdom of Allah. That the Mullah expects to be rewarded with seventy Horis after his life in exile is at least understandable, but why the ever innocent Horis shall be punished with the obnoxious nearness of the Mullah is one of the mysteries which are accredited to the wisdom of Allah.

After the language a philosophy of life is the most important factor which determines the mode of existence of a human being in a society. By a Philosophy of Life, I mean any set of beliefs which guide the conscious as well as the subconscious behaviour of a person in relation to his understanding of the rational, emotional, natural and supernatural phenomena. To the best of my understanding, our conscious thinking forms only the outer thin crust of our personality, whereas the inner mass is formed and guided by the subconscious beliefs infused within the mind in the childhood and early teens; when most of the future patterns of behaviour are established. This establishment of the future patterns of behaviour is the reason which causes all cases of the split-personality in people, where the cause is not physical deformity in the body, when the new experiences in

adulthood clash directly with the foundations set in the earlier life. Most patients of psychosis- neurosis, paranoia, schizophrenia, etc- are liable to find the origin of their suffering in the conflicts arising from the contradictions found between 'indisputable truths' as taught by the mother and the teacher during their childhood and the stark uncertain realities which they encounter as grown-ups. Some of these false 'indisputable truths' taking such a firm grip on the mind that all later self-experience becomes tormenting misapprehension which is to be defied at all costs; including self-destruction.

The Philosophy of Life is divisible, loosely speaking, into religious and non-religious ethical systems. The religious system has a further division where it is based upon (i) a single deity i.e. Judaism and Islam, (ii) several deities i.e. Hinduism or the pagan religions in Africa, America and South East Asia, or (iii) a single on-personal deity called as the Absolute in Buddhism. Christianity fluctuates between (i) and (ii) where often God alone is all powerful and unique, at other times a trinity composed of the Father, the Son and the Holy Ghost takes over these predicates and sometimes the name of the Son and the Holy Virgin is revered more than the Father and the Holy Ghost. In the non-religious systems, we have Marxism and Confucianism-Tao ethical beliefs of the Far East.

Among various religious given above Judaism and Hinduism are the most exclusive, non-missionary, racist but apparently indifferent towards other religions; mainly

because of their exclusiveness which guarantees them a special status above others, here and hereafter. Looking at the topography of the land which Moses is alleged to have received as the Promised Land, I must say that the heavens above do not seem to be a place a person needs to aspire for so anxiously.

Christianity is the most widespread, most confusing and most intolerant religion towards any other way of life. The path to heaven is lead by and through only Jesus; take another route and you are lost. Considering that Jesus never governed, fought, copulated, raised a family, and had most of his intimate companionship confined first to sheep and then to young men of unreliable courage his teachings about love, sharing the world justly with Caesar and God, and obeying principles of meek and humble life are not much consolation or guidance for the ordinary human being who go through the periods of excited youth, matrimony, birth of children and their upbringing, adjustment in society etc. Jesus' own departure to the heavens through crucifixion is a further setback to the courage of many ardent believers who, unless forced by a despotic crusader, are not likely to choose a similar route for their exit.

Islam is the most practical set of beliefs given to human beings within the Semitic religions; it is also, intellectually, rather shallow. The preaching for the development of the moral character is not so much based upon the goodness in human soul as it is expounded to make it appear a labour-gift relationship between the Creator and the created. One is

urged to be good on Earth only to be rewarded later on in Paradise. Furthermore, the rewards waiting to be given in the heavens are the simple multiple of what a person can get on the Earth if he is a very rich or a very bad Muslim- much wealth, many women, rivers of wine and honey, singing birds and lush green gardens. Perhaps very inviting for the desert dwellers but of no intrinsic value to anyone who has been around. All that is offered in paradise is an extension of what is already available on earth, but there is no meeting with the ever-loving Creator, no absolute joy of the True Love, no ecstasy resulting from His nearness - no Beatitude, no Nirvana.

Various esoteric groups within Islam, which have attempted to transcend the sensual pleasure offered in paradise to the spiritual rapture, are the result of Islam's clash with other great thoughts. Neither the Quran nor the early period of Islam, not even the personal life of the Prophet or his own interpretations of the Quran which is recorded in Sunna, carry any indications of this kind of experience. Only later on, much later on, when the Muslims spread to Spain, Africa, Persia and India that mystical thought was instilled in the rather straightforward thinking of the Arab Muslims and, thus, new sects emerged. Sufis of Persia, Dervishes of Turkey, Fakirs of India and Sains in Pakistan are a few hybrids of the crossing of Islam with other great religions and cultures of the areas to which the Arabs spread.

Buddhism, on the contrary, is the most intellectual religion and is closest to the apex of human spiritual experience; yet

in its traditional form it is very impractical. Its teachings which in their classical form demand, directly or indirectly, a total withdrawal from the affairs of the worldly life are not a source of much-prolonged enlightenment for those who are already fully involved in such affairs. Nor does it lead to the continuity of the human if everyone becomes a Buddhist.

The best combination, if such was possible, would be a part-time Muslim and a part-time Buddhist. The worldly affairs shall keep running yet there is a hope for Nirvana.

In the religious societies, the position of Man is judged by the relationship such exists between the deity, and its worshiper. The worshiper exalts and reserves the deity, which in return acknowledges and rewards its faithful. For a true Muslim, when he bows his head towards the Kabba, it is a direct communication between the Creator and the created. In total submission the created witness to the uniqueness of Allah, praises his Lord; and without any notice of the watching eye greetings are offered, mercy is asked and a reward is expected by him, here and hereafter. On the other hand, the recitation of some unintelligible verses from a foreign language, a deep awareness that he is watched and graded by the other members of the community, the execution of a series of prescribed motions where the arse is raised high in the space and the head is placed at its lowest is not only quite an obscene (or inviting, depending upon the inclinations of the people around posture but the height of hypocrisy where the impression given is the worship of Allah but the indentation exercised is to impress the fellow actors.

In any religion, the depth of a person's devotion depends upon the nearness which exists between the deity and the worshiper. The lesser the number of obstacles – priests, rituals, languages – the greater is the communication, understanding and love felt by the worshiper. At rare occasions, however brief, there is a temporary union with the deity, for the most lucky a final annihilation of the self.

Propagators of every religion have known this basic truth, yet each religion has had its favourite Rabbis, Bishops, Monks, Mullahs, Pundits and Sufis who have considered themselves to be the members of an exclusive class. But this cannot be the true interpretation of the religious experience. The ultimate reality must be impartial, but not selective; else we are living in a very fascistic cosmos. Still, all major religions, except Buddhism, are exclusive in some way.

In the non-religious systems the position of the man is determined in relation to his surroundings- geographical, social, economic and sexual. In Marxism God is dethroned and bureaucracy is installed. Instead of heavenly angels there are earthly tax officers, social officers, law officers, many many officers. There are no dreams, no rainbows, no flight to the lofty skies, no abode away from it all but a living drawn out of the struggle between the classes. This system offers a certain refuge to the miserable and a definite damping of the cheerful. A rather dull existence where a person who works, eats, shits, fucks and sleeps at given times and approved places. No specific timetable in each house is necessary. The tempo of life is so regulated that each series of actions is pre-

calculated and pre-arranged. A brief flight to a disco, an occasional escape to the countryside, some afternoons in or around a sport arena or a few evenings at the family parties are granted to the majority but no free time for the introspective analysis, no vision for the space beyond the immediate surrounding and no thought in the extension beyond the current existence is permitted.

For example in a country like Sweden which is monetarily Capitalistic, spiritually Socialistic and nominally Christian there are abundant comforts of life which are made easily accessible to the public, but there are twice as many laws hindering their unregulated experience. Grown-up men and women are guided and conducted by law about what and where to eat, drink, wear, walk, build, bring up children and lay down the aged for dying by another handful of men and women who can neither call upon divine help nor claim infallible wisdom for their composition of the civil laws; and, moreover. Their own source of inspiration for concentrated thinking, calm discourse and self-knowledge is often a dose of stimulants, tranquilisers or a talk with the psychoanalyst. In practise, it is a few more-intelligent who play a game of cat & mouse with a majority which is not equally intelligent. With extraordinary emphasis on concepts like collective duty- collective- obligation- collective thinking- collective well-being and even greater stress upon the irrelevancy of feelings like love-hate-joy-sorrow-anger compassion between individuals, the present day Swede is pure like the newly frozen distilled water and strong like stainless steel in his

rational behaviour, yet just as cold and unbending but breakable in an emotional intercourse. This is not a protest against the whole Swedish way of life but a forewarning against the probable effects of a total bureaucratic system.

Brother Marx not only robbed everybody, at the personal level, of the expected comforts in the Kingdom of God but also denied an escape from the present life. At his worst, he forecasts a struggle between the classes where this rich endlessly plan to whip the poor, while the poor scheme to kick the rich. At his best, he offers a system of mechanical co-existence where there are neither rich nor poor but a swarm of fellow comrades - a kind of beehive society, without a queen.

A closer study of some of the saints in Marxism - Lenin, Stalin, Khrushchev, Mao, Tito, Brezhnev - shows that they have had an ample share in intrigues and rewards, persecutions and promotions, internal party jealousy and the strife of external comrades. So, even the beehives of the Socialist world have their queens, but their status as yet is not fully determined.

Strangely enough, in spite of their infinite power, wisdom and understanding Jehovah, God or Allah have never really reached the Chinese mind, although there are a few millions of Muslims and Christians found in China. The reference to China in the books of the Semites is to its minimum.

With this, I come to two central questions to which every thinking person must find an answer in whatever philosophy

of life he believes in: (1) What is Man's position in this life? And (2) What happens after death?

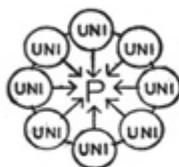
I shall deal with these two questions separately. The question that 'What is man's position in this life?' leads us directly to the question 'What is existence?'. Traditionally there are two major schools of thought in which all great Western thinkers are adjustable - idealism and realism. Throughout the ages contenders from each of this school have claimed vigorously that their line of thought is exclusively correct; as if Existence is a fixed phenomenon explainable by only a single set of proofs. I, on the other hand, believe that there are several kinds of Existence, each explainable under a different set of proofs and in relation to the circumstances under which the judgement is made. There is Personal Existence, Universal Existence, Social Existence and the most complete of all is the Conscious Existence.

Before I attempt to explain that what is meant by Conscious Existence, I shall with the help of a few diagrams (pages 171 & 172) try to acquaint the reader with different modes of Existence already in acceptance. To start with there is philosophical Idealism and Realism. According to idealism (Figure 1) the whole phenomenon of existence is within the mind of each person - I think, therefore I am. Everything in the material world revolves around the Man, with his mind

P =PERSON, MIND
 UNI =UNIT CONSTITUENT OF UNIVERSE
 DIOS=GOD, ALLAH, ABSOLUTE ETC.

IDEALISM

1



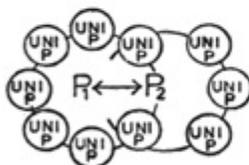
REALISM

2

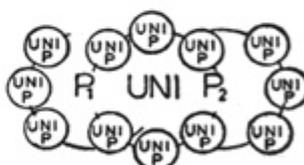


CONSCIOUS EXISTENCE

3A



3B



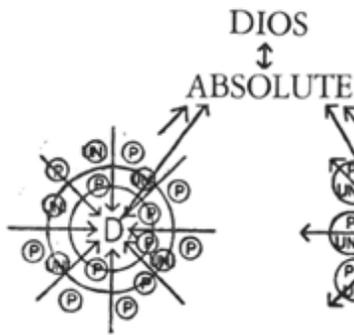
SOCIAL EXISTENCE

3C



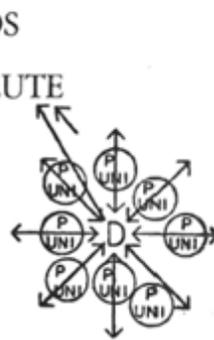
HINDU
EXISTENCE

4A



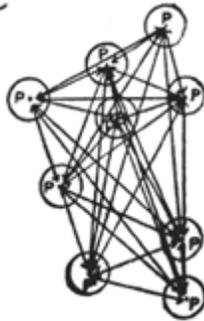
BUDDHIST
EXISTENCE

4B



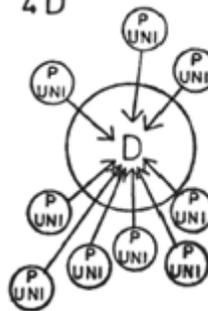
MARXIST
EXISTENCE

4C



SEMITIC
EXISTENCE

4D



as the centre. Take the mind away and the universe disappears too, as there is no apparatus left to convince it. Those who were religion-oriented substituted God in place of the human mind as the conceiver and the creator of the universe. The realist takes the opposite view that within the universe the position of the Man and his mind is only peripheral. Things have existed and continue to exist in their own way with it without a mind to convince them. In other words the presence of a central mind, and therefore, God is not a necessary condition for the existence of the universe.

Then we have four current theories of existence which I shall call a Semitic Existence, Hindu Existence, Buddhist Existence and Marxist Existence. In Semitic Existence, there are three of the most well-known religions in the world – Judaism, Christianity and Islam. Each of them is developed around a central all-exclusive deity where everything else in the universe converges towards it. That the three Semitic religions have disparities between them is more of a precipitation of the hard labour of the priesthood and the misunderstandings arising by their distrust of each other than a basic cleavage in the central theme of these faiths: there is a single central deity- Jahveh, Dios, God, Allah etc. are all synonyms- which has always existed and had conceived and created the universe in which each and every thing obeys the rules set by the creator; except Man who, begin a special creation and carrying a bit of the spirit borrowed from the central deity, is the naughty one and does things he ought not to do. To put him back on the right path the great Deity has,

in the past, sent all kinds of great men to a tiny bit of the total universe- called the Middle East on the planet Earth- but by the looks of the present state of Its Kingdom without success. Why this all-encompassing Deity has overlooked other people on the planet Earth, or the rest of our universe, is not discussed by the expounders of these religions. Besides, why the prophet of these religions who claimed to have received their revelations and knowledge directly from the Deity had such a poor knowledge of the geography, biology, and most of all the human nature is also a mystery. That none of the exponents of the three religions - Moses, Jesus and Muhammad - seems to be aware of other great contemporary religions, philosophical thought and culture in India, Persia, China and Africa is a further evidence against the limitations of the knowledge of the acclaimed wisest of deities.

Figure 4D shows the general trend of thought in Semitic Existence: God is the creator of everything for His pleasure. Everything, including Man in his uncorrupted form, is directed towards the Creator. The world is finite and on the day of judgement all shall cease to be what it is and return to God. The supreme Deity has created each and everything separately and with a purpose; but only the human beings are blessed with a bit of the divine spirit and free will. This means that a pig is always a pig but a man may choose to be godlike or behave like pigs; non-humans have no such freedom of choice.

Hindu Existence (Figure 4A) is a step further in human intellect where the central deity Brahma, it has other names

too different parts of India, is not only the centre but also the total sum of its beings. There is a continuous change in all that exists, leading to and from the centre. Each thing appears under a certain hierarchical order and for a single unit of a life cycle, places within a specific class which is unchangeable during that particular life cycle, but a being may be promoted or demoted from its class in its 'next birth depending upon its actions during its present life cycle. All that we perceive through our senses is only appearance or a thing at a specific time and place; and, thus, unreliable or non-referable in any permanent sense. The aim of all men, and women, is to do and follow the way of the Brahma as it is narrated in various religious books and imitate the actions of the most worthy.

To this central thought the arrival of the light-skinned people from the north, about three thousand years ago, added those traits which always exist between the winners and the losers. It started with the assumption of the title Brahmin by the conquerors, which made them the members of the sacred caste Brahmins, followed by the control over the religious as well as economical system- some later additions to Hinduism are as follows: among men there are those who are born within, as loosely categorised by the English interpreters of Hinduism, the four castes in Hinduism and the others who are born outside of it. The status of the outsiders, though intrinsically low, is not prescribed. Those who are born within the four castes are ordered and classified into various grades of goodness and superiority. The two extremes are the Brahmins and the untouchables, the

remaining two castes. Fill the space in between. The Brahmins are the best of all beings who through their good thoughts and deeds may elevate to the realm of gods. There is no absolute distinction between human beings and gods; many who are god now were human beings before. In essence is a graduation process in which each being may qualify for a raise in the higher class with each rebirth, and finally escape physical rebirth to enter the domain of the spirits. All those who do not qualify for such escape, are recycled on the earth; and not necessarily in the same physical form in which they depart from it. This recycling is repeated till the escape is reached.

Hinduism, just like the Semitic religions, suffers from its ignorance of the religious and beliefs in the areas outside its domain. Even if the system is an improvement upon the semi-anthropomorphic deity and much self-contradictory thought of the Semites, it fails to explain the status of human beings outside India nor does it have any provisions for their acceptance within the Hindu way of life.

Buddhism (Figure 4B), which is a derivation of Hinduism, is potentially the only true universal religion; despite the difficulties which are present in its practical application. -it shares with Hinduism the view that the central universal force, the impersonal Absolute, is both the centre and the total sum of all that exists, but differs from Hinduism by not insisting upon the notion that a being is born in a fixed class for a unit of life-cycle. According to Buddhism everything may infuse itself with the Absolute and reach Nirvana.

Nirvana may be reached by seeing, studying, and following the right path. Things exist in various forms but are not confined to non-transgressable classes. In a few earthly forms of very short duration a semblance of Nirvana may be experienced by concentration.

A deep-rooted belief in many people that a prolonged engagement in the sexual field also induces sensations which are akin to Nirvana is not completely out of foundations, though I am uncertain if this experience Nirvana is explainable in the Buddhist teachings.

Buddhism is universal in the sense that it has no geographical, racial, social or even human boundaries. One need not be born in or at a place, or by a certain being. A person's chances of reaching Nirvana are directly proportional to his capacity and efforts to follow the right path. Although there is a division on the question of the correct route to Nirvana between the Smaller and the Greater-Vehicle within Buddhism, the system itself is consistent on the fundamental thought, anyone may reach Nirvana, if only one toils enough.

It explains Existence, just like Hinduism, in the terms that all our assertions about this and that are the experience of a series of appearances true only for a specific moment and place. The exclusive I of the Semitic religions is rigidly refused as a mere deception of the mind.

In the contemporary world, the classical Buddhism may be described as a forerunner to the modern nuclear physics- a spiritual version of nuclear physics. The matter is a

composition of an underlying basic formless stuff which arranges itself in different orders and shapes to take various appearances. There is no fundamental difference between a man, a dog, a tree or a stone, when considered in absolute terms; although in temporal measurements and descriptions each shall require a particular set of predicates. That we perceive a difference between a bird and a stone is quite a valid observation, and so is the variation in our behaviour in relation to them; nevertheless, we must never disregard the final truth that the difference which we notice is temporal, and the description which is before us is true only for our present senses. Before a different mind or in another place, i.e. a dream, the stone may fly and the bird may lie passively.

The ecologists of the modern world may claim to belong to different religions but spiritually they are all fundamentally Buddhists.

In Marxism (Figure 4C) Man is a biological product who is fully dependent upon and involved with the environment he lives in- as long as he lives. What has happened before the birth and shall happen after the death of a person is not relevant to his personal life on the earth; if there is a 'before' and 'after' at all. Man is a composition of the physical and mental activities; and not a product of physical and spiritual union, as held by various religions. As each person is, directly or indirectly, dependent upon all other persons a very intricate system of social understanding is required. Also, as all the hardships and comforts of a life are relevant only to the duration a person is living the natural response is to

expect a blend of the two. The elements of hoping and wishing are replaced by planning and meriting.

This is a workable system, but also a very insipid system.

Before proceeding to a discussion on various modes of existence I shall deal, quickly, with the second questions- 'What happens after death?'

Judaism. In Orthodox Judaism the life hereafter is a somewhat diffuse issue. It is not clear if Jahveh promised his Children a life after death here on the Earth or in the heavens, or if there is a resurrection at all. It appears that once Jahveh had chosen them, the Jews seemed to have left Him and His divinity aside; instead, their main concern had been the study of their Law as prescribed in the holy book and the establishment of the Promised Land, even if it entailed the creation of hell for the others. Individual life and death are muted topics in Jewish discussions.

Christianity. A Christian is a creation of God who was expelled from the Paradise because Adam and Eve used their ability to think too freely. He is born on the earth to go through a period of testing in which Satan should do his best to entice him away from his Lord. Now that he has been on the Earth for some thousands of years - geologists, palaeontologists, and other -ists insist that we have been around for many millions of years- and have been doing things much worse than the poor Devil could ever lure him to do, his only chance for a return to the Father is by (1) his faith in the Father, the Son and the Holy Ghost and (2) the suffering and the sacrifice of the Son on the cross. His

salvation is through Jesus- the Son. The reason why a Christian is commanded and commended to follow the laws and rules given in the Bible is not fully clear, because his own actions do not contribute to his final salvation. A Christian will be taken to paradise after the Judgement day; Roman Catholics expect to occupy a special section made only for them.

Islam. A Muslim is a creation of Allah; but he is neither a chosen member of the twelve tribes nor is an elect who will be saved through Jesus, although he believes both in Moses and Jesus. Like Christian, he will be raised after death and judged. He is all on his own for his escape from the torture of the burning fire and molten lava: even Muhammad shall give little help up there. His faith in Allah and his prophet, and his good actions in the Earth by following the teaching in the Quran shall promote his entrance to the paradise, while the non-believers will be punished in Hell. Here, too, is an ambiguity involved: according to the Quran it is predestined and pre-willed by Allah who shall be received in Paradise and who is to be cast into Hell. The man has a free-will; which is apprehended from the moment of his birth as all is predestined – a divine version of Catch 22.

Two of the three Semitic religions believe in life after death, each claiming reward, salvation or mercy for its followers, the third is unclear on this particular issue. Both seem obsessed with retribution in the life afterwards in material terms- a sort of merchant's religions. The description of the life hereafter follows closely to the life on the earth

with these changes (1) Pain is spared in Paradise, and (2) Pleasure is denied in Hell.

Hinduism. There is neither a separate identity before nor after this life because even this life is an appearance in a series of appearances. A being is promoted or demoted in its rank with each new birth by its actions and thoughts in each life period. The final goal is to reach the top, escape physical rebirth and climb and climb into the realm of non-appearance.

The enforcement of the rigid caste system obviously eliminates any need for the heavenly Hell, because the majority of the Hindus belong to the lower castes and are recycled in the earthly Hell for an unspecified length of time.

Buddhism. Same fundamental belief as in Hinduism; expect there are no fixed classes or series in the appearances. The ultimate union of the part with the whole, the Absolute, is called as Nirvana when the apparent identity is lost and all is bliss. But, as this final escape may come quickly or take several re-births it is recommended to make this material world as peaceful and liveable as possible by good deeds and thoughts.

Marxism. The man has a temporal existence as a combination of the brain and the brawn. The human actions affect us universally and, therefore, all good work enhances mutual well-being. There is no personal immortality.

And, thus, the central question 'What is Existence?' As laid out in the preceding pages we have three distinct sets of beliefs about Existence:

(i) There is a central single all-exclusive deity which has given birth to the man with a little bit of the divine spirit in him and created all other things. Man, being the viceroy of that deity on the planet Earth, has a central position and is exclusive as an individual, and all other created things are subordinate to him and are under his protections. The basic thought is that the Deity is exclusive as the creator and Man is exclusive among the created.

(ii) There is no single exclusive deity which has given birth to particular things. The whole universe is composed of a single basic stuff which is divisible primarily into material and non-material forms, and secondarily into further rearrangement of the primary constituents. All individually is temporal, transitory and apparent. In the absolute terms there is neither 'I' nor 'you' but an all-inclusive 'it', which manifests itself in various forms and grades of nearness to the ultimate formless apex; which is also the final objective for all that has a temporal existence. The universe is a state of continuous evolutionary flux.

(iii) There is definitely no single all exclusive deity, which can be the centre of human thought. Man, who holds the central position among all material product in the universe because of his mental and physical abilities which are depicted and recorded in his own history, has a finite span of existence on the Earth with the prime responsibility of contributing to the foundation of a classless and friction-free society.

The three theories of existence are, on deeper study, reducible to only two. (iii) is a reconciliation of (i) and (ii) with the following modification:

(a) God and the Absolute of (i) and (ii) are replaced by an ultimate objective called as 'The Classless Society'

(b) The central position of man is maintained but freed from the individual 'I'. Instead of a broader 'We' is introduced.

(c) As (iii) is essentially as a non-celestial extension of Christianity and Judaism the promised paradise is not lost but renamed as the ultimate classless society in the indefinite future. The prophet of Communism did dare to dethrone the distant God but was not brave enough to reject the most persistent of the human desires – a paradise; no matter how far remote in terms of waiting.

(d) As man is given no soul, and in its absence a final judge is irrelevant, it was necessary to dampen the personal 'I' and, thus, the non-indivisibility of (ii) is employed and mankind is described in a continuous state of evolution.

Thus, we have only two schools of thought left to explain our existence. The first is grounded upon the belief that the human being is the centre of the universe with his own God, own paradise, own hell, own celestial ancestry, and an ethereal posterity, and his self-proclaimed sovereignty over other beings and their subsequent use.

The second is based upon the non-exclusivity of mankind who has special fatherhood, special individuality, special ancestry or posterity, but it is on a par status with the rest of

the beings, and is encouraged towards harmonious co-existence.

Why such a polarity in our attitude towards life?

The answer lies in the way our ancestors looked upon the concept The First, and once they had decided on its mode their posterity got hooked on that interpretation; and, thereafter, all subsequent solutions were made in the light of the decision taken by the ancestors.

The two different ways of looking at 'the First' are as follows:

(A) An all-exclusive first and (B) an all-inclusive first.

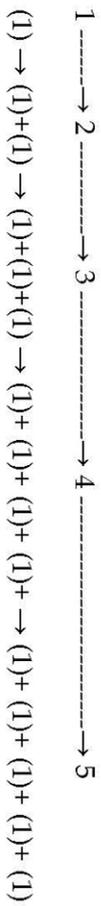
(A) According to this view, the First is a synonym for an identifiable and definable One, where the concept One stands apart from all other subsequent numbers, as they are apart from each other. In it, One is the first step of all that follows it and all other systems are based upon it in a linear progression- there is One God, the first, who created the first thing, made the first man and the first woman, who gave birth to the first child... It is a concept in which One is not preceded by Zero or void; and which was fashioned in the West and the near West areas, now called as the Near East. The Zero, itself, the void, became part of the Western mind quite recently; therefore, the predicates associated with God, the Biblical or better called as the Semitic God, included the necessary assertion that He, the First, has always been there. The void was introduced into the Western intellectual vocabulary by the Arabs, who learnt about it in India in the form of Zero; much later in the human history when all-

exclusive One had already established itself in the Western mind.

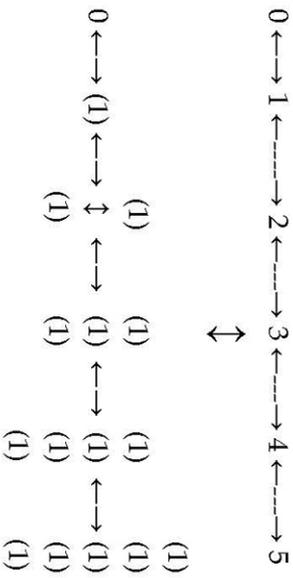
In India, on the contrary, the concept Void or the Zero precedes number One. The visible One finds its origin as a derivation of the invisible Zero. One is the primary formulation of an appearance from the formless Zero, and they are, philosophically speaking, interchangeable with each other- one becomes null on losing its appearance, while the rearrangement of the formless stuff into a recognisable matter brings about One. In a similar way, Two in the Indian thoughts is, unlike the Second of the Western system, a double manifestation of the formless stuff into recognisable appearances, each retractable to the formless Zero and each interchangeable with the other as the polymorphic form of the Zero.

The diagram on the next page will, probably, also solve the so-called paradox for the Western mind - 'One is All and All is One'. This also explains the reason for not requiring a First Mover or a First Begin in Buddhism. There is no need for a special creator or designer to shape the universe. The visible appearances in the world are infinite variations of the invisible essence which underlies everything. To put it in present day's scientific language, it is an infinite visible rearrangement of the basic particles of the invisible matter which constitutes the universe as we see it.

The Western system of linear progression:



The Indian system of appearances:



Accordingly, two persons in the Semitic religions stand as two separate individuals, each carrying his own soul which is unique; while in the Indian religions, an especially in Buddhism, the two persons are considered to be the same in absolute terms, and only appearing to be different individuals in our eyes.

To sum it up – we have two parallel ways of looking at the universe which are developed upon our conception of its starting point. If an identifiable and definable number One is considered as the beginning then all the other numbers, and things, proceed from One and shall eventually reseed to it – One God created the universe to whom all shall return on the day of judgement. If, on the other hand, our point of beginning is the Zero, then the universe is composed of a common formless stuff, which is devoid of internal intrinsic distinctions and the forms which follow from it, starting with the appearances One, is an endless repetition of One in various appearances. The appearance One is in reality intrinsically identical with the formless stuff represented by Zero, but looks distinct from it in our perception.

A study of the geographical distribution of the major world religions supports this contention. The three Semitic religions are found, mainly, in the areas where the system of enumeration was practised without a Zero. The two religions which deny a single all-exclusive deity have their origin in India where the concept of the perceptual void, or the Zero, was known from very early times in the human intellect;

although the Zero in mathematics, used for its positional value, did not gain popularity till 500 A.D., when it was used for the first time to denote the value of 10 and multiples of 10.

Evidently, no religion of philosophical thought can have its origin in a cosmic formless stuff if the concept of the void is not a part of the intellect of its believers.

I do not contend that other animals, or the constituents of the universe in general, are unable to think or lack some philosophy of life which is applicable to their mode of life; yet it is the homo-sapiens group to which I belong and shall attempt to find the reasons for the creation as well as the evolution of its God or gods.

The Homo sapiens, also known as mankind, women included, have had problems with their elite role in the animal kingdom since the day they could communicate abstractly with one and other, verbally or in a symbolic script. They needed to understand and explain the diversity as well as the intricacy of the natural phenomena in and around them. Besides, a common origin with the rest of the beings, for one reason or another, was not acceptable. The appearances of various early societies must have required some kind of basic rules and regulations for the mutual existence. The thinkers in those societies had a multiple of problems before them of which two needed special attention—the explanation of the mysteries in Nature which happened before where eyes but were evidently outside the human control and the sanctity for the law which was formulated by those thinkers for the social intercourse. The appointment of

the non-human gods resolved both problems – the gods were accredited with the power to conduct the super-human activities occurring in the natural world and, also, symbolically were said to have prescribed the law by the non-human gods very probably reduced the grounds for an open personal confrontation between the opposing leaders within each group. The non-human gods were projected as not being directly involved with the human intrigues and could be attributed with an acceptable degree of impartiality when drawn into human affairs.

As the mind developed more gods were evolved; each god growing stronger in power and farther away from the ordinary man with the passage of time and depending upon the fantasy of its worshipers. In the early phase, the strongest or the most dangerous elements in the human observation were chosen to be gods- serpents, cats, dogs, elephants, eagles, volcanoes, the lightening, rivers, and mountains have been gods one time or another. With the improvement in man's skill to kill or tame, the mortal gods were abandoned in favour of not-so-mortal ones. Stone configurations were one of the first to appear as the real or symbolic gods. I presume that the discovery of the axe and other cutting implements proved fatal to the stone gods, and in their place, the human mind started to search for more indestructible objects as appropriate gods. Among the first to take this honour were the stars and planets in our galaxy. The sun, the Moon, the Mars and other heavenly bodies have represented the human ego in many societies. The rise of astronomy must

have proved many of these deities to be not so perfect as the gods ought to be, and once again the mind relies upon its power of abstraction. Among others, the Hindus were one of the first to renounce the material gods when they started to develop a concept of an immaterial deity which was, eventually, defined as the Brahma, with its counterparts under various names of many distant gods developed with varying degrees of abstraction, and worshiped by other people - Ahura Mazda, Zeus, Jupiter Jahveh, God, Isis, Dios, and Allah are some of the better-known names of these deities.

The Homo sapiens have needs, in common with other animals, which are essential to their physical existence, and some peculiarities which separate them, at least it is so presumed by us, from other animals in their intellectual existence.

(1) The most primary, and common, needs are breathing, drinking, eating, sleeping, pissing and shitting. (2) The common properties are the five elementary senses and the basic feelings of pain and pleasure connected with them. (3) The most emphasised peculiarity is the ability to think abstractly, communicate with each other and mentally transcend the boundaries set by our physical limitations. (4) The important most peculiarity is the degree of sensitivity, in apprehension of pain and pleasure, which we reach through the impulses received by the five basic senses and through the faculty of abstraction, which is not directly dependent upon the five basic senses, and the translation of the ideas

conceived through pure abstraction into our sensory experience.

This first set of properties is essential for anyone who is born as and lives like a human being. It does not matter if the person under consideration is a beggar in Calcutta, is the ex-king of Iran, and is called Carter, Mr Smith, Jesus, Muhammad, Khomeini or Elisabeth. Nor does it matter if the person is black, brown, yellow, white or red. A specific quantity and composition of air, water and food, when taken in the mouth by any one of them, shall feel, look and stink the same way when excreted from the other end. We might have many devious claims as to the decoration and richness of the dinner table from which we get up but when the need calls for a descend and the trousers are pulled down we all find ourselves sitting on the same old shit. What a cruel joke by Nature that is can make us feel so apart from one another when eating, but so near when shitting.

The second set of properties determines our completion as an animal. The five basic senses contribute to our efficiency, though they are not individually essential to our existence. Persons with one, two or more of these senses missing from them have lived reasonably well in this world; and sometimes functioned better than many others who apparently had all the five senses at their disposal.

The third set of properties is what is traditionally considered to separate us from other animals. The basic claim is valid, though I have reservations concerning the extent to which this claim is exploited by some of us. It is also here that

diversity starts to build up in regard to different cultures and people and their attitude towards abstraction. I think that this variation in the ability to think abstractly is strictly cultural and not racial. Among the people whom I have met, the Arabs were least inclined towards abstraction, while the Indians showed the greatest propensity for it. Nevertheless, I am certain that if a Saudi Arab and an Indian child were transplanted in each other's culture they should, on maturity, reflect the attitude towards abstraction of the people among which they grew up.

It is in the fourth set of properties where we find maximum diversity among people, intra-nationally and internationally. The diversity here is not dependent only upon the cultural variations but is related to each person individually. A number of children who are given an identical treatment in their daily life may grow up to exhibit much varied personal response when exposed to a specific situation; although there may be a uniformity in their outward behaviour. On the contrary, a number of people from quite different cultures may reach unison of mind when exposed to a certain situation; a rather well-observed example is the universality of musical interpretations which are not delimited by political or cultural boundaries.

It is, also, the third and fourth set of properties which determine the nature of our gods. The more sensitive a mind is, farther away from the concrete realities it shall be. Similarly, the degree of imaginativeness reached by a people

also determines the degree of abstraction attached to its gods, or God.

It is interesting, here, to briefly study the history of the Semitic deity and compare its evolution with the Buddhist Absolute. In the Old Testament, the Semitic deity is introduced, more or less, as a tribal god who is initially helping the tribe of Abraham, and later on the descendants of Abraham. As Jahveh it is still one of the many gods in power; but it is a winning god who is much attached and kind to a certain people called the Israelites, although it also claims to be the god of gentiles and foreigners - presumably impartiality is not one of the predicates associated with this deity. Jahveh is quite ill-informed about the geography as well as the contemporary history of other people at the time of Moses. As God in the Christian theology, the same local god has now reached the status of a universal deity with miraculous attributes and claiming infinite knowledge. Nevertheless, it is necessary for God to take an anthropomorphic form to reach his elect. In its anthropomorphic disguise, as the Son, God not only discards his heavenly form in favour of flesh and blood but also seems to abandon its all-comprehensive knowledge and does things which are done by stray human beings, like cursing the fig-tree for not bearing fruit out of season, putting devils in the pigs and a few more. The Christian God, considering its claims to be infinitely wise and knowledgeable, shows even greater ignorance, than Jewish Jahveh, of the contemporary world religions like Zoroasterism, Hinduism and Buddhism-

the three of the most well known- as well as the future way of Islam and declares that the only way to the Father is led by the Son.

Up to this stage the Semitic deity is a personal deity and quite inclined to communicate with the human being indirectly, as in the case of Moses, or directly, as was the case with Jesus.

Allah of Islam is a step higher in its intellectual presentation and many distances ahead in its claimed knowledge and power. I must, also, make it clear that Allah is not a personal God, as it is commonly believed. Allah of the Quran, despite the use of I and We has no physical form, least of all any anthropomorphic resemblance. Muhammad^{iv} is the first among the Semitic prophets who attempted an abstract description of the deity by attributing it ninety-nine predicates. The I and we used in the Quran is only for grammatical ease in communication; otherwise, Muhammad went to extraordinary lengths to thwart any attempt which might manifest Allah in human semblance. This is the only valid reason for forbidding the drawing and sketching of the human figure in Islam. Muhammad's main concern with the prohibition was not the effect of sketching human body for its own representation; his real worry was the ultimate conception of the heavenly Allah by a creative mind in human terms and a subsequent arrest of it on a drawing surface. In order to avoid all direct physical comparisons Muhammad used the ninety-nine most imaginative and powerful

predicates to describe his deity. That is, also, where he made a great intellectual slip.

His very enumeration of the predicates shows, and shows it very clearly, the difference in the degree of abstraction reached by the Arab mind in the year ca 650 A.D and by the India mind in the year ca 500 B.C. Both Muhammad and Buddha had the same task before them - the definition and description of what they thought to be the ultimate reality. Buddha chose an abstract formulation. 'The Absolute' into which he condensed as well as expanded the totality of all that exists - a formulation which includes all other predicates and, thus, requires no enumeration. Muhammad, intending to give the greatest coverage to Allah, started with counting the best he could conceive to praise his deity. The problem with enumeration is that once he started counting he could count only finite predicates, with an accompanying risk that some vital predicates, with an accompanying risk that some vital predicate may still be left out. Thus, what Buddha achieved with the use of a single predicate, Muhammad could not with all the ninety-nine. Almost fourteen hundred years have elapsed since the death of the last great Western prophet^v, Muhammad, but the attitude towards abstraction in the Eastern and the Western mind has not changed that much. In all books of reference in the West the quality of life is measured in terms of number of telephones, number of cars, number of rooms in a house, number of bombs in the arsenal, number of calories and number of leisure hours

available to different nations. One gets the feeling that Quality and Quantity must be synonyms.

Allah of the Quran, just like Jahveh and God, is still very ill-informed about the geography, the climatic conditions in the distant parts of the world, the state of knowledge in other continents and the religious and political thoughts in the Eastern world. Obviously, Muhammad was aware of the 'great knowledge' to be found in other cultures because he recommended the faithful to seek knowledge everywhere.

There is another side to the enactment of the gods and their increasing distance from the common man. Each group of people has, and has had, its share of human parasites, who in different disguises infest and live upon their host societies. The priesthood is one of the earliest known parasitic orders. Each god was not only worshipped by its people, but it also had its own priesthood which extolled their god and collected its share from the ordinary subjects. In different societies this extortion is conducted under different masks. There are primitive grave-worshippers and grave-keepers who accept alms from the devotees; then there are small local establishments which collect donations from the faithful through their generosity or fear, while at the top is the most elaborate network of the Roman Catholic Church which owns enormous riches squeezed out of its simple working people.

The grave-keeper and the Pope may not be brothers in a common faith, but they are graduates from the same school of thought.

The more commerce-minded a society was, the greater was the emphasis on single exclusive gods.

Each religion, or any system within a society revered as the religion, has two distinct components in it: the spiritual belief and the ritualised conduct. The first component fulfils the spiritual and the psychological needs of the human animal, whereas the ritualised conduct is designed and propagated to establish a workable social pattern as well as to guarantee the influence and the financial gain for the priesthood. In other words, the spiritual belief is the presented 'divine' essence in every religion, while the ritualised conduct insisted upon by the priesthood is formed by the manipulation of the essential to the practical animal life to fit some of the deviations of the human mind.

Judaism and Christianity have its Rabbi and clergymen who are deeply woven into its fabric of religious practice. Islam, which has no official clergy, is today so plagued by this parasite that in practice its Mullahs are likely to outnumber the priests of all other religions put together. The majority in each of this set of priests has a part-time job to praise their Lord and a full-time commitment to telling people that the way to the Lord is led by them, directly or indirectly.

Hinduism was initially based on a deity who was not intrinsically different from its worshippers. It became corrupted when the Aryan conquered India and consequently the cast system was rigidly imposed. The light-skinned conquerors took over the caste title Brahmins, the earthly counterparts of the cosmic Brahma, and developed

the most inhuman categorisation of the fellow-beings in different levels of spiritual proximity (though the boundaries were drawn upon the physical appearance, the darker the skin, the lower a caste the person was placed in) to the distant god. Since then the Pundit-Priest holds the position of being the zenith in the eyes of priestly orders in other religions as well as the nadir if seen from the eyes of a philanthropist.

Buddhism, which grew out of Hinduism as a protest and, although Buddha never directly denounced the caste system, is practically free from this stigmatisation of the human being. It has its priests and monks but they do not hold the same grip over the human mind as their soul-brothers in other world religions.

Thus, we can divide mankind, roughly speaking, into two major groups: those who believe in leadership by 'one', ore those who believe in the common leadership of a group-religious, political and social. One of the following two extensions is applicable to most of the philosophical systems:

An all-exclusive Single-deity	Exclusive Heroes	Exclusive Leaders	Exclusive Nationalism
An all-inclusive Deity	common efforts	common leaders	Inter- nationalism

Belief in one God has always led to the belief in one special representative of him- Moses for Jews, Jesus for the Christians and Muhammad for the Muslims- who always claimed to be

the last representative of God in his time for his people, and promised them a Messiah at non-descriptive time in the future in the Semitic religions- a kind of system in which the belief in the current messenger promised a rescue through a later redeemer. Consequently, obsession in one God represented by particular prophets promoted the idea of single exclusive heroes - real or mythical.

As a result, the present day man in one God countries is conditioned to the conception and expectation of one-man acts. There is one King, one President, one Pope, one Superman, one Colombo, one Kojak, one Khomeini, etc, who decides the destiny of the believers in one. The Masses are projected to be considered as, at best, non-analytical, passive observers and more often as unintelligent and secretly corrupt who need to be guided and led by someone man. As a consequent of this intense introduction in the mass media, the Masses even behave like being passive and unintelligent; yet this passivity is induced and not innate to the group thinking.

From the beginning, in our times, a child is introduced to Single heroes - Superman, Donald Duck, Alexander the Great, Jesus, Muhammad, Kennedy- and this propagation obviously results in a profound belief in a life where all worthy things are done by exclusive-heroes. All of these artificial and overblown exclusive-hero concepts projected upon the fresh sheath of a human brain through sagas, novels, comics, radio, TV, daily press, and periodicals are always created, financed and propagandised by a set of

people, priests, politicians or financiers- who have interests which are quite injurious to the well-being of the majority.

Thus, today we have societies in which the lives of millions of people are timed and tuned to the number One. In them, all the final decisions in life are made in the step of, for the sake of and by the help of some -- One.

Excepting some universal truths, laws of natural sciences and equations in mathematics which are pre-calculated to be correct, in most situations concerning intelligent human life, the rule of single exclusive truths does not apply. Alternative choices, and sometimes multiple choices, serve equally well. Nevertheless, the oppressive forces always do their utmost to impress the supremacy of single choices, to keep conformity in the behaviour of the suppressed.

Why is number One so crucial to the interests of the oppressors? Just like the projected concept of One God where the clergy has its interests lurking behind the veil of redemption and punishment, there are politicians and financiers who derive enormous gains by setting the society in pyramid form where the Masses are always at the base performing the hard work and the manipulators near the top reaping the fruits of that labour, and a single symbolic figure at the top.

This well thought out and designed pyramidal structure in human relations is applicable not only in local societies and intra-nationally but also internationally where the poor nations of the so-called underdeveloped countries are at the base producing the raw material and manpower for the

industrial labour, while the rich nations, by simple recycling and better finish, tax huge profits over the basic import price of the same material.

Each era had had its number One country. Spain, France, Turkey, England and now the USA are the super-countries in the last five hundred years. Each of those nations has been, and still is, obsessed by the thought of One God, their God, from whom they drew their strength and did their best to make themselves his major representative in the Earth. The people, who had been conditioned to believe in the emergence and the rule of One, have had the tendency to psychologically accept the disproportions in life handed over to them from various summits. There had been many other reasons - internal disharmony within the national borders, acute needs across the neighbouring borders or sheer competition in animal strength in rivalling nations- which have catalysed the rise of one nation above another or one race claiming to be superior to another and trampling its members; yet one single concept which has caused so much suffering for so many by one man, one tribe, one nation or one part of the worlds is the belief in one exclusive God.

As an alternative, there is the other system where things are not decided, conducted and affected by Ones but are done as collective effort or group work. This division and sharing of labour and responsibility, as well as the fruits of the labour, is the only way which can provide a protection for the majority against the tyranny of the few. To do so one would need to understand and believe in the concept of 'Conscious

Existence'. I shall refer to the diagrams on page 109 & 110 and attempt a graphic depiction of various modes of existence. In figure 1, Man, probably as the soul-carrier of God, is the centre of everything. All is conceived in the mind and all exist because of that conception, within the mind. In figure 2, Man, just like other material things, has an ordinary position within the universe; there 'the mind' is not a necessary condition for the existence of the things outside the mind. The objects in the universe exist without being affected by the individual minds. There are the two opposite poles of the theory of existence in the Western thought.^{vi} Within their scope, all other theories of existence fit in with proximity to one extreme or the other. The holders of the former view are called the idealists, while the latter are known as the realists.

The theory which I prefer to call as 'Conscious Existence', and I would not be surprised if it has already been presented under a different name or even under the same name by someone else before me, although I am not aware of it, is actually a hybrid of the above given two basic, but opposite, thoughts: That either the man is the centre while the other things in the universe revolve around him or it is the universe as a whole which holds the central position while Man, along with other matter, has only a slight role as an individual. Must it be decided that either Man is at the centre or he has only a slight position in the universe? I do not think so. What is important to realise is that each person lives in two universes simultaneously. The universe within him and the universe, of other men and things, outside him. Each person

is unique as far as his own perception and apprehension of the universe is concerned. At the moment of his birth, a universe is born, parallel to his growth that universe evolves and with his death that particular universe dies. So far as the constituents of such a universe, which is private to each person, are concerned they reflect a limited range of knowledge which is gained either by self-experience or registered in that private reservoir of knowledge by transplanting other person's perceptions given either in direct speech or other symbolic ways of communication. No single private mind alone is capable, at least not in our present stage of evolution, to record the totality of observations possible in the external universe because of its limited capacity in the accumulation of information, its subsequent analysis and comprehension. Nor are we able to reach all the constitutes of the external universe. Not even the great Semitic Deity has shown infallible proof of its acclaimed universal comprehension; instead, there is much misinformation and gross misinterpretations registered about a very small planet in our galaxy called the Earth in the three books of the Semitic, which are supposed to be the proof of God's irrefutable completion.

Nevertheless, it is this very individual conception of the universe, however broad or narrow, which places its conceiver at its centre. Each person, in his own universe, is the centre around which the world revolves, and where every other person or thing has an off-centre position at various degrees of nearness to his individual mind.

But we also know that other persons exist. They are constituting parts of our own individual universe. By extension, and by correlation with our own experience, we know that they also carry their own individual universes where we have only an off-centre position, while each of them is the centre in his unique universe. Similarly- and there is no reason to suspect otherwise, although we can never be certain because of present day's lack of communication and understanding- the other constitutes of the universe may very well exist in their private universes where each element is at the centre of its universe. Then, within our own private universe, we observe other people coming to life or departing from it without, normally,^{vii} causing a total collapse of our universe. Thus, by extension again, we may deduce that our own departure shall not cause any major upset in the universe of other people. In other words, the external universe continues to exist unaffected by the arrival or exit of particular persons or things; yet which each arrival a new private universe is born, just as with each death there ends a private universe.

How do the two universes correlate with each other?

I shall rely mainly, upon the Buddhist interpretation of Existence. The universe outside of us is 'the Absolute'. The accumulated knowledge of the individuals is the External Evolutionary Mind which is shared and participated by each new-comer, and in which all departed individuals leave some mark, however small or large, of their own. This is what is meant by 'One is All and All is One'. Yet I disagree with the

Buddhist view that the real individuals do not exist. A whole without its parts is no whole, perceptible or imperceptible. And nay whole which is made up of inferior components is not on a par with a whole in which the whole and the parts are identical in quality but differ quantitatively. An individual must be recognised as a unit existing in his own right and contributing to the wholeness of the Absolute qualitatively it is potentially identical with the whole. When the potential is used only partially the individual appears different from the whole, while the full application of the individual's potential makes him identical with the whole and Nirvana is attained – may it be reached temporarily during fleeting moments of personal ecstasy or permanently when he transitory rapture mellows into a timeless impersonal bliss. On the other hand, no person can really enjoy an extended insight on life just by relying upon his own field of experience or by retreating to his own private universe. I shall grant that some mystical ecstasies may very well be reached by mere contemplation of the mind. But it is correct to think that such ecstasies are reached by the contemplation of a person's private ideas only? A person learns from the moment the brain becomes receptive to the external information; a stage that is reached months before a person is technically born in the world. From that moment onwards it is a long journey through the channels of information before a person can start claiming for his ability to analyse and re-synthesise the information received by his brain. Most of what a person learns in his childhood is what

other people had learnt before and then taught him. Some extraordinary children reach the stage of self-assertion long before other animal children, but only 'long before' and never from the moment of their birth. This view is no secret and the people in bygone generations were well aware of it. That is why most of the acclaimed great men- Buddha, Jesus, Muhammad- have reportedly said or did miraculous things at the moment, or very shortly afterwards, of their birth. The mythmakers needed to emphasise the independence of these new-born from the common knowledge of the ordinary mortals and a direct association with the eternal Mind.

Thus, whatever rapture a hermit may experience he can never claim a total detachment from the mind o others. There is always a moment until which he shared the experience of others and absorbed from it. To cut off that interchange, perhaps, provides him with a greater possibility to involvement in the universe existing in his mind, but it also deprives him of a deeper involvement in the Eternal Mind which exists mainly unaffected by his detachment.

To exist wholly one need, and really needs an evolution of the personal universe as well as a full participation in the external universe. To exist alone is a very narrow living, while a life built in a universe which is described by the other has only a second-rate value. It is the personal enlightenment attained by introspection and its correlation with the knowledge, gained through participation, in the external universe which provides the rapport so very essential to 'conscious existence'.

Figure 3A at page 171 shows the interaction between the universes of two persons, P1 and P2, where each individual is simultaneously at the centre of his own universe but only as a peripheral entity in the other man's universe. The area containing grey tones are the units of experience which P1 and P2 have at their disposal for common direct observation, while the toneless areas contain information which may be communicated to one by the other in direct information.

Figure 3B shows the interaction between persons P1 and P2, and U1; where U1 may be another person or a sphere of information which contains some other matter.

Figure 3C shows an interaction between several individuals - Social Existence - who share different fields of experience. Some of these fields are shared by different individuals directly, while others are learnt about from one another indirectly.

The important point in figures 3A, 3B and 3C is that in all cases there are persons who exist at the centre of their private universes with their own limited range of experience, and the same persons exist in one another's universe becoming a part of the other persons experience and holding only an off-centre position in the other person's private universe; and sometimes sharing information without ever becoming a part of the one another's experience.

The active awareness, and not merely a vague realisation, that each individual holds both, the central as well as only a nominal position in the two simultaneously existing universes, is what I call as the 'Conscious Existence'.

This concept of Conscious Existence is applicable not only to persons as units but also to any set which functions as a unit – a family, a clan, a tribe, a province, a race, a nation or a union of nations.

All the fundamental elements in life which cause misery or happiness are the same all over the world. All religions or moral systems have tried raising this issue in one form or another. Yet none has laid emphasis on an equal importance to the universe within and the universe outside a person. A person with an underdeveloped view of the universe which is internal to him, for whatever reason, is inherently incapable to recognise the riches in life which abound in the external universe; just as a person who has remained committed to his private development is bound to discover himself in the surroundings which do not correspond to his outlook on life.

The three Semitic religions have extolled the image of God at the cost of Man; with a little recompensation for Him as being the deputy on the Earth. Yet He is described either as a product which is a part of history, or born in Sin and needing redemption, or places so far below his creator that only his explicit actions and unrestrained divine mercy shall save him from the torments in the future. He is commanded to think without reflecting or to reflect without thinking. Hinduism, by insisting upon its case system has dehumanised The Man, while Buddhism urges too much upon the seclusion from the external universe. Marxism adopted the future coming of the

perfect society in place of the future coming of the Messiah, and has ignored the individual altogether.

Yet, irrespective of the mode of indoctrination and the programming of life, each person spends the largest number of intimate hours – those hours which are given to communication in a person's life – in personal dialogues. In these very private dialogues lie the clues to a person's assessment of his content of happiness. It does not matter if the Subject is a genius or a fool, but as long as there is internal emptiness then no trust in an external deity or society can fill that void. There are many ways of temporarily deceiving the mind to feel secure; nevertheless, the ghost of internal emptiness incessantly haunts the resorts of transitory external refuge, the emptiness becoming deeper with the passing of years. Ultimately a person may either surrender to the mirage of the heaven far away and stop thinking, or suffer the throbs of internal dissatisfaction; if the person does not come to understand the harmony which is attainable by a conscious participation in the internal and the external universe.

For the Universal Man it is vital to break down the artificial barriers of national borders and reach other men on the basis of equal respect and mutual compassion. The individual 'I' which is generally considered to be interchangeable with the family 'We' and is often stretched to the national 'We' ought to be extended further to an ultimate human 'We', without the individual 'I' suffering any personal loss. Unfortunately, there are far too many appearances which distract the human mind from the real 'I', We and

Ours' extension to the limited 'I and Mine' thought, resulting in selfish attitudes towards life and causing human animosity towards each other.

Analogously, any nation which is hooked upon looking forward to the 'Aids' from external sources is programmed to remain dependent on the supplies, or any nation which has gained at the cost of others is essentially an object of deep hatred and mistrust by victims, no matter what means are adopted to appease the molested.

If I were discussing the religion of some country other than Pakistan then, perhaps, a general discussion on some of the basics of various religious and moral systems of the world would not have been necessary. This is not the case with the people of Pakistan. Five of the great moral systems in the world - Hinduism, Buddhism, Islam, Christianity and now Marxism - have had, or are having now, a direct clash within the geographical boundaries of the present-day Pakistan. The indigenous people in this area were originally pagans or Hindus for about three thousand years, followed by a short but intensive period of Buddhism which gave way to another long era of Hinduism. Islam became the prevailing faith about seven hundred years ago which was impregnated by Christianity in the seventeenth century and now Marxism is the coming vogue. IS THERE ANY OTHER PLACE ON THIS EARTH WHERE THE HUMAN MIND IS SUBJECTED TO SO MANY CONFLICTING SYSTEMS OF BELIEFS IN A CONTINUOUS SOCIETY? Many generations of flesh and bones have come and gone in Pakistan, but the Eternal Mind

which has accumulated the historical information over a period of last 5000 thousand years has had an unbroken span of life in this area. The historic man of today's Pakistan is merely a visible offspring of the invisible Eternal Mind. He differs from it in possessing a physical appearance but is identical to it in its mental form; he has a mind which is tortured by the disputes and disclaims between Brahma, Ahura Muzda, The Absolute, God, Allah, Jesus, Muhammad, Marx, Mao and a few more, all of them projected with equal vivacity and enthusiasm by the priests of each cult.

Lest anyone starts protesting that Pakistan is a Muslim country, I shall re-assert that it is a far cry from the truth. 97% of the Pakistanis may believe that they are Muslims but less than 1% know and understand the principles of Islam. Most Pakistanis go through Muhammad's prescription of dressing, talking and observation of other formal acts in their daily life, but the majority of the Punjabis and Sindhis- 80% of Pakistan's population- still think and perform like the Hindus of India, and most of their rites and rituals are derivations of Hinduism under Muslim colours, while the Pathans and Balochis have a secluded way of life with slight impregnation of Islam in their tribal beliefs and rituals.

Islam is not so uniform a religion as it is often announced to be. One must be able to differentiate between the surface appearance and the underlying ground philosophy of a religious system. To say prayers, fast, give alms, travel to Mecca or participate in a holy war are all physical acts which represent the outward behaviour of a person, but the reason

which makes him do all this is what forms the core of his religion. That all the Muslim countries in the world share the above-mentioned appearances is a claim well established; whereas the suggestion that the Bantus of East Africa, Berbers of North Africa, traditionally settled Arabs of Syria and Iraq, former nomads of Saudi Arabia and Yemen, ex-Zoroastrians of Iran, ex-Tartars of Turkey, ex-Hindus of Pakistan, India, Bangladesh, the ex-pagans of Indonesia and Malaysia, the Muslim minorities of China and Russia also think similarly, is a grave misreport of known facts. Over twenty years I have talked to many Muslims from several of these geographical areas and discovered that their sharing of the common Islamic thought was very narrow but the diversity of their motivations was very wide.

People in each of these areas after being conquered by the Arabs, or other Muslim fanatics, took over an external covering of the faith of the militant nomads while retaining the basic structure of the indigenous beliefs under it. For example, the Persians accepted the change of the name of the local deity to Allah in the abstract, and Ali in the human form. Muhammad of the Sunni Muslims – the Arabs – has a rather withdrawn status in the practical Shia Islam; he is the medium through which Allah narrated the Quran for documentation but Ali is the light of Allah^{viii}. Now, Persians were always and still are, much more intellectually developed people than the neighbouring Arabs. To win over the Persians in the physical battlefield was one thing, yet it was not for the Arabs to defeat them mentally. Instead of a

direct clash, the Persians accepted the Arab name for the deity, ignored the Arab's prophet and in his place installed Ali- Muhammad's son-in-law and cousin who held only the fourth position among Muhammad's friends and no spiritual position among the Sunni Muslims. It was a shrewd political manoeuvre which permitted the Persians to carry on with their old thought and at the same time be exempted from the tax which the Arabs used to collect from the non-Muslim subjects. A similar strategy of mind was used elsewhere in the world to avoid Arab extortion.

Intending no to get side-tracked, again, from the main theme of this book I shall confine me to the people of Pakistan and try to explain the extent to which Islam is influenced by the local religions and customs.

Most Pathans are former tribes from Afghanistan and other nomadic tribes of Central Asia who have wandered through this land for centuries. The main bulk of the Pakistani is made up of the Punjabis and Sindhis, who are racially more of the Aryan speaking stock from Central Asia than the Dravidian people but religiously have been Hindus for thousands of years. There is a small element of immigrants from Turkey, Greece, Russia, Iran and the Arabian Peninsula who have kept themselves aloof from other Pakistanis and may still claim foreign descent, but they are not many.

When the Arabs came to India and imposed Islam on the local people, the Indians nominally relaxed the insistence upon the caste system in their religious life but preserved it

for all practical purposes in their social life. A former Hindu of a higher religious caste on conversion became a Muslim of a higher social class. The untouchables even after conversion were kept at the social level of the Kammiss – the menial workers –, although they did elevate from Untouchables to Touchables. In practice, excepting a few religious occasions, the Kammi was maintained at his former status in the society. The famous stories about everyone being equal before Allah are true only when a person is technically before Allah-within the confines of a mosque or on a prayer ground. Outside the mosque only the spiritual closeness was recognised but the earthly distances were kept, and kept rigidly. Even today the village social life in the Punjab in Pakistan and the Sind is a mirror image of a Hindu Village from the adjacent areas in India. There is the landlord, the tillers, the tailor, the washerman, the cobbler, the barber, the sweeper etc- each of them fixed in his traditional position socially, economically and caste-wise. There are two routes open for an escape- death is one, while immigration to the anonymity of a large town is the other. The rise of this mutation, the overnight change from a lower caste to a higher one, which is causing an enormous surge in the higher castes in Pakistan is directly proportional to the number of people moving from the village to a town. Many higher ranked new Qureshis, Maliks, Mians, Syeds, and Bhuttis are former low-caste Mirasis, Telis, Dhobis etc. As there is no reliable system of registration of the identity of a person, the mere journey of fifty kilometres or so is often quite sufficient to furnish the

escape with an identity which is manifold more desirable in terms of social respect in the new future. This is definitely positive thinking and a great leap towards the equality of the human race. Eventually, there shall prevail only the very best of castes, acquired either by birth or claimed through migration.

Furthermore, the generations' old practise of temple visits and supposed idol worship of Hinduism is not really discarded by the Pakistani Muslims. It is restyled as Mizar-visits and Grave worship. Graves of a few true and many false saints of Islam are believed to be the milestones over the path which leads to Allah's paradise. To these graves come millions with their prayers, wishes and sacrifices -all in total defiance of Allah's command as expressed in the Quran. As a matter of fact, it is a multi-million rupee scandal practised openly and accepted by the Muslim Pakistani society. In Islam it is absolutely forbidden to associate anyone with Allah. Allah created the human being and there is no in-between - no approach system, no bribery, no intermediary. Whosoever qualifies to enter paradise shall do so because of the infinite mercy and compassion of Allah.

Qvali and Naat singing, the only kind of singing which the Mullahs permit, is also a direct imitation of the Christian hymns and Hindu Bhajans. The early period of Islam has no songs of praise reserved for Muhammad as a miracle maker or a semi-divinity. The converts to Islam in India had a big treasure in songs of praise for their abandoned gods which they used to laud the image of the new leader. It is always

easier to substitute new names in an old saga than to renounce it and learn a new story. Thus, Bhajans and hymns showed the way to Qawali and Naat singing in Pakistan.

Similarly, Hindu festivals of Divali, Basant, Dussera and Holi are, in all their colour and vivacity, assimilated in the Muslim festivals of Id-milat, Basant, Bara Wafat etc.

The Mullah's own position as the performer of rites and rituals is a direct copy of his colleague the Hindu Pundit. The Mullah's excellence is in the field of narrating the horrors and tortures in hell in a raw fashion; the shrewd Pundit is relatively awkward in the art of overt oral sadism but marvels in subtle manipulation of the human mind.

Every religion has its pretenders who claim to help the novice in finding the correct path. In Pakistan this variety is called the Pir. Some of them are true teachers and do their best to explain the secrets of higher life to ordinary beings. But the majority of this breed is a rotten lot who dwell upon the ignorance of simple souls and unrelentingly misuse them. They can, assumedly, help the needy by writing charms in - the matters of ill-health, ill-fortune, in protection from the evil eye and infertility. The Cure of infertility being their most favourite occupation. The number of young childless wives who have paid for their honour being taken on the floor by one of these Pirs is many times multiple of the professional ladies who get paid for honouring gentlemen in their beds. This is common knowledge to the public; nevertheless the fear of the wrath of the unknown evil far exceeds the courage to fight against these known rapists of the body and mind of

the people. One definite reason for their continued- presence is that many of these Pirs provide their centres as the meeting grounds for the transaction of illegal business between the higher government officials and the money lords of the underworld, where besides other items even the secrets about national security are revealed openly.

In this atmosphere full of fear, superstition and ignorance the Mullah and the Pir thrive excellently.

Even at the time of marriage and birth most of the ceremonies have their origin in the Hindu system and outside the Islamic teachings. An exception is the time of death and burial when full Muslim rites are executed. I presume that the underlying thought must be 'all is well that ends well'.

Thus there is a society which practises caste system, grave worship, has several festivals and rules in daily life, rituals at marriage and birth, belief in the superstition, evil eye and magic drawn directly from the older religions of the converts and in full contradiction to the principles of Islam, according to which Allah alone is worthy of worship and praise, all other beings are subordinate to Him, all men are spiritually equal and each man has his destiny and events in life prescribed by Allah.

That there is great confusion among the nationals of Pakistan for their social identity may further be seen by some very strange additions to people's names. There are Bokharis, Ghaznis, Durranis, Ghazalis, Yamnis, and many other is-titles which are associated with famous men or places far away. The holder of one of these titles is supposed to be the

descendant or immigrant from one of these people or places. I do not refute that a very few people are actually the descendants of these famous men or places. Still, most of these titles are assumed ones-an off-shoot running parallel to the changing of the caste for a new identity. Generally, a person capable of showing an exotic origin expects to be regarded as superior to another who lacks such pretensions. Naturally the more fanciful a title is the higher is the status expected. This practice is not confined to Pakistan but is endemic to the area between Turkey and Bangladesh. A shepherd's son in the adjoining country accepted nothing less than the honour of being called as the Light of the Aryans and fabricated his lineage from the ghosts of the past Persian grandeur. In Pakistan too, there are people who have lived there for many generations but still are not sure if they wish to identify themselves with the soil of real abode or go on dwelling upon a dead branch of an ancient, and quite often fictitious, family tree.

This tendency for assuming false identity is confined mainly to the larger towns. On the countryside, and that is where most Pakistanis live, the formal religion is Islam but the practised philosophy of life is pantheism. A peasant anywhere on this earth may belong to whichever formal religion, but in his spirit he is always a pantheist. After a ritualised visit to the church, mosque or the temple it is the wind, the sun, the rain, the birds, the cattle and the mother Earth that he believes in most strongly. That is what the dwellers on the countryside in Pakistan believe in, too. Under

an external bridge of verbal praise for Allah there flows an ocean of beliefs and traditions which undulates far beyond the boundaries set by the holy script of Islam. The tributaries to this ocean spring from the mountains of knowledge raised by the sages of old India. The contrast between the Muslims from the non-Arab countries and those stemming from the garden of Allah is remarkable. The depth of perception in portraying the complexities in life shown by a Muslim from Egypt, Iran, India, Indonesia and Pakistan stands in glaring contrast to the yes-no attitude towards Allah's will by the Arabs from Saudi Arabia and Jordan. As discussed earlier, the understanding of the concept Allah is somewhat vague in Pakistan. The general consensus is that He has created the universe, He knows and understands everything, He has always been there, He is most compassionate and merciful, He is rewarding or punishing, strictly according to his will, and that we shall all return to him on the appointed hour. So far there is no problem because that is more or less what the other two earlier versions of the divine message contained. But as soon as the recitation of the ninety-nine praises for Allah is finished there starts the problem of making the divine message applicable to the practical life. The Quran is a very concise and difficult book for those who can read it. It is also a very handy book for those who wish to create confusion. The narration and the message in it is that a continuous flow of thoughts but a collection of rather abrupt passages dealing sometimes with the old history, other times with the divine wisdom, now with the human duties and

timeless context followed immediately by current affairs in Muhammad's personal life. The fact that the Quran is not edited or compiled in the chronological order makes it only feel worse for the faithful because according to Muhammad any contradiction in the command given in it is to be resolved by accepting the latter command as valid. Latter how? In is chronological context or the way it is laid out in the compiled Quran. It cannot be the chronological order because no dates are available for the arrival of Gabriel, only that he came to Mecca or Medina; and Muhammad could not have meant the present order of the diving message because it was laid out much after his death. Thus the faithful have to live with this fourteen hundred years old problem about the validity of the infallible truth.

It is important to remember that the majority of Muslims in Pakistan, and for that reason in the non-Arabic speaking countries in general, have never read and understood the original script and, therefore, rely upon the interpretations and the distortions of the local Mullah to get to the wisdom given in the Quran. The local Mullah seldom has any training in the old or modern Arabic as a language and far less knowledge of interpreting the religious thought. They can, most probably, read the Quran from memory images and know the elementary meaning of the language used in it. The main content of the religious sermon is drawn from their imagination - which is vivid, floral, fanciful and very sin-punishment oriented. Whatever interpretation these Mullahs present to the people, they are further twisted in the

imagination of the public. The more shocking an interpretation is made, the greater is its impact on the listeners. Thus, extraordinary efforts are made by the guides to the gates of heaven to make the journey exciting, and hair-raising descriptions of the life to come are narrated.

In troubled waters the first call for help by a Muslim Pakistani is always addressed to Allah. If the problem is resolved then all is good and well. If, on the other hand, the problem persists the limits of belief are winded and an initial approach is made to the local charm-writer, where a sacrifice of a chicken and small monetary donations to an imaginary good cause is made. In case this does not help, the next customary step is towards the Pir or the holy man, followed by visits to the shrines of acknowledged saints. Each rise in the status of the sacredness of the consulted agency results in a sacrifice and donations made directly to the agency or passed on indirectly, also worth the status of the agency. In acute cases of the so-called possessed persons all allegiance to Allah & Co is temporarily and politely renounced and witch doctors, who happen to be ventriloquists pretending to be the mediums of dead persons, are called in to prevail where Allah failed. During these special sessions, and I have attended some of them, of the pitched battle against the evil ghost, either the ghost or the possessed disappears from the scene and everything reverts to the normal life of blissful ignorance supported by confused beliefs. In rare cases where the evil spirit persists and the victim survives everything is, eventually, left in Allah's hand. Incidentally, most of these

possessed persons are unmarried young women or men as the victims, where the occasional union of the two earthly bodies most probably would result in the permanent departure of the imagined ethereal ghosts. Anyhow, the trust in Allah is the first and the last resort; but in between, there are myriads of beliefs and practices which are conducted in sheer irreverence of Allah.

The situation is not so absurd as it might appear on the first look. The majority of the present day Pakistanis are the off-spring of simple people who for centuries ploughed the soil, ate the bread, copulated with their woman (mostly anyhow) and thanked the deity which was told to be their guardian. Along came the Arabs with a new deity and a new concept of life - equality among men, at least in the eye of Allah. As was the tradition in this area the ideas of the conquerors along with their Allah and prophet were readily assimilated in the local beliefs. The more practical and comparatively simple lifestyle of Islam was at times adapted but generally adopted in the beginning. This approach catered to the locals with a double gain - an apparent escape from the caste structure and a fair treatment by the newly arrived masters. The Arabs brought with them a new religion which was plain enough to copy in its outer form and, simultaneously, not too complex in its dogma to strain the subconscious beliefs of the new Muslims. It ought to be studied very carefully that according to the Quran 'Allah is the greatest deity of all'. When it is emphasized in Kalma Shahadut that there is no other God but Allah, the word God

is used in a special narrow sense – Allah the God is unique because he was neither given birth to by anyone nor did he give birth, personally, to anyone. But he is not the only god there. Muhammad was aware of the presence of other civilisations in other parts of the world but he had no accurate knowledge of their beliefs; consequently he advised the faithful to adhere passionately to their Allah but not to insult the gods of other people. The predicates he used to extol Allah are all comparative predicates – greatest, wisest, most gracious, most merciful, etc. To qualify his system he had to think about other gods which were less great, less wise, less gracious and less merciful otherwise his use of his use of the comparatives is meaningless. The comparison could not be with Man because Allah and men belong to different classes and no collation is feasible. Muhammad was a reformer and a businessman who was quite content to advise the Arabs to believe in Allah and collect taxes from the believers of other gods in case they chose not to accept his deity. Actually, the uniqueness of Allah consists in him being the Most of all predicates but not being the only deity to qualify for them (and obviously the concept Absolute was not in Muhammad's vocabulary). There were, and are, lesser gods who were Less-... but they were there. This is how Islam was understood in the subconscious of the forefathers of Indian and Pakistani Muslims. Ask any Muslim in Pakistan and he shall deny the existence of all other gods but Allah; study his behaviour and it will show an intricate pattern of beliefs and actions which is far away from the teachings of Islam. The

real conflict which exists between Muslims and Hindus of the Indian peninsula is not the contents of their beliefs but the outward fashion in which they perform their rites. The Hindus were mistakenly thought to worship images, Islam forbade them. The Muslims are carnivorous as well as herbivorous, whereas the Hindus regarded the cow as their spiritual mother and did not eat meat. The Hindus sang and dances in their religious meetings, but the Muslims of India and Pakistan accepted a wrong interpretation of certain verses in the Quran and forbade all singing and dancing. Yet both believe in salvation through one's actions, in reward and a punishment after death and recantation - though in different forms. One reason that Christianity, as compared to Islam, did not get a strong foothold in India is that whereas salvation by the personal effort is compatible between Islam and Hinduism, salvation through the sacrifice of another is completely alien to the Indian mind.

Thus, the Muslims of Pakistan, in spite of their conviction that they are true believers, shall qualify only for the title of Muslims-in-appearance. When it comes down to deep beliefs and practical actions they are a hybrid resulting by the crossing of several religious and philosophical systems found in India, and around it, through many ages.

Leadership

Pakistan was born infected with a sickness which I shall call as “India-Phobia”. That there were many valid reasons to diagnose the sickness, in the beginning, is irrefutable, but the prolongation of the sickness is deliberate and its implied dangers are overblown by the leadership – civilian as well as military. Strictly speaking, the only place where India and Pakistan may be put against each other is on a map in geography books. Besides that, all other comparisons of equilibrium are either based upon wilful misguidance or drawn out of wishful thinking.

Physically India is a giant 4 times the size of Pakistan, population-wise a monster with a ratio of 7:1 and a recognised industrial power in today’s world. In spite of its present day’s political instability it has the good fortune of being led by the leaders who are, and were, sincere to India, and is inhabited by a people who really believe that they are Indians. I do not contend that whatever politics were conducted by the Indian leaders were also correct, but they made their efforts for the benefit of India and sometimes for most of the Indians. On the contrary, Pakistan, with the exception of Ayub Khan, was led by people who were either egoists, incompetent, racials, megalomaniacs, short-sighted or plainly anti-Pakistanis.

While the sickness consuming Pakistan is labelled as "India-Phobia" the carriers of the ailment are three parasites - namely the Mullah, the Capitalists and the Armed Forces. The Mullah infests the mind with premeditated misinterpretations of Islam and Hinduism; the Capitalists have done their best to squeeze every penny out from the labour of poor workers and the Armed forces intentionally and in cold blood deranged the Pakistani morale by studied false propaganda and depleted its budget by mischievous endeavours. The Bangladeshis are lucky that after paying a price, although a very high price indeed, they have escaped these British trained dumb-headed sadists.

Pakistanis are not so lucky, at least no so far. The Armed Forces, the Mullah and the Capitalists required detailed study, but first I shall discuss a few civilian leaders of Pakistan.

Mohammad Ali Jinnah was the decisive factor in the definite proclaiming of Pakistan as a country - it is a pity that he did not live long enough to observe if it also functioned as a nation. That he had neither planned a workable policy nor collected people around him who could run the country after him can be easily seen by the confusion which followed his death. I believe that he may be excused because most of his energy was spent in achieving the establishment of the country followed by this quick departure from the scene. He has carved his name in the family tree of Pakistan as its founder; but no more. All other praise ascribed to him is sympathetic and apologetic, but not justified. The most

obvious proof that he did not know his people is the motto he wished them to emulate: Unity, Faith and Discipline - three predicates quite incomprehensible then and still alien to the Pakistani mind. A kind of ideal world goal recommended to a people who are faced with the harshest of the realities of life. If he had some insight he would have advised them to aspire first to something like 'Rote Kapra aur Makan' (Bread, clothing and Lodging), as Bhutto did much later on. Enormously fastidious books are written in Pakistan on him as a would-have-been-great political leader, as is the custom in that region for the worship of the dead. He was stubborn, very arrogant, far detached from the public but a clever lawyer and a dedicated fighter for his goal - building a Muslim country come hell or high water (literally true for hell in 1947 in West Pakistan and annual high water in Bengal).

Jinnah was succeeded by a number of short-term performers who were either eliminated quickly or were accepted by the army because they were thoroughly incompetent to run the country. No person of standing comes to mind who did some good for Pakistan till we reach the name of Ayub Khan - in fact the one and only leader who brought the Pakistanis the primary shades of national feelings, a reasonable but short-termed stability within the country, a previously unknown respectability in the international grounds and a general activity in the street life. That even he, eventually, replaced in unworthy actions is regrettable but he bears only part of the blame because another very shrewd mind - Mr Z. A. Bhutto - was making

his moves behind the scene. Still, I still consider him to be the only fruit-bearing tree in Pakistan history under whose shadow they may sit even today and think about their future. His merit lies in his prompt execution of the plan to improve the basic standards of life, but he was neither a politician nor an economist. His development plans based upon foreign loans did bring an initial uplift in the country's resources but in the long run helped only the larger capitalists to increase their holding, while the repayments of the loans is a huge burden on the nation today. He also behaved too softly to his own kin who misused the situation and thus hastened his downfall. He was followed by Yahya Khan, a general who during his reign concentrated upon determining the utility of two holes - the one between the legs and the other in the bottle - and spent most of his time pouring liquids in and out of them even when the country was engaged in full war with India and Bangladesh. He addressed the nation a day before the valiant soldiers of the army surrendered. His speech, delivered in a highly spirited voice, started with the praise of Allah and ended with the declaration of his determination to hold the grounds in the battlefield. Considering that his spirited voice had its resources in a bottle and not the morale of the fighters, it is no wonder that 'THE TIGER of Bengal General Niazi, along with his pride of soldiers, was caught the day after in East Pakistan.

In a letter published in the Time - May 31, 1971 - I forewarned the people of Pakistan against the claws and clutched of the tigers of the Pakistan army. That the army,

after the country was accepted by India as an unwanted but real neighbour, has never been a sincere protector of the nation, I shall explain shortly and in detail. That the armed forces and businessmen of Pakistan committed atrocities in Bangladesh (formerly East Pakistan) is a well-established fact (in non-idiomatic English 'ill-established' sound better).

After the debacle at the Eastern Front emerged Mr Bhutto: and thus started, in political terms, the most progressive, yet filthy, period in Pakistan's short history as a separate state. Mr Bhutto was a very sharp minded and shrewd politician, a charismatic orator, a superb actor but a very sick man. He suffered from the advanced stage of megalomania and ultra-profane inclinations. I believe that the ludicrous existence of East and West Pakistan as a single state has never been an invisible problem for the politicians. Yet none had the courage, or even the intention, to denounce that artificial union publicly, and let each half have its autonomy. The Armed Forces, obviously, were against any such division because this very confusion ensured their inflated existence and justified the massive expenditure. They ruthlessly mistreated the Bengalis and deluged West Pakistan with propaganda for imminent danger from India. When the occasion did call for a real show of efficiency, other than the massive murder of civilians in the Bengal, they bared their arse and got kicked out from Bangladesh by the Indian Army and the Bengali freedom fighters. In other words, that the Pakistani army excelled in, and still does, is the repression of the civilians - East or West - without reservations. A sort of

unbiased attitude when it comes to taking advantage of their own people. Bhutto saw through this pattern and encouraged the pussy addicted alcoholic President of the county in acts of extreme folly in East Pakistan. Neither Yahya nor Mujib were a match against Bhutto. As a result of Bhutto's manipulations there was war in 1971 in which Mujib was declared the winner with ill-fated Bangladesh as his prize, while Yahya Khan was disposed of and Mr Bhutto took over the power – and turned it loose. I believe that he did possess the intelligence and the ability to run the country and for some time he really tried that and then he fell sick with a malady which is endemic in most poor countries, and sometimes attacks the leaders even in the richer nations. The sickness is known as 'The Power Complex'. There are, loosely speaking, eleven stages which contribute to its development, and which I shall try to describe:

1. The arrival of an aspirant, Mr X, in a politically confused state.
2. Mr X who is intelligent and ambitious gains nearness to the ruling head, and then encourages him to indulge in foolish acts.
3. Mr X gathers a bunch of reasonably influential but intellectually mediocre active politicians around him.
4. Mr X suddenly goes public and starts crying "wolf", causing mass unrest followed by an unexpected departure of the ruling head.
5. Mr X takes over control of the state.

6. Mr X gets active as the head, uses his abilities positively and gathers public opinion behind him. Simultaneously, he is fully aware of his own method of rise to the power and its procedures, and is, therefore, quite suspicious of every other intelligent person who could be a potential threat.

7. Mr x, functioning as the head of the state, filters off all such potential competitors and gathers, now a rather selfish and dishonest, but faithful to him, crowd around him.

8. Mr x, surrounded by a dog-natured 'Yes-men', no longer can hear or see the other capable politicians, but knows that they exist and suspects them to be plotting against him.

9. Mr X, under increasing strain, takes extraordinary security measures, sometimes forms his own private security forces, and uses them indiscriminately against suspected conspirators everywhere.

10. Mr X gets more and more isolated from his colleagues as well as the general public, and becomes quite paranoid.

11. In the final stages Mr X is fully engaged in the elimination of his enemies – real or suspected, and sometimes quite imaginary. At the same tie his positive contributions for the country's good are down to nil. At times he becomes overactive in planning state affairs and other public matters but there is no sound sinking involved. In fact, Mr X is a menace to others and himself.

All of the above-given stages may or may not be found in every one of such leaders but the general pattern holds in most of the cases. The leaders of South and Central America, many African nations, and several of the poor nations in Asia

suffer from this sickness. Ayub Khan, Sukarno, Bhutto, the Shah of Iran, Idi Amin, Emperor Bokassa, the heads of most of the revolutionary governments in Latin America, Franco, Hitler are some of the famous recent victims of this illness. The most unfortunate effect of this illness is that the malady of one person causes suffering for the millions of innocent ordinary people – perhaps a kind of natural punishment for their disinterest in the early thickness symptoms in their leader.

Bhutto started well in Pakistan and actually accomplished some promising goals in the country, but by the time his executors got hold of him he was wholeheartedly engaged in torturing his political opponents, subjecting their parents or children to sexual abuse, made enormous fraud in the fund of the country's finance, showed a total apathy towards public need and exhibited a complete lack of duty as the leader of the nation.

Unlucky as the Pakistanis are, the Army and the Mullah who has replaced Bhutto are merely the wolves and the vulture in disguise. They shall devour and consume the remains of the nation till that day when, and if, the farmer, the labourer, the young and the old wake up and get rid of them once and for all. I shall now explain the reason why I consider the Pakistani Armed Forces as the traitors:

At the time of independence, in 1947, the majority of the higher officers in the army were British trained. Their minds were imprinted with the active rules of class distinction from the English and carried the latent memory of the case system

from India. The army had little to do with the people in the street, whereas its officers had the best of everything at their disposal. As a matter of fact the fixation of the ranks in most of the modern armies of the world is nothing other than the camouflaged old traditional class division of the people; practised universally in the recent past but not on its decline among the conscientious nations. Every year the Pakistani Armed recruits thousands of most healthy and intelligent young men from the unprivileged areas of the country as soldiers and junior officers. This cream of the Pakistani youth is then trained to behave like Pavlov's Dogs. The qualities associated with the best of soldiers are as follows - physical fitness, obedience without question, exhibition of courage at all risks, the determination to hold the ground even when looking in the face of Death, and if to hit while obeying his officers command and survived then the propensity to be a proud cripple under the title of 'the Veterans'. The same qualities may also be associated with a hypothetical animal which is produced by mixing genes from a buffalo, a dog, a rhinoceros and a lame hyena. Millions of brain-washed youngsters around the world are trained and used for the satisfaction of a few inhuman idiots who do not, and know that they need not, participate personally in any of the mischief which they plan sitting in the War rooms. So, every year Pakistan - and most nations in general - lose the best of its youth to be trained as persons who are physically apt, mentally retarded, trained to obey the silliest of commands and eventually kill or get killed for reasons which they do not

understand; and probably would never have conceded to the orders if their leaders if they were to the truth of the situation.

The Pakistani Army, in thirty-six years of its existence, has fought less than a total of two months (wars of 1947, 65 and 71 included) for the defence of Pakistan – although the war in 1965 and 1971 was self-initiated by the Pakistani forces. Within the same period they have utilised the nation's money, its labour and its civilians with unrestrained gusto. Why does Pakistan need to support such a huge Army? Pakistan shares its borders with Iran, Afghanistan, China, India and the Indian Ocean. Neither Iran nor Afghanistan bears any real threat to Pakistan, in spite of the repeated noise made by the Afghans for a Pukhtoonistan, a demand which suits the Pakistani Army very well. Russia, China and even India, on the other hand, can occupy and conquer Pakistan any day and the minute which they appoint.

That the Pakistani Armed forces collaborate with the USA, USSR and other military powers I shall discuss later in another chapter.

The enormous expenditure laid out by Pakistan, and the majority of the Third World Countries, is on equipment which is often already obsolete and non-functional against the real enemies. It is designed to be very impressive for the window dressing and is highly effective against the civilians, but it has no field value when, and if, the situation calls for a genuine defence. In practice, it is often defunct or redundant equipment from other developed nations who no longer wish to store the junk. It is a revolting thought that 400,000

Pakistani young, capable men, day in and day out, perform the ritual of Left-, Right- and About-turn in the bitter cold of the scorching sun for the benefit and pleasure of a handful of higher officers. That a nation which suffers from general malnutrition, gross illiteracy, poor health, industrial underdevelopment, massive underemployment, a primitive public transport system and a degenerated morale was enticed to spend over \$ 819 million only in 1977 in the name of a pseudo-defence programme is an unforgivable act of treason.

How much more food and industrial out-out, and how many more schools, hospitals, trains and buses could have been provided to the people if the same amount of money was spent on the import of agricultural machines, industrial complexes, educational aids and sanitary products is not beyond imagination or calculation, yet they are places far from the reach of the Pakistanis.

Evidently, not all the blame can be laid upon the military and civilian leaders only. What is there in the Pakistani society which encourages and sustains the growth of these harmful elements? Well as far as the political consciousness of the public is concerned, until recently, they could not care less who was playing to be the king. Pakistan, and for that reason the greater part of northern India, is a very peculiar part of the world. Throughout history the performers from different races, nations, lands and civilisations have used India, and especially the area which is today known as Pakistan, as a kind of stage. They came with their troupe

posing as soldiers, traders kings, emperors, robbers, religious saints and the might king Khan and did their favourite drama. As it happens in the theatrical world some of these plays lasted only days, some survived weeks, other extended over the years and a few long performances occupied the stage for centuries. Many of these plays were quickly forgotten, while some left their impressions permanently. Quite a few of these performances employed the local talent as well. To them they taught their arts and from them they learnt the local skills- some of the notable shows may be named as The Aryan Masters, Huns the Plunderers, Alexander the Greek & Hid Great Tragedy, Muhammad bin Qassim & the Camel March, Mighty Moguls & Their Wandering Mongols, The Thieves of Iran The Afghani Robbers, Flying Dutchmen and the French Burlesque. The last great foreign produced show was by the Englishmen, which lasted almost two hundred years. In between a few local artists tried their hand too but without much success. After the departure of the English the stage is used by the native actors. Unfortunately, the only kind of drama they excel in is the Tragedy – so far.

All through these side diversions, the mail flow of the people's life had continued in the traditional direction. The Balochis were nomad who did not appreciate long performances. If a performer persisted they, instead of expelling the intruders, packed their goods, mounted their camels and donkeys and moved elsewhere. The Pathans, who inhabit the hilly regions of Pakistan, did not think highly of

such cultural activities either and were found to be inhospitable by the self-invited guests. The Punjabis and the Sindhi Chiefs, on the contrary, showed a different trend. These people were settled and friendly, enjoyed the sound of the trumpet and the gun, were quite used to the slash of the pen or that of the sword and seemed genuinely appreciative of the touring parties; as long as the guests did not occupy their farming land or the houses. To a certain extent they even welcomed these intrusions. I presume that the whole attitude may be seen as a natural love for the exotic. History witnesses several times that if one of these foreign groups ran into trouble the Punjabis and the Sindhi leaders sided with the tourists and helped them prepress the other non-enthusiastic local people. As a matter of record they went out of their way and helped their colonial Masters in territories far away - a Muslim Punjabi regiment taking absolute honours by being the only set of soldiers who, when ordered, fired at Mecca, the earthly house of Allah. Even the accompanying Hindu and Sikh soldiers refused to obey the command of the Christian officers because of their reverence for the religion of their Muslim brothers - who themselves seemed intent to demolish their sacred- most shrine.

All went well as long as there were abundant food and abode in the area. Whereas all great shows were staged by the visiting parties, the local entertainment remained in the hands of the Mirasis and the Mullahs. The Mirasis specialised in the comedy while the Mullah perfected the drama in tragedy. The efforts of neither side were taken seriously. The

situation today has changed radically. All of the great foreign exotic players left the grounds over thirty years ago. The Mullahs have strengthened their position enormously against the remaining Mirasis. Honestly speaking the only major performer on the Pakistani scene today is the Mullah – who can only stage the Tragedy. The Mirasis, being intuitively and instinctively more cunning than the Mullahs, sensed the forthcoming situation and many of them migrated from the local scene to become the religious leaders elsewhere, gaining respectability and more regular income. This probably also explains the reason for some of the comical elements in the latest release of the religious interpretations from Pakistan.

The intelligentsia in Pakistan, unlike that of other developed nations, is, or was until recently, quite apolitical. It is said that every child, in a middle-class family, who props his head from his mother's uterus has only two professions whispered in his ears. He is told either to become a doctor or an engineer. Every other work in later life is considered to be a dirty profession, unfit for the future gents and ladies of society. Obviously then with these values being held by the educated in the country, there is no wonder that the knaves are ruling the nation. These so-called educated and honest people have wilfully refrained from accepting their share of the responsibility in building the country politically sound. I was still in Pakistan when Ayub Khan, in 1960, introduced 'Basic Democracy' and invited the general public to share the running of the nation. With the expectation of the professional politicians and the opportunists only the most

uneducated, unemployed or the local rogues joined politics. Those who claimed to be refined and God-fearing simply played roles of unconcerned spectators. I remember a joke which was very popular among the Mirasis: Police Inspector to the Constable "How come there is no one in custody today?" The policemen "Sir, there are no criminals left in the streets." Inspector "Why not? Where have they gone?". The policemen "Sir, all of them have joined politics and are now respectable office bearers of the 'Basic Democracy'.

In spite of the massive political activity in Pakistan in the seventies the basic attitude of the intelligentsia has not changed much.

Against this, the most stabilising factor in Pakistan has changed - the land. Pakistan is still not an over-populated country; nevertheless, the usable fertile land is becoming scarce. The great land masses in Balochistan and the Sind are useful in boosting Pakistan's position in the books of statistics, but they yield no food and are hostile to physical accommodation. Most of the area is a salt-sand desert - arid and barren. It is claimed to be rich in mineral resources, but such riches traditionally contribute to the well-being of the people living elsewhere. This means that the crop-producing plains of the Punjab and the Sind are reducing rapidly. The food production is decreasing while the urban mushroom is growing cancerously. On the pattern of other newly industrialised nations, hoards of people from the rural areas are being drawn to the cities causing congestions and making even greater demands on the civic amenities - which are

already rather poor. The division of land and its ownership, the production of food and its distribution, the scarcity of goods used in everyday life are at the moment burning issues. The wide inequality between various classes is not new to Pakistan. Yet, previously the people accepted the differences because even if the rich had access and the right to sustain life in a meek manner – not the worthies of existence but acceptable; thanks to the accommodating land a kind climate. The poor in Pakistan, excepting the mountainous regions in the frontier area and temporary distress following natural disasters, have never been exposed to the climatic harshness and human cruelties which were suffered by the European and Russian peasantry and serfdom. Even today, in spite of all the expensive protective clothing which looks very impressive, the farmers in northern Europe have a far more punishing job than their colleagues in Pakistan who look much more humble wearing a single loincloth. Nor have the people in Pakistan ever faced the humiliation of slavery as it was enforced upon the African continent. As compared to the American Indians the Indian Indians and the Pakistanis allowed their conquerors to take most liberties but the ownership of their land. Thus even when they belonged to the universal class called as 'the poor', they were one of the better lots among 'The Poor'. This privileged position is now at stake. What the external masters could not do is now being done by their own countrymen – the Army recruits the best of their youth, the second best is exported to the Middle East and Europe as cheap labour, the

industry is stealing more and more of the cultivable land and its manpower. With mass immigration to the cities the village life is depleting alarmingly. The personal contact a man could maintain in small towns is replaced with anonymity in the cities, including loneliness and a concomitant feeling of depression alternated with aggression.

In other words, the political situation is volatile and explosive. Among the present leadership The Armed Forces, as said earlier, are ant-people and self-oriented; the real religious Mullah, a minority, has never considered Pakistan as his country but a mere extension of Allah's empire where we have a temporary abode with long term suffering; the counterfeit Mullah, the majority in this branch, is not concerned with the rewards or the punishments in the life afterwards and, therefore, thrives on the induced fear in the people on the Earth, Bhutto's People's Party, after his hanging, is discredited - and rightly so. Of the remaining seventy-four or so political parties, in 1979, each had a candidate who considered himself to be fit to fill the seat of the Prime Minister (or The President - depending upon who holds more power), but no programme for the running of the country.

Foreigners, Foreign Powers, Foreign Relations and the Pakistanis

I pointed out earlier that the State of Pakistan was born sick, suffering from India Phobia. The whole life of Pakistan as a nation is marked and marred by this sickness. To gain protection against India, which happens to have more social and economic problem than Pakistan, the politicians of the newly born nation, who lacked experience in international relations, rushed and committed the country into most harmful defence pacts, causing unwarranted rifts with their neighbours and coming under the foot of their real enemies.

To the people who are no in direct contact with Pakistan, the Pakistanis remain a sub-class of the Indians. What these people often do not realise is that Bharat, Pakistan and Bangladesh together are almost equal to Europe (excluding USSR) in the area and have over 800 million people as their inhabitants. These people speak over 220 languages; have Hinduism, Islam, Buddhism, Sikhism, Christianity and Marxism as the leading philosophies in life and several others as the undercurrent in their flow of thought. This area has never functioned as a unit in its history. Many enthusiasts have tried their hand to squeeze the magnitude of these people under the title 'One Country - One Nation'; but without success.

The English – who still cannot see the difference between a Punjabi, Rajasthani, Bengali, and Hyderabadi, although they insist that the Welsh, Irish and Scots are essentially people from other stocks – put the whole area under the collective name India for the administrative purpose. I presume that two hundred years are long enough to efface the realities of the past and make fiction a fact. When the English left their India it was divided into Bharat and Pakistan. Through the enormity of its size Bharat continued to be accepted as India; although it is Pakistan which should be subtitled as India – ‘India’ is the land where the river Indus flows, as agreed by the old Persians, Greeks and Arabs.

The Indian peninsula has never been, is not and will not be a successful country; unless it is allowed primarily to break into smaller semi-independent states which determine their own course of progress, followed by a reunion on the voluntary basis – as the Europeans did and now have succeeded in making The United States of Europe as friction-free a society as the diversity of its people and the present stage in the human evolution permits.

I shall discuss Pakistan’s relations with the following countries or blocks of countries: Afghanistan, Iran, Turkey, India, USSR, USA, Western Europe, China and the others.

AFGHANISTAN. The very building of Pakistan's a one political unit comprising Balochistan, Sind, the Punjab and the North West Frontier area (and Bangladesh) has never been welcomed by Afghanistan, which has had her claims on NWFA and parts of Balochistan as parts of its territory. The

reason sustaining this claim being the ethnic and linguistic affinity. That Afghanistan itself as a state belongs to an era which socially belongs to pre-middle ages with the majority of its present-day population living on minimum existence does not seem to be a matter for serious concern for its rulers. Afghans who have had only one profession in all of their history – the raiding and robbing of the neighbours, in our outside their borders – and where life is spent in small units of people scattered here and there were naturally against the setting of a stable country adjacent to them. Besides, the whole area stretching between northern Pakistan, Eastern Iran and Southern Afghanistan has never had any functional line of demarcation. Nomadic tribes throughout history have wandered free in this area, and do so even today. They have, and have had, their affinities and relations wherever they camped. No matter where a boundary is drawn it shall always be an artificial erection so far as the ethnic and linguistic affinities of various tribes are concerned. To a certain extent, a parallel example is that of Switzerland which has Italian, German, French and Austrians minorities as its nationals, but they have their ethnic and linguistic affinities in the adjoining countries. Excepting most of Europe, which settled this problem some time back – at least on the paper – this situation shall apply to any rigid geographical demarcation in the old world where people have lived side by side for centuries and where ethnic and linguistic affinities generally run in smooth wave-like patterns than sudden abrupt peaks.

Afghans, ever since the birth of Pakistan, have been a pain in the arse (speaking metaphorically, although they are reputed to be just as inclined towards the literal execution of the phrase) and the Moscow oriented leaders are not likely to ease the pressure. There is no doubt that the Pathans and Balochis in Pakistan have repeatedly asked for and demanded more autonomy, as they ought to, in their internal affairs; yet their love for Afghanistan was never burning, at least not in a positive sense. The Punjabis have, so far, refused to accept their demand and are the likely losers in the long run, because the very attitude of suppressing others and playing to be masters is a shallow insight in the depths of a philosophy of life. Until an internal equilibrium is achieved in Pakistan, the Afghans shall remain an annoying neighbour and natural agents for the eruption of violence against the dictators in Pakistan.

Pakistan has its traditional trade with Afghanistan - smuggling of good from both sides - which proceeds unaffected by the stupidities of both governments.

IRAN. Iran has always been the fabled land for the Pakistanis. Perhaps enhanced by the presence of an eccentric Shah, very many of the fairy tales and sagas of great heroes have mostly been associated with Iran, and are in an integral part of the Pakistani folklore. The Persian poetry was the court poetry of the Moguls, and has maintained its royal status even to this day; although most Pakistanis do not understand it. The influence of the excellence of Persian language on the Pakistani mind may be easily judged by the

humiliating fact that whereas the majority of Pakistanis do not comprehend the meanings of the text in their national anthem, a Persian shall suffer no such strain and most probably feel proud in explaining the contents of the Pakistani anthem to the Pakistanis. The national poet of Pakistan, Iqbal, when he thought that he was at the peak of his creative imagination wrote in Persian – addressing the workers and the peasants of his nation to rise against the unjust and unite; no wondering for a moment that the workers and the peasant do not have the foggiest of ideas about the medium which he used to reach them.

Other than a few unfriendly suggestions by the emperor of the Aryan that most of Belochistan actually belongs to Iran, things have run smoothly between the two neighbours. Iran supported, openly or tacitly, Pakistan in its rivalry against India; while Pakistan provided the buffer, or the battle, grounds if India ever got his desire inflamed for the Iranian oil. The Shah also influenced Pakistan greatly in her alliance with the West. Outside the Indian peninsula, Iran is the country with which Pakistan has most of her cultural ties and some sort of mutual feeling between the people. It will do a host good to both people if they could develop mutual understanding and cooperation between them.

TURKEY. Though Pakistan shares no borders with Turkey there has been much friendship between the rulers of the two countries. Pakistan supported Turkey against Greece in the case of Cyprus, while Turkey supported Pakistan against India in the case of Kashmir – the love between the two

countries is pure like a balanced mathematical equation. Neither the Turks nor the Pakistanis know much about each other. Their friendship is based more upon diffused romantic memories of the past than the realities of the present. Unless there is war in progress the huge immigrant working population of Turks and Pakistanis in Western Europe are not particularly kind to each other. On the contrary, the delicate fabric of friendship woven by the threads of poetry and myths from old times often tears apart when the two groups happen to meet face to face.

I admit though that they have other things in common - both believe in an imported religion which they do not understand, and moreover often are rejected by the Arabs as competent faithful. Both have strong disciplined armies based on either side of the oil fields in the Middle East, while many stoves in their own countries remain unlighted because of the lack of oil. Both have received vast quantities of obsolete American war material with the condition that in the case of war the American instruction but the manpower from these two countries shall be consumed in the battlefields.

The Turks and the Pakistanis are indeed brothers in need.

INDIA. India in a very special way is a double threat to Pakistan - on one hand it mars the sleep of un-intelligent Pakistani politicians and on the other it provides the Pakistani defence forces with the best excuse to rip their nation. There is no doubt that in the beginning and while Nehru, the megalomaniac, lived there was genuine hostility from India towards Pakistan. When Pakistan emerged as a

nation the leaders of the Congress party in India and the British had expected it to collapse within weeks. It did not collapse. The solid expectations thawed to surprise and then boiled to hate – the peasants of the Punjab and Sind, the nomads from Balochistan, the tribesmen from the Frontier along with the fishermen from the Bengal were underestimated by the educated Brahmin and shrewd Hindu businessmen. What Pakistan lacked in its civil services and business management it made it up by inheriting a well trained and organised Muslim fighting force from the old Indian Army, and that kept the grasping hands at a distance for quite a while. It was later on when the conflict with India settled down as a stalemate, did the defence forces in Pakistan go on the offensive and start victimizing their countrymen. East Pakistan was to suffer most, although things did not run very smoothly for the civil population of West Pakistan. As discussed earlier the very system under which the Pakistani defence forces are built is detrimental to the nation. I am not certain if this deterioration of the attitude of the high command in the Forces is intentional of they have never looked at the situation analytically, but the way the things are conducted is not the way of the patriots. Personally, I am inclined to think that this misuse of the nation's funds and its youth is premeditated because nobody can be that stupid, not even the generals in the professional armies who are unconditionally the less enlightened among mankind, to indulge in an extended exertion of a nation and to not notice it.

Pakistan has had two major wars with India and, despite the misleading propaganda spread in Pakistan, lost both. There was a time when do defend the boundaries of his country the Pakistani soldier fought against all odds and did what was considered to be impossible; otherwise, excepting some fake assurances by its selfish allies, there is not a realistic balance of power between India and Pakistan. India outscores Pakistan in all respects, including Muslim population, except the presence of extreme poverty and the absence of human dignity in its people, where her caste system, huge population, corrupt new politicians and unjust distribution of wealth gives her a much lower mark.

Kashmir is apparently the main cause of discord between the two people but in reality it is generations old mistrust, mass un-education, and carefully planned manipulation of the unprivileged which provides the base for the exploiters to exercise their wishes. In both wars and in all communal riots it is always the ordinary man who suffers. The Pundit and the Mullah have ever been at each other's throats, other than in speech. At the very height of the War in 1965 opposing generals have been known to telephone each other and inquire if the Old Boy and his family were keeping well. The mothers and the widows of their own fallen men received a message of consolation and at times a rotten piece of paper, cloth or metal to symbolise and attest the treachery of the high command. The most sensible solution would have been to allow the people of Kashmir to make a state of their own; but then the people of Kashmir happen to be merely the

chessmen. The technical reasons for the dispute, today, is that the sources of most of the mighty rivers flowing and irrigating India and Pakistan lie in the tops of Jammu and Kashmir, and the probable mineral resources in the mountain ranges. The over exaggerated love for the Muslim brothers in Kashmir should be seen in the light of extremely dim attention paid to the needs of Muslim brothers within Pakistan.

Unfortunately both Indian and Pakistan have played foolishly in the hands of external powers, which under the mask of friendship bear the evil grin of self-interest. Multi-millions of dollars have been spent against each other which could have been used for the development of both countries.

The situation today is as follows: India is the major power in South Asia. It out-ranks Pakistan in the area, population, industrial output, international politics, internal stability measured in terms of its population's commitment to the Indian soil. There is no major change which has altered the power balance in the Indian peninsula - Muslims who used to be a minority in the old India are no longer at the bad odds. Today the ratio between the people born as Hindus and people who believe that they are Muslims in India-Pakistan-Bangladesh stands as 5:3 - ca 450 million Hindus and 265 million Muslims. Perhaps the Pundits of early post-partition period did sweet-dream of engulfing Pakistan, but any such attempt today shall turn into a nightmare. No sincere Hindu politician, and Hindu politicians have always been sincere to India if not to the Indians in general, shall attempt to

establish a country by conquest with a Hindu-Muslim population at 5:3 ratio.

Therefore, the rhetoric insistence by the Pakistani generals that India has an expansionist programme is a claim which goes against Indian interest. It is quite clear that those who call themselves as Hindus and those who insist to be known as the Muslims have different lifestyles; yet it is feasible and desirable that, like the path of two railroads, the two styles can run parallel and carry the carriage of life. There is no intrinsic compulsion that millions of people must try to convince each other that the other is necessarily wrong. To avoid such a collision of minds it is absolutely vital that the grip of the Pundit and the Mullah must be broken over the lives of the people. It is easier for the Muslims because the Mullah is not a valid exponent of the religion but an external parasite; more difficult is the Hindu situation where the Pundit and priest have become an integral part of their thought. Nevertheless, big cities like Delhi, Bombay and Calcutta are definite examples which show that the Pundit can be put on the side.

Both countries possess enormous human resources and have possibilities for a decent living if the tremendous wastage over defence against improbable external enemies can be redirected for internal development.

Pakistan cannot exist for long without friendly understanding, open trade and mutual development cooperation with India, nor can India concentrate upon its

internal problems without accepting Pakistan as an interested and respect worthy neighbour.

USSR: there are many examples in history where great powers made greater blunders, and the attitude of USSR towards Pakistan is one of them. Russians have never accepted the millions in Pakistan as worthy of deciding a future of their own. From the beginning, the Russians have maintained that the division of Old India into Pakistan and Bharat (India) was a trick of the British, and all her subsequent policies were based upon that allegation. Obviously, Pakistan's participation in SEATO and CENTO gave support to their doubt. Furthermore, the overemphasis at the beginning of being the Purest of Muslims did not charm the communists who found the nominally secular India closer to their programme. Over the last thirty years, the Russians have done their best to harass Pakistan one way or the other. There has been some token trade missions and technical assistance; not that USSR has ever helped any country for the benefit of that country. The Russians are presently the most suspicious of all nations on the Earth. Nor is their suspicion ill justified. Every idiot in the European history who could master enough simpletons and arms, and had nothing constructive to do in his country, decided that the way to Moscow was laid for him. It was sheer bad luck that the Russians did not appreciate such incursions and treated the foreigners in a manner which was too cold for the tourists and deadly for the Russians. After a slaughter of a number of millions at the start of this century and greater

massacre in its middle, the Russians have every reason to suspect the wisdom of the alleged Creator and the intention of its Elect. It is a pity that the revolutionaries instead of developing a system of their own which should have suited their fertile imagination settled for the barren grounds recommended by a disillusioned accountant. Ever since then they are reaping a crop of internal strife and committing absurdities towards the dissidents of other nations. Whatever Marx wrote it was indented mainly for the liberation of the unprivileged in a rational industrial society. That the communist Russia of today is a far better land than the pre-revolution Czar's empire is a claim which I fully accept; yet after an early attack on the disparities in Russia life, the system has stagnated. Aristocracy is replaced by meritocracy - but this is a change in the title not a fundamental improvement in the society. Whatever hopes the communists might have given to the world by the liberation of the Russian peasantry it was lost by the subjugation of Hungary, Czechoslovakia and now Afghanistan and Poland and the general intimidation of their neighbours.

Today Soviet Russia suffers from uncontrolled physical inflation. In their hot-headed quest for the universal brotherhood of mankind they have ignored the ideological unification of people and, instead, concentrated upon enforced accumulation of territory and people. Pakistanis are fortunate that they have no direct borders with the Russians and, therefore, escape direct conflict with them. That communism in its current form is least likely to be a

successful ideology in Pakistan is substantiated by the fact that in its practical form it is much inferior to what is already open to the Muslims in Islam. The people in the communist countries, excepting China, live in a far more repressive society than the people in the Indian peninsula; though the emergence of some new religious stars on the Muslim horizon is nothing but a premonition for the 'bad moon rising'.

The present occupation of Afghanistan by the communist forces is a desperate action by the Russian politicians to ward off an uprising of the Muslim Russians living near the Turkey-Iran-Afghanistan border as well as a support for the USA forces to increase their concentration in and around the Persian Gulf. Why? The reasons are discussed in the next chapter.

By the present look of the affairs it appears that Soviet Russia and Pakistan shall continue to play on opposite a side; not that the side for which Pakistan is currently playing is of any benefit for the Pakistanis, yet it gives the illusions of freedom and that matters.

USA: if ever there was an unethical and hypocritical leadership guiding a major nation in this world then it is the last forty year's leadership in the USA. I lay emphasis upon leadership and not the people of USA because basically most Americans are merely fortune hunters, who are traditionally lead by some crooked gang-leader who for the sake of territory, water rights, mineral resources or whatever other material benefit attacked and robbed any other party intra-

nationally previously and internationally currently. When the President of a country openly declares that he shall, if found desirable, attack and occupy the territory of another nation which is thousands of miles away to ascertain that some fat slob in the USA may go on driving his Corvette, Continental or a Mustang, or the swim addicted millionaires continue to maintain their swimming pools at body temperature in mid-winter and his countrymen accept such a silly declaration made in the name of God, democracy and human rights, then we are living in a very sick world. No other leadership in the history of mankind, not even the likes of Attila or Genghis Khan, has robbed and misused the poor in the world on such a large scale as is done presently by the American business and political administration in the form of multinational corporate, weapon export and the installation of puppet governments in the unprivileged nations, as well as several countries of the industrial world. Useless and irrelevant machinery is sent to poor countries as aid and millions of dollars are made by selling spare parts for the maintenance of that junk. People like Idi Amin and Emperor Bokassa may, perhaps, be forgiven for their atrocities because they mirrored the hate and distortion of the human mind after centuries of repression and abuse by other nations, and because these figures were uneducated and ill-informed. But a person who is acting as the president of USA and has best of information and resources at his command can only mistreat the others as an act of will and deliberate planning, but not as accidents caused by misunderstandings.

That Pakistanis find themselves so deeply immersed in the filthy pool of international manipulation is not an accident either. The few acts of generosity in the form of wheat and medicine supplies in the past were intended neither to remove the hunger nor to halt the wounds. The supplies were made to keep the workers in working condition. A dead slave is a net loss, an independent slave is a potential competitor, but a partially fed and partially healthy slave is an asset. That is the principle which the enslavers have used for centuries and this is the policy of the USA government. In spite of its minutely worked out military pact and other friendly programmes the great nation has always put up a poor show at moments of actual need; an exception is the case of Israel – a case with very special implications which will be discussed in the next chapter. Whereas the USSR has mainly harassed Pakistan, USA found it appropriate to coax Pakistanis into delusions of power and influence which they simply do not possess. The millions of poor peasants in Pakistan, and other third world countries, have taken the words of the American administration at their face value, and later on suffered the loss in the backbones and pockets.

To put it plainly the very policy of the poor nations in depending upon the USA is based upon the poorest of understanding of the American mind. The life, the sport, the saga and the story of the Americans are built upon and around the winners. The underdog has no place in the American heart, when it comes to making friends or gaining respect. There could be a few fleeting moments given to acts

if chivalry in helping out the poor; but to consider a weakling for bonds of mutual understanding and acceptance is abhorrent to the American mind. It is the discoverer, the experimentalist, the dare-devil, the ambitious which provide the marrow in the spine of the American skeleton. A dynamic existence in which things are expected to change continuously. A life in which the stronger takes a firm grip over the weak and eventually weeds them out. Look at any of the John Wayne films – playing a prototype of the American concept of manhood – and you will see a big, fat, strong but slow man punching out and shooting down men much younger and agile, yet too dumb to dodge, run around the jumbo, throw stones or sand in his eyes or kick in his balls. No, nothing of this sort may penetrate the mind of American youth. The picture given to them is of a big jumbo dwarfing out everyone else. That good old John Wayne was seldom given to utter words of wisdom in his film was not important; it sufficed that he, in a very stereotype manner, always won. Films like *The Home Coming*, *The Deer Hunter* and *Apocalypse Now* show a new trend in the American thinking; yet these films are neither directed nor financed by the bull-heads in the Pentagon or the White House. It this new attitude towards the world continues or is a fashion for a day, only time shall tell.

In the meanwhile, the misuse of the underdog continues inside and outside the USA by the 'true' Americans. There are at least twenty million Americans who live under the minimum existence level, as applicable in the USA. They are

mostly Blacks, Red Indians, and immigrants from Mexico and Central America; but there are many pure blooded Whites living in abject misery too. Their better off country-men have, so far, shown only weak interest in improving the standard of life for these poor Americans but much stronger inclinations towards depriving them of the little which they have. How come that the needy in other parts of the world have, or are led to have, such a strong belief in the American good-will? An answer that these poor carry an unfounded belief is invalid. The beliefs of these millions are not based without grounds. The truth is that they have 'beliefs' based upon premeditated lies and false hopes given to them by the American propaganda agencies and the puppet governments in these countries.

The boxes containing dry milk, sacks of wheat and used clothes bearing the symbol of a handshake and the American flag is a common sight in the areas of need. But behind the handshake goes on the American swindle in which for every drop of the milk sent are extracted many litres of sweat and blood from the recipients of the aid - wilfully, knowingly, and profitably.

WESTERN EUROPE. Western Europe and especially U.K is that part of this Earth where the Pakistanis do have, and are likely to increase, a basic understanding and acceptance. This assertion may appear old considering that several countries from Western Europe had been the most parasitic and colonial minded until the middle of this century. My contention may be odd but it is also true. To cultivate human

relations and human understanding the close exposure of various cultures and civilisations to one another is the primary requirement. In spite of their class structure, their assumed racial superiority and other pretensions the English have been Curried, the French Cous-Coused, and the Dutch Nasi-goranged. And people in England may still prefer to quote from Wordsworth or Shelley but once they have experienced the tropical bloom, the blue starry nights, and chirps of dozens of different birds then neither the daffodils smell so sweet nor the nightingale sings so enchantingly. All the major European nations in the course of their progress have been wedded elsewhere, and today they may boast about their present successful domestic life yet the memories of their wild youth, the orgasmic ventures in Asia, Africa and Latin America are an everlasting part of their culture and history. The exception is Germany which did not aim for Asia, Africa or the Latin America – alone. They always aimed for the whole of Europe, and possibly the world. The result is that today they are like two halves of a dissected worm – both functional, yet withering; divided and under external control.

One reason that I am so positive towards Europe is that its people are in a position to exchange and they ought to rise to the ultimate stage in human relations – the ability to give and take humanely.

There is another, and even stronger, reason as well. Despite its present affluence Europe is at the moment the most vulnerable spot in the globe. It is very small, overpopulated and although it is highly industrialised it is

poorly adapted for producing the two basic requirements in life, food and clothing. Whereas USA, Canada, USSR, Australia, most of Asia, Africa and Latin America can go on functioning if a major catastrophe struck the Earth, Europe will collapse if a great calamity struck them or anyone else. The European well-being is built upon the performance of the others and, eventually, the well being of the others. As long as USA and USSR go on feeding upon the others taking the lion's share the Europeans will have to be content with the leftovers; else they must side with the sheep of the Earth and guard them against a further onslaught. The Europeans have the method, the technology, and the discipline to barter with the third world for the labour force, the raw material for industrial production and the food for the physical existence to ensure decent living on both sides of the exchange bridge. There is not far-sightedness in over-consumption, hoarding or extravaganza as such policy is destined to lead to obesity, moulding or depletion. Even military, and despite their advanced technology, the Europeans can only cause the probable partial destruction of other but a definite annihilation of their own. With the present extent of holocaust possible through the death agents are drawn from bacteria, chemicals and nuclear bombs, the conventional armament produced in the European factories is mainly for export and to keep the so-called unemployment low in their own countries. The value of the conventional war material in maintaining the world peace is partially none, and its efficiency in the defence of their own borders is only minimal,

but these arms do bring in millions of dollars through export to the underdeveloped nations. But for how long?

Pakistan though military still under the American boots, has most of its cultural ties, outside the Indian peninsula and Iran, with the countries of Western Europe and it is to her benefit if the Pakistanis were to sow more seeds of good-will in Europe. The mass immigration to the U.K and West Germany has not done much good to the mutual understanding between the natives and the immigrants, because many of these new arrivals came from backgrounds which contrasted glaringly with their new homes. Nevertheless, these workers have laboured hard and effectively enough to gain respect for their share of work in keeping U.K out of troubled waters, and will gradually become an integral part of the coming generations. The National Front and their distorted picture is not a true image of the British society but rather a very clever exercise of a certain policy. The National Front is a part of a much larger international conspiracy, therefore, must not be taken at its face value.

Similar evaluation and future is applicable to the Pakistani immigrants in other parts of Europe, provided they not make the same old mistake of segregating themselves as they did in South East Africa and parts of South America. Moreover, the Pakistanis may not go on crying about discrimination against them by the Europeans so long as within their own circles they consider the Europeans culturally inferior, immoral and unworthy of their nearness. Paradoxical it may be but the

truth is that the discrimination within the minds of the Pakistanis (and Indians) living in Europe, and especially the U.K. against the Europeans is much stronger than the discrimination exercised by the Europeans against the Pakistanis. And foolish as it may appear but in general a Pakistani male may marry a European female, yet seldom a European male is considered worthy of marrying a Pakistani female. The reason given, as usual, is that it is the continuity of the religion. What is difficult to comprehend is that considering that most Pakistanis have no place for Allah in their heads then why they continue to insist upon his importance between the legs. Furthermore, the discrimination practised by the educated Pakistanis against their blue-collared countrymen in Europe is far in excess to the general discrimination shown by the Europeans against this labour force.

Thus, bearing in mind the close links of the past and even nearer contact of the present the Pakistanis must re-evaluate their attitude towards the Europeans instead of begging or collaborating elsewhere.

THE ARAB COUNTRIES: India might be the cause of Pakistani phobias, yet the Arab countries of the INNER CIRCLE are the cancerous cells consuming the Pakistani's body. To explain this contention I shall need to classify the Arab countries the way I see them.

The OUTER CIRCLE: the countries which have Arabic speaking population but who are ethnically mostly non-

Semitic or of mixed racial descent - Egyptians, Sudanese, Libyans, and other countries in North Africa.

THE INNER CIRCLE. The countries which have populations with Arabic as the mother tongue and are ethnically mostly Semitic - Saudi Arabia, Jordan, N&S Yemen, and the Gulf States.

Syria and Iraq are ethnically closer to the Inner Circle but culturally very different; a difference which may be easily judged by the feud between them and the rest of the Arab world.

Morocco, Algeria and Tunisia are also ethnically more Semitic but linguistically and culturally much more Europeanised.

Lebanon is a small state which aspired to become a Switzerland for the oil dollars but ended up looking like Berlin. Its people are ethnically Semitic and are divided into comparatively rich Christians or poor Muslims, or very rich who may belong to either religion but have a common faith in the goddess of Wealth.

Pakistan has had good relations with all the countries of the Outer Circle, except Egypt, mainly because these relations are built upon the profound ignorance of each other. The Pakistan government's cold support for Egypt against Israel in the early fifties has kept the relations between the two countries only formally warm. Until recently there has been little sizeable trade or exchange of information between Pakistan and the Outer Circle. Consequently the respect and

love were maintained upon the expected love and respect existing between the Muslim brothers – from a distance.

Libya was the only country from the Outer circle which has a considerable Pakistani working force in it.

It is the Arab countries of the Inner circle which are the cause of great plights for the Pakistanis, all in collaboration with the Pakistani government. Since the beginning of recorded history, the Bedouins of the Arab countries are documented as slave traders, women merchants and camel lovers, while their information and understanding of the outer world or the compassion for the other races was closer to nil. I have come to believe in a general principle in life which applies to mankind and according to which the ignorance felt within a person and the arrogance assumed outwardly are directly proportional to each other; the more arrogant a person is the more ignorant he is likely to be. The Arabs are very arrogant people. Formation of oil in the earth's crust and the development of human understanding for the others are two very slow processes requiring many long years. That the eruption of oil from the deserts is not connected with the flow of intelligent thoughts is also a valid assertion. Unfortunately the present day misunderstanding that the sudden surge in the Arab wealth through oil exports has functioned as a catalyst for the enrichment of their mental attitude towards life is based upon very empty grounds. This wealth will affect the younger generations in the future but for the time being the slave trader, the woman merchant and the camel lover has simply restyled himself as the labour

importer, the whore buyer and the jet-set Sheikh; without making adjustments in his outlook towards the surrounding world. The new labour camps in the Middle East where Pakistanis, Indians, Yemenis, Egyptians, Palestinians, and other imported labour toils are intrinsically the same as the slave camps in Muhammad's age; only the rate of material payment has changed. The treatment given to these labourers by their Arab employers is as crude as the Arab mind could ever conceive. The occasional millions that are given in charity to Pakistan, and the surrounding poor nations, are chicken feed thrown to the hungry to keep them semi-satiated and not turn into angry fighting cocks. Otherwise neither the six million Saudi Arabs nor the other Semites of the Gulf State would enjoy a night's peaceful sleep. Some people might consider Muhammad's composition of the Quran as miraculous but the real and only miracle which ought to be associated with his name is that he was born out of these people, with such a radical new look at life. Neither before him nor after his death there has been a soul stemming from this region who did or said something of universal significance. Almost all the great men who are usually associated with Islam are Persians, Spanish, Turkish, North African, Indian or from some other part of the world, but not a member of the people from the Inner Circle. Muhammad did deliver mankind with what he claimed to be a message from Allah, but he served his own-kind - the Arabs - better than any other-kind. Muhammad was a great politician, warriors and thinker of Islamic ethics but first and foremost

he was an Arab and a very skilful businessman. His declaration that Mecca is the earthly House of Allah guaranteed long-term good will, immunity against war an international trade for his people. An attack on the House of Allah is an attack on a Muslim anywhere on Earth; while a visit to Allah's House is a holy duty for every Muslim who can afford the journey - the poor were not encouraged to avoid future complications. Wherever there are affluent people there is a trade, and wherever there are people from all parts of the world there is money from all parts of the world too. That is what his tribe and his people lived upon for almost fourteen hundred years, until they discovered that the touch of oil is smoother than the straw in the prayer mat. That there are 800 million Muslims on this Earth who, in spite of the material wealth but spiritual poverty of the Arabs and their maltreatment by the Arab hands, do not challenge the Arab monopoly and, moreover, not only refrain from taking leave of the Arab myth but will defend the Arabs from external interference is a solid proof of Muhammad's genius. I do not think that Muhammad expected his people to adopt such an exclusive attitude towards other Muslims as it is done. He was a reformer who expected a change of heart in the Arabs. So long as he lived, even up to the reign of Omer, the Arabs were a temporarily changed people. After Omer whatever strides were made by Islam they had little to do with the Arabs of the Inner Circle. The Berbers of North Africa, the Mongol troops from Turkey, The Persian missionaries and the Indian enthusiasts are the ones who

spread Islam in most of the world. The Arabs of the inner Circle since Omar's death have concentrated and confined themselves to the job of the keepers of Allah's house and the recipients of his favours. They have performed well as the watchdogs but put up a poor show as the exponents of a dynamic religion - which Islam was supposed to be.

People who wondered and objected to Muhammad's claim that he had been to the heavens and back in one night. Because a long journey like this is time-consuming - even at the speed of light. To me it appears that the people have missed the intricacy of his claim - time, as measured in minutes and hours, has no relevance to his claim, or in these parts of the world. If Muhammad were to return to the Earth today, after fourteen hundred years, he should find his people in the same primitive state of mind as he left them at the time of his death - it is still the same night there. That Saudi Arabs have frozen Islam in its most original form should cause no surprise. All new reflection and any new interpretation shall bring about a change in the status quo; a change which is most damaging to the ruling party in Saudi Arabia.

Recitation is the pastime which is most often connected with the Quran, but a statistical study of it shall reveal that Muhammad has just as often encouraged the understanding of and the reflection upon the divine message as the reading of it. If there was no place for further interpretations in the light of new knowledge acquired by human beings in the course of time then his recommendation about reflection is

irrelevant. It makes sense only if there are still more illuminations to be made, secrets to be unravelled and fresh thoughts to be expounded. Muhammad laid great emphasis upon the search and acquisition of knowledge, and its communication to other Muslim brothers. Obviously, then, the knowledge yet to be gained somewhere else cannot be the knowledge already contained in the Quran; otherwise, why undertake the journey? Furthermore, the knowledge which may be gained elsewhere has a value if and only if it is to be added to the quantity and the quality of the knowledge which we already possess. The new knowledge may blend smoothly with the knowledge which is already possessed or contrast sharply against what was previously thought to be 'true' knowledge. Under such circumstances, the old knowledge, previously held to be true but now under suspicion, has to be re-examined and retained if it passes the scrutiny or revised if it does not make the grade. Any nation, tribe or a group of people who insist that what was true fourteen centuries ago is also necessarily true today in its original form are actually rejecting the very gist of Muhammad's message - to think and evolve the human mind in time and space along with the rest of the evolutionary process in the universe.

Probably the so-called Muslims from Pakistan and other non-Arabic speaking countries have an excuse that although they can read the Arabic script, and there are not many of them, they do not know its meanings. Yet the Muslims who

have Arabic as their mother tongue may not extend the same excuse.

It is shameful and a disgrace to Islam that Pakistanis, along with some other nations, are looking up to the Saudi Arabs for their spiritual guidance. Any nation which considers public beheading and hand cutting as appropriate curative justice, spends millions on its own luxury while thousands of immigrant labourers are retained in extremely primitive facilities and who until recently considered fucking a donkey as pleasure in life, screwing young boys as a heavenly joy and balling women strictly business or rape, is not likely to lead anyone towards spiritual enlightenment.

Surrounded by 80 million Pakistanis, 40 million Egyptians, 43 million Turks, 17 million Sudanese, 10 million Yemenis, 3.5 million Somalis, 12 million Iraqis, 4 million Palestinians – all Muslim brothers and all quite destitute – it is amazing that 8 million Saudi Arabs and people of the United Arab Emirates are living a life of fabulous luxury. It must have something to do with the Quran which says that ‘Allah gives to those he wills’ or is it so that the guardians of Allah’s House rely upon the infidels from the USA or other non-Muslims to keep the Muslim brothers out of Allah’s garden. Just to remind the Muslim neighbours of Saudi Arabia that the Gulf State I shall refer to another section of the Quran which endorses that ‘all Muslims are brothers and have an equal share in the Kingdom of Allah’. As far as I can deduce Allah’s Empire includes the Arab Empire.

That the Saudi ruling party and the Sheikhs of other Gulf States are opportunists is a contention which may be measured by the distance which these thugs have taken from the very fundamental tenet of Islamic political ideology – the super nation (UMMAT) of Muslims, as described by Muhammad and prescribed in the Quran, is a brotherhood of believers without demarcation of geographical or ethnic boundaries. Such a super nation has no division which is drawn from racial, ethnic or geographical sources. Its members are equally responsible for defending the tenets and the shrines of Islam as well as equal partners in sharing the riches and bounties of that nation's empire. The Arabs in the Inner Circle have accepted Muslims from other nations as equal partners in defending Islamic interests but rejected their share in the bounties bestowed by Allah – the merciful most generous and the wisest.

To build up their own land the Arabs have recruited labourers from their poor brethren and used them mercilessly in the erection of the Arab superstructure. What the Arabs keep forgetting is that the edifice of the Arab empire is cemented together by the sweat and breath of the non-Arabs and shall collapse the day these workers kick as it – which they will definitely do.

Pakistan must stop the exportation and the misuse of the most healthy and dextrous of its workers to the Arab countries, because the nation itself is in acute need of the builders in its own boundaries.

CHINA. The Chinese have acted benevolently towards Pakistan from the beginning. One probable reason for this benevolence is the rivalry between China and India for the leadership in Asia – both seem to keep forgetting Japan. The quest for leadership led China to look for a friend on the farthest flank of India. China itself is surrounded by the land masses of Russia, Mongolia and India, and a friend across India provided the Chinese with a balancing weight, however delicate, against the Indians.

Another reason is that if China and Pakistan could cooperate and open the land route from Sinkiang to Karachi through the plains of the Punjab and Sind then enormous reduction in transportation time, the ease of transportation and possibilities for mutual business can be achieved. This dream which is ages old it shall be considered as the most significant development step in Pakistan's progress.

There is still another reason for the Chinese help – I believe that the Chinese are sincere and serious in the extension of assistance to the poor nations. They have the self-experience of degradation, abuse and misuse imposed upon them by foreign intruders. From the slums of Shanghai and Canton, and the deserts of Gobi they have brought about the miracle of growing crops which bear the fruits of human dignity and self-respect.

The sages and the prophets of the past – excepting Muhammad – only promised and forecasted events yet to happen; while Mao of our times did the practical work expected of a Messiah. He had his human defects, as

disclosed after his death, but he also had the spiritual force when it came to lead his very confused and disintegrated nation, which he guided since 1948. The Rabbis of Judaism, the Bishops of Christianity and the Mullahs of Islam shall do their utmost to equate Mao and Chou with those agents against whom there are warnings in their assumedly holy books; nevertheless, the hungry - physically or spiritually -, the needy and all those millions who are refused human dignity must concentrate and see through the smoke screen set up by the priests of various religions and then appreciate the miracle achieved by human will, hands and labour.

Ideologically the Pakistanis and the Chinese are a long way from each other. Still, there is much to be learnt from the Chinese revival. Among the various great powers around, the Chinese are capable and willing to lend their experience and technology, which is not so advanced as their competitors, yet it is efficient enough, at the cheapest rate of interest. That is, also, just about the best deal available in the intriguing market, because most of the so-called completely free aid programmes have their foundations laid upon hidden interests and bound by the strings of malicious intentions and, therefore, are very

THE OTHERS: Pakistan has cordial relationships with Australia and Canada; two countries which have accepted only the higher educated Pakistanis as immigrants. For the rest of the world, Pakistan is a country which produces excellent carpets and rice, mediocre cotton garments and unrealisable sports articles; it also exports cheap labour and

high-quality sportsmen in cricket, squash and hockey. For all cultural study, Pakistan is placed in the same relationship to India as women put to man in the Quran. Like the blunder in the Quran, the relationship between India and Pakistan is erroneous, because India is not one coherent country, is never was one. But until the day when the Pakistanis free themselves from the fear of India and the sense of gratitude towards the Arabs they shall remain an unspecified people to the distant world.

The Conspiracy

FINALLY, I have come to the chapter which is one of the main reasons for writing this book. In it is discussed my hypothesis with which I attempt to disclose, what I believe is to be, one of the cruellest, ruthless and complicated conspiracies in human history. I shall call the propagators of the conspiracy as 'The Fear Seller`.

Just after the World War II all the industrial nations, along with their past and present colonies, were in a state of trauma. The general public, as well as the professional soldiers, were confused, hurt, shamed and, above all, unprepared for the resumption of renewed hostilities. During that atmosphere of international vulnerability, some of the financiers and political technicians of the great powers put their minds together and webbed out the filthiest of traps to misguide, intimidate and control the people of the Earth.

The plan was based upon eventual international elitism and the subjugation of the working people. Two major conditions were, probably, set:

(1) The plan will be executed internationally - no one shall escape it anywhere.

(2) It will be executed upon the working class - the workers of the world will be encouraged to unite and form swarms of operations hands, but will be kept as workers.

The conspirators were divided loosely between the Capitalist and the Communist blocks, each headed by USA and USSR respectively. The two pretending antagonist also had a gentleman's agreement to play the rouge against each other on other people's soil.

Any country or nation which was forsaken by God, gods or whatever spiritual source they believed in was to be approached by either of the two big brothers and comforted, enticed and then engulfed in the ensuing mass confusion which was to be spread in and around it.

At that moment the financiers of the industrial nations had enormous quantities of weapon at their disposal which lay wasted since May 1945. At the same time, the atom bombs thrown at the human guinea-pigs at Nagasaki and Hiroshima had confirmed that the conventional armament shall soon be obsolete and redundant, as far as the pleasure of the holocaust loving nations were concerned. A catalyst was needed to activate interest in that lethal junk, which would not only allow huge profits at that moment but also guarantee future control over the unsuspecting buyers.

The catalyst was found. It was 'Induced Fear'.

As far as I can analyse, the nations of the world were placed in three flexible groups. Each was exposed to a policy of harassment and intimidation which was considered circumstantially suitable to enhance the subjugation of that group.

The three groups are as follows:

(1) Countries which were mainly agricultural, with large working manpower, high illiteracy, low political awareness and rudimentary, if any, industry.

(2) Countries which had large natural resources, small populations, high illiteracy, no public industry and were often ruled by despots.

(3) Countries which were industrial, with the organised labour force, developed public communication systems, high literacy, but were shell-shocked.

The first group is the largest. It includes most countries of South and South-East Asia, Latin America and parts of Central and Eastern Africa. These countries were also the easiest to cheat and subdue. In their populace, propaganda was spread against irrelevant, sometimes totally non-existent, dangers and enemies, followed by the fabrication of pseudo-defence pacts and mutual assistance programmes into which these nations were either intrigued or frightened to join.

For example, Pakistan, Thailand and Philippines along with the master minds from the West formed SEATO; while Pakistan joined Turkey and Iran (also Iraq was a member in the beginning when it was known as the Baghdad Pact). In CENTO, in the company of the British in the forefront and Americans in the background, against China and USSR. The truth is that over 99.99% of the Pakistanis have never met or seen a Chinaman or a Russian in their lives and most probably shall never do so, provided they do not invite an invasion on external encouragement. Nevertheless, an utterly

destitute country like Pakistan was lured to buy, and receive, a whole arsenal of irrelevant equipment for its defence.

Similarly, the countries of South and Central America, South East Asia and Africa were trapped in the bonds of friendship.

In each case, the procedure used is the same: the alleged enemy is a great power, distant and unseen by the defenders but it is malicious and an imminent danger to the existence of that people. Psychologically well planned false news was leaked into the mainstream of life in these countries and the minds of the people were contaminated with it. To resist the powerful enemy the so-called defence forces of the victimised nations were presented with complicated machinery, which neither the buyers could understand mechanically nor judge its utility in the battlefield (which battlefield?), to defend their territory. Initially, a small part of that machinery was planted under the pretext of friendly aid and then a larger part of it was sold to the receptive nations. As the standard practice is, the maintenance and the running costs of such machinery always far exceed its purchase price, and that is where the financiers had their interests. Why should a country like Pakistan buy highly sophisticated tanks, air-crafts, missiles and battleships when the country itself lacks all production of spare parts, ammunitions or even the fuel to run these monsters is beyond all patriotic reasoning, yet fully comprehensive if viewed from the conspirator's angle?

It is also interesting to mark that the defence forces of the victim nations are organised on the British, American or the

Russian model – an applied system of class discrimination which has stronger barriers in its ranks than the caste system in India or the apartheid in South Africa. The soldiers and the field officers – the persons who die or kill without questioning when wished (in technical language ‘ordered’) by the higher command – are recruited from the general public. The executive and the commanding staff are almost always non-combative, conservative and drawn from the families of higher social order.

In the poor nations the pay scales of the army officers, but not that of the soldiers, when compared with the civilian of similar qualification, has any relevance to the economics of the nation.

In practice the higher officers^{ix} in the defence forces of all these recipient countries, without exception, may be declared as on the pay-roll of the supplying countries – from the Capitalist or the Communist bloc. In return these foreign paid defence forces function as the suppressors of their own nation.

To put it straight, in this age of advanced technology and remote control the physical presence of an occupying force is not necessary. Instead, powerful bodies have hired local hands to work as mercenaries and inflicted them upon their own people.

A substantial portion of the trade conducted between the nations placed in this group and the suppressing blocks has the following pattern: metals of different kind – inedible, unwearable and unsuitable for the continuation of life – in the

shape of war machinery are exchanged for grain, fibre or other natural products – edible wearable and contributory to the continuations of life. In other words, the agents which promote death are bartered for the agents which promote Life, all in the name of God, Marx, brotherhood, love and friendship.

The culprits from the oppressing nations shall claim for their share of suppliers of medicine, pesticides, food and other material help to the victim nations on the occasions of acute need. Of course, such help is extended. The enslaved must be kept alive and working. The thought behind the conspiracy is not the elimination of the victims but their practical utility. Consequently, millions of peasants are made to labour for the production of the grain and other raw material which is later on exchanged for dead metal and reprocessed raw-material at prices which are set by extortionists. Thus for the pleasure of a small bunch of rich, the poor are maintained in operational capacity; always kept hoping and expecting to become independent, but never allowed to regain their breath and challenge the unjust.

The second group of nations is, at the moment, the centre of the world's interest. Their enemies are fermented from within. Among countries with huge natural resources, low population and high illiteracy – The Middle East, South and Western Africa and the mineral-rich countries in Latin America – the trouble is crystallised around the enemy which is seeded in that area. Here the enemy has the following description: it is a minority group which is well-educated,

well-organised, well-equipped and very well-supported by strong external friends who ensure its continued, through highly insecure, existence.

Israel in Palestine existing partly by the dedication of its nationals but mainly because of the massive assistance from the USA and Europe, South Africa, and formerly Rhodesia which is accused openly but supported secretly by Western Europe, several regimes in South and Central Africa where the Spanish-origin minority groups have dictatorial powers over the indigenous people, are a few example of this seeding.

This brings me to that part of this book which might look appropriate for the horror novels but unfit for a serious presentation; nevertheless, the events in the last thirty-five years of human history lead me to no other choice, but to document the situation the way I see it.

About thirty years ago, The Fear Sellers selected three independent sets of people; each with a peculiar history and frame of mind, and subjected them to a very inhuman experiment in mass terror and large-scale execution.

The first set consisted of a people who were for centuries homeless, desperate after the recent attempt genocide and rather neurotic after being subjected to traumatic experiences for generations; but they were very well spread over the Western world and very susceptible to any friendly hand.

The second contained people who were traditionally non-political, very uneducated, ridiculously proud, mainly tribal with all the tribal feuds between themselves, yet very rich as

disclosed by the recent geological surveys conducted by the foreign exploiters in their region.

The third set was made of people who were located far away, without friends anywhere else on the earth, mostly peasants living in difficult terrain for surface transportation, yet ideal to be used as a laboratory for testing war material and its further development. The last set was to be used as guinea-pigs.

Thus, Israel was set up in The Middle East and war was escalated against Vietnam.

Jews from all over the world were encouraged, enticed or coerced to migrate to Palestine. While fleets carrying human cargo from UK, USA, Germany, USSR, Poland and other European countries transported tens of thousands of desperate people to concentration camps (amiably called the refugee camps) in the midst of marsh and desert in Palestine. To the people who had just escaped the warmth of Christian love in the furnaces arranged in Germany, this assistance in travel might have appeared as a moving change of heart and an act of genuine Christian charity, but it was, in fact, a very well calculated throw by the manipulators behind the scenes. The Fear Sellers were out in the open market. Palestinians, the majority among the indigenous people, were forcibly ejected from their homes and places elsewhere, though in the precalculated close vicinity, as the refugees. This ensured an enmity and a state of tension which has already exceeded thirty years, and shall continue if the victims from both sides,

the Jews and the Muslims, do not wake up and search for the real enemy.

The Jews, and I assert this without reservations, have traditionally been suspected, discriminated and even despised by the nations in the West. They were considered money-hoarders, schemers and unpatriotic to all places on the Earth except their future promised land. The setting up of Israel by the conspirators served a double purpose: it allowed the Western nations to get rid of the Jews from their own lands, and their very concentration in a small geographical area permitted a much easier observation of their activities. As is well known by the strategists that in guerrilla warfare small groups dispersed in large urban jungles are a much more difficult enemy to trace, and if necessary obliterate, than a concentration of them in a known area, however fortified it might be. I emphasise that I do not content that the Jews were not intent upon setting up a country of their own. On the contrary, the very desire of theirs, which was quite natural to them, made them a prime target for the conspirator's aim. Prejudices aside, the Jews were, and are, very industrious, well organised, committed to their expectation of the promised land, quite well-established in the money circles of the West; but they held no legislative power in any country nor is there any likelihood that the West shall ever stop discriminating against them.

The Arabs, on the other hand, were and are very rich through oil, but poor, pathetically poor, in discipline, national consciousness, and knowledge of the international political

manipulation and were ruled by autocrats who had their sympathies confined to their families and interests to private accounts in foreign banks.

The presence of these two very different mental attitudes towards life within the same area produced an atmosphere which lacked elements of understanding and farsightedness but was saturated with suspicion, dislike and fear. As planned, the two big brothers came around with their peace-assurance goods. In the last thirty years, unprecedented sums of money have changed hands for the buying and selling of lethal weapons, thousands have died on the battlefields and millions are dying through hate and stress.

During this period the USA and USSR blocks have sided sometimes with the opposing parties and other times with both opponents simultaneously; all this time they have also been consistent in maintaining one particular aspect of the situation unchanged – the maintenance of a continued state of tension between the Jews and the Muslims.

While USA and USSR directed and conducted the play in The Middle East in which the Jews and the Arabs slashed at each other's throats, there was a very different kind of shooting in progress in Vietnam. There, during the same period, the two super nations experimented and developed some of the deadliest weapons in human history. According to the basic arrangements of the plan neither USA nor USSR was supposed to involve the physical forces from their blocks in Indochina, and it was observed for almost twenty years. The holocaust in Vietnam proceeded unnoticed by the world,

and would have continued even today, if the Americans were not forced to put their Hollywood style trained cowboys in the actual combat fields. For once the speculators had consulted the wrong set of psychologists and undermined the spirit of a people. The guinea-pig, after decades of torture and suffering, metamorphosed into a tiger and responded ferociously. Suddenly some middle-aged mothers in the USA felt that the tomato juice taken with their breakfast looked like, and had the salty taste of what could very well be the juice gushing out of their Johnny, Benny or Billy's torn stomach. After years of deliberate disinterest protest, marchers were organised hurriedly and speeches were made to respect the human integrity. With an amazing change of spirit, the laboratory in Vietnam was closed and its equipment lifted to be planted somewhere else in the future.

But during those years in Indochina, the peacemakers from the USA and their accomplices indulged in an orgy of blood, drawn from human sacrifice, without restraint. The most sophisticated weapon on sale today, from the Capitalist or the Communist bloc, bears the invisible tag 'Developed, tried and perfected in Vietnam'.

In Indochina, no true ideology was a stake. I believe that even today neither the American nor the Russian public knows much about the Vietnamese. I presume that even the general in Pentagon and Russian command did not carry any special grudge against the Vietnamese. Vietnam happened to be an isolated part of the world, inhabited by slant-eyed peasants, and had a landscape which was ideal for the testing

of land, air and sea-based weapon on live experimental objects, without bothering the consciences of the so-called civilised people in the West, just as Nevada happens to be that part of the USA which is ideal for the testing of nuclear weapons. Eisenhower had no special feeling against the Nevadians when he decided to carry on with the testing of atomic explosions, in spite of the warnings from the health experts. That Nevadians today have an extraordinary high frequency of cancer is a matter which is fit for the attention of the statisticians and public health authorities but not a burden on the consciences of the generals in the Pentagon.

Sometimes I laugh hysterically when a joker from the White House appears on TV for a national broadcast, and appeals to his countrymen and the conscientious people in the world to fight against narcotic sellers because these drugs are harmful to human beings, and the day after quite unashamedly sells weapons to the killers in the world. The argument supporting such sales is that these weapons sales carry the condition that they will not be used in offensive activities. I presume that the drug pushers in the USA may come out in the open market if only they were to tag their merchandise with a label 'Not to be used for intoxication'. The biblical Devil, if he had existed and was still around on the Earth, would have suffered from a deep inferiority complex. A sword, a bullet or a bomb has one and only one function - it is designed to kill. All instructions with any weapon, barring the method for its use and storage, are irrelevant and spurious. The seller of an item - may he be the

head of a nation or that of a local Mafia – which is determined to life – may it be a weapon or a drug – is a cause of suffering, irrespective of how he tags his merchandise.

So, presently, we have the following situation in The Middle East: there is a nation of people who were for centuries country-less, ill-treated by the world in general and by the Europeans and the Americans in particular, are semi-paranoid and thoroughly neurotic resulting from extended repression and discriminations, yet they consider themselves as the chosen children of Jahveh. Then, there is another collection of tribes who have spent centuries in the barren, torrid, inhospitable, torturing sands and yet consider their desert as the Garden of Allah. Well, put the Children of Jahveh in the close vicinity of the Garden of Allah and what do we get? A live picture of the Semitic Hell, as portrayed in the Bible and the Quran. Since the last thirty years, the Children of Jahveh have planned their utmost to devastate the Garden of Allah, while the keepers of the garden have a single thought on their mind – the expulsion of the Children from the Garden. Whereas the will for the mutual destruction was equally strong on both sides, they lacked the means to fulfil their wishes. There appeared on the scene, among the Children of Jahveh and the keepers of Allah's Garden, the Elect of God and the followers of reverend Marx in the disguise of the USA and USSR & Co, with the holy bullet and the brotherly gun to help remove differences between the Jews and the Muslim Arabs – all dead Semites look alike.

The sums earned from the sales of life-relievers in The Middle East, which appear on paper to symbolise the millions and billions of dollars are so staggering that a normal person looks at them regularly in the newspaper yet comprehend nothing.

The new ties of friendship between Israel and Egypt are a step further towards increasing the distance between the rival groups. This cunning manipulation ascertains colossal profits for the Fear Sellers for an unknown but quite a stretched length of time. It has to be the Israelis and the Palestinians who must build a roof of mutual acceptance and protection above their columns. Until that is done the old smiling pictures of Sadat and Begin in newspaper show only two old gay men who were engaged in the frolics of politics.

A similar policy is conducted in other regions which I place in this group.

The last group contains people from Europe, North America, Australia and USSR. Here, in 1945, were hordes of comparatively educated, with well-organised systems of communication, war bitten people. Obviously, the raw policies used to intimidate group (1) & (2) were not so effective against these people. New channels were employed to flood fear in this area. As usual, the Conspirators deployed the medium which was most trusted by the people in these countries - 'the mass media communication system'.

Different dangers were projected simultaneously upon the people to cause maximum confusion. Some of the favourite themes are as follows:

The Early Cold War. USSR wishes to freeze Europe, while the USA is planning to broil the Russians was the pet topic in the early fifties. NATO and Warsaw Pact are the monsters begotten by the rape of the workers' mind in the West. The billions which are taxed off from the earnings of the workers in all these countries to build annihilators which shall one day be put against them are beyond the wildest imagination of any of these workers who silently and regularly make these contributions.

Lately, instead of sitting at separate tables and plotting singlehandedly, the leaders of the two defence blocks have joined hands in outing SALT on the public wounds in their private meetings. NATO and the Warsaw Pact are two sides of an umbrella under which many different storms are raised and directed against the workers. This point is discussed in detail later on.

The Evil Neighbour. Some small, apparently very militant but impotent nations were either created or encouraged to rise in the neighbourhood of large powerful nations - Cuba/USA, Taiwan/China, Bolivia/Peru/Chile/Argentina, North Yemen/Arabian Peninsula, etc.

In each case the threatened bigger cat could have eaten the aggressive little mouse whenever she chose to do so. Instead, these small dangers were permitted to live and thrive. They were used to frighten and influence the masses within the bigger neighbours. Remember that the original conspiracy demands the abuse of the worker everywhere. The overblown threats from these tiny countries were, and are,

useful in justifying the multi-million dollar expenditure from the public funds on the development of military equipment. It is pretended that the USSR backed Cuba (which is reported to have again received heavy Russian reinforcements disguised in the form of 250 Supermen - each of the equal to 10000 American soldiers) could erase the USA from the world's map, the USA backed Taiwan should storm the mainland China, Chile, Peru or Bolivia was on its way to occupy Argentina and Brazil Do you want more?

The Distant Maniac. For those industrial nations which possess a rather advanced communication system 'The Evil Neighbour' story is not so appropriate because such dangers can be checked out and the limitations of the enemy easily determined. 'The Distant Maniac' is the alternative threat. Some extremist leader from a faraway nation - Col. Gaddafi from Libya, Idi Amin of Uganda, Khomeini from Iran - is projected in the mass media as a likely threat to the world peace. That most of these leaders belong to some nation which has no substantial military strength, and have little chance of their extreme views ever being accepted by the intelligent people is a fact which is intentionally played down; what remains is a belligerent, vicious fanatic maniac who is out to destroy everyone.

The Unemployment Hoax. There are several economic reasons which make unemployment so highly valued by the capitalists, but there is one particular aspect of it which I shall like to point out - it allows the rich to keep the working class mentally arrested. In an industrial society in which food and

clothing have to be bought by the employees, the employers need two basic conditions fulfilled to maintain an unbroken pressure on the working class:

(1) Those who work must not be given any leisure time for thinking. This means that overtime is made almost a necessity for the working people, if they are to make both ends meet.

(2) Those who are without work must not be pushed into too desperate a situation. This means a provision of a basic payment to the unemployed as unemployment assistance.

To analyse the situation let us imagine an industrial nation with 5% unemployment. If 95% of a nation's working force has work and many of its employed workers are forced to do overtime, then that means:

(a) There is work do be done.

(b) There are machines and place for the workers.

(c) There is a market for the produced goods.

(d) There is money available which is to be paid as wages for the overtime.

(the rate of payment for overtime is usually higher than the flat rate).

In other words, there is work, place and machines for doing work, demand for the produced goods and money for payment. Then why is there unemployment? All that is needed is to reduce, if necessary discontinue, overtime. Why pay unemployment assistance to the jobless on one hand and pay overtime rate to the employed on the other, when the jobless can be employed to do the same work at the cheaper

flat rate? Well, the capitalists are not hesitant to pay a little extra if such payment enables them to control 100% of the working class. Those who are unemployed are not expected to compete for the niceties of life; their main worry is to get the essential in life. While those who are employed and can be manoeuvred to do overtime are not expected to engage in the niceties of life either; their main occupation is to operate the machines in life. The provisions of jobs to the unemployed and the relaxation in the tempo of work for the employed might very well lead to an activity of the mental faculties; an activity which the manipulators cannot afford. Among the rich, there may be some who love money for its looks, but the majority of the rich like it for its potential to cater the niceties of life. The niceties of life are experiences which the rich consider as their natural right, in which the working class may not participate. Unemployment in most of the industrial countries is not a result of a shortage of work. It is arranged to control the underprivileged with or without work.

Stress & sickness Bombardment. This is the latest and most injurious invasion arranged by the Fear Sellers. With this approach the intimidators are able to penetrate the private most shelters of the public and invade their minds. Anyone who can hear or see is warned around-the-clock about cancer, water pollution, nuclear radiation, air poisoning, food contamination, inflation, unemployment, epidemics abroad, alcoholism at home and hundred more sleep disturbing news.

If I am not to pay attention to the Swedish Radio then it seems certain that my life shall shorten drastically if I continue to breathe Stockholm's air, eat normal food, drink running water, walk in the streets or sleep in an ordinary apartment. I have another sneaky feeling that is I gave up all the above-mentioned activities then my life will come to an even quicker end. So what actually happens is that I still breathe, eat, drink, walk and sleep the way I did before but it just does not feel as good as it used to do.

From early morning mass media (radio, TV, Newspapers) broadcasts and writes about sickness, accidents, disasters, genocide, rape, robbery, assault, fraud and every other conceivable tragedy in life. Anybody who gets up from his bed with a smile on his face has but a few moments to keep it there. One way or the other he is made to feel sick, guilty and miserable.

Workers, and they always constitute the majority, in these nations are invited, apparently, to participate freely in the luxuries of life but are given no leisure time to enjoy them. The planned method is to stretch the worker's expectations; the art is to delimit the fulfilment drastically. The whole mass media stinks of the shit which is gathered from abroad and at home, and then thrown into everyone's abode.

That there are millions of people on this planet who look forward to a loaf of bread, a bit of meat and vegetables, a roof over the head when it rains, a bed to sleep in and a friendly smile on your face is a thought which is seldom reported. Instead, the impression stressed is that there are millions of

people who are hungry and looking at your bread, homeless and seeking your house, jobless and aiming at your job, hurt and demanding your tears, etc.

The result is that the people in the industrial countries are overworked, overstressed, deeply concerned about the misreported intentions of the poor nations and very afraid of the future.

The question is that if already the aroma from the best steak odours like the breath of the hungry, the best of hi-fi music reverberates like the cries of pain from the needy and the best of abodes look like fragile forts which must be guarded from all sides, then what is the point of continuing the present state of affairs?

Every year trillions are chopped out of the national budgets to be used for unnecessary defence measurements, billions are wasted in the developed nations to relieve stress and pain and millions are thrown to irrelevant military aid programmed in the underdeveloped countries. All this extravaganza because of the conceit and manipulation by some dishonest financiers and perverted politicians who fabricate and project such a distorted picture of the reality in human affairs.

Which rotten feeling could have driven the Conspirators to think in such a depraved manner?

I believe that it is the 'figurative' canine pleasure of having absolute control over the sheep of the earth. That canine club has existed, from the dawn of civilisation, in every country and nation, but until recently their members used to be the

local wolves. They preyed alone or in packs within the confines of their boundaries and upon their own kind. x

Sometimes the boundaries were overrun and adjacent territories were attacked. A few times in history several of these clubs joined together and ravaged bigger areas – the First and Second World War.

Besides the loss of an unprecedented number of lives in it, the Second World War brought an even bigger tragedy to mankind – the possibility of close contact between the wolves from all over the world. One dog understands another. Their personal differences subdued, they founded a larger worldwide club where wolves from all nations were accepted, and this resulted in the universal plight of the non-violent.

There have been many incidents in the last thirty-five years which ought to have started the World War III. No such war was started nor will it be, by the present set of fake antagonists. There is no need to start a formal war when in practice it has gone on all the time in the dead-earnest of lively peace talks. A few battles were arranged here and there to break the monotony of the silent killing, a few bombs are exploded every now and then to add heat to the cold-blooded murder of the unprivileged.

The three wars in the Middle East, the two collisions between India and Pakistan, some skirmished on the African continent and the shooting of civilians in Latin America were

more of planned diversions than a real threat to the non-existent world peace. Behind the smokescreen of the fake stability, the human wolves were, and are, ravishing whenever, wherever and whatever they relished.

Development programmes and military aid to the third world countries are not lifelines thrown by the benevolent USA or USSR headed blocks, as they are often mistaken to be. They are loops of hanging rope in which the poor from the East or the West are kept swinging or choked to death, all depending upon the whim of the executioners.

What is the ideology behind this complex conspiracy?

I think that it is obsessive Elitism. The concept behind Elitism is not new, but its current application is. Elitism has been practised in various forms and under different names - oligarchy, aristocracy, meritocracy, etc. yet previously it was generally an international activity which was based at times upon mistaken racial purity, misguided religious fervour, and sometimes straightforward group conceit. Today, it is an international delusion founded upon mental superiority: there exists a nation of super-intelligent among the nations of the world which grows larger and its members get closer with each passing year.

The members of this assumed elite nation aspire, and conspire, to control the key positions in finance, military and research establishments - three exclusive branches in the management of the modern world in which the ordinary civilians have no 'see' or 'say'. Politicians, excepting a few dedicated people in history who were not professional

politicians but were drawn into politics through circumstances, are the traditional whores who could always be bought, bedded, and befouled or bedighted for the schemes laid down by the financiers or generals, and, therefore, were not considered trustworthy and were not regarded as a prime target for the elites.

The elites are the programmes, not the executors of the programmes, and are kept out of this sight of the infra-elite majority.

A millionaire from the USA is a soul brother to another millionaire from Pakistan. There might be some competition between them as to the rank and status among millionaires but this is a superficial dispute, in their thoughts and spirits they have deep correspondence. It is the smell of money, the scent of gain, the aroma of power and the sting of another man's sweat which excites both of them. Similar understanding and affection appear to exist between the scientists, researchers and military officers of higher ranks from whatever place they may come from. It is no accident of nature that Brezhnev adored fast cars and exclusive residences - inclinations which are more likely to be associated with his counterparts in the Capitalist block. In the Eastern bloc, these amenities are catered because a person merits them, while in the West one possessed these luxuries because he earns or inherits them. The difference is in the given excuses, not in nature of the provisions. With the modern means of transportation and distribution of goods, the elites enjoy the same niceties of life all over the world.

Among them, the barriers of race and colour are lowered considerably, if not completely demolished. Simultaneously, the workers from all over are given the reverse treatment – insistence upon higher production, faster tempo, overtime, reduced practical freedom, and a picture of a very bleak future in which every poor man is out to get every other poor man.

The difference between the unprivileged from the so-called developed and underdeveloped nations is that in the developed countries the houses are full of the pleasure-enhancing items but the people are given neither the time nor do they have a relaxed frame of mind to enjoy these things; while in the underdeveloped countries the people are given all the hopes and expectation but not means to get the goods which are displayed in the market. The poor from the developed and underdeveloped countries might appear dollars apart in their material possession, yet their situation is the same when it comes to experiencing the niceties of life. It is the frequency and the duration and active enjoyment of a facility, but not mere possession of it, which separates a rich from a poor.

The only people among the workers who seem to come out on the plus side is the over sixty-five group in the industrial countries. Here the irony is that the prime of their lives was consumed in the most demanding working conditions, but when the balls start hanging loose, cunts begin to dry up, eyesight weakens, hearing fades, teeth erode and feet hurt are

they given the opportunity to screw, see, hear, eat and travel at leisure.

What exactly, then, is the kind of pleasure which the elites seek? The answer is 'The Power Orgasm'.

A journey through the avenues of life is quite comparable to a drive in a large town. Through the mountains of concrete buildings and the jungles of traffic poles there run paths of travel, paved and unpaved. The majority walks, come cycle, others drive family sedans and a very few ride the luxury sports cars. Only the owners of the cars like ferocious Jaguars and sleeks Porsches know exhilarating it feels to glide to a red traffic signal alongside everyone else, and when the lights turn green and the drivers of other cars start pumping and pushing their toddlers the master of the slick sports car thunderously roars away. The others see him, hear him, and some even envy him, but are left behind anyhow. This game is repeated at the next traffic signal and the next and – each burst of power, each wolfish howl, each instantaneous feline leap signifying his superiority and immense potential. Every now and then one of these extroverts – a Bhutto, a Shah of Iran, a Samoza an Idi Amin – over speeds and gets picked up by a strong headed traffic warden and pays the price for his recklessness; but the more cautious sportsmen conduct their mischief within the framework of law – often their own written law. Then again, this display of power is not required on each occasion of a ride. The very self-awareness of a person's potential, the consciousness of the possibilities which are open to him, which he at the moment of his choice,

the instant he wills, may be put to use is an intoxicating pleasure in itself. The sudden release of speed is just as thrilling as the sudden spurt of semen, just as muscle tightening as the impassioned thrusts near the sexual climax, and sometimes leaving a person just as vulnerable as the indulgent rapist in the moments which follow the ejaculations of the final drops during an orgasm.

Intrinsically the same pleasure is enjoyed in the rapes committed by the money changers and policymakers. Moment of revaluation of removal of petty despots and dummy rulers, speculations over matters of hair rising intrigue, a flight towards the moon or a dip aimed at the centre of the Atlantic, expulsion of the Arabs and the settlement of the Jews in Palestine, devastation of Vietnam, but the continuation of Taiwan, demolition of Czechoslovakia and building of Bangladesh are a few events in our times which gratifies the power addicts.

In most of these cases, there is neither hate not love at play. It is a game arranged by the super-financiers, generals and politicians in which ordinary men are treated as pawns for the sheer personal enjoyment.

The men behind the Communist and the Capitalist blocks have been keen to emphasise their clashing ideologies, and the violation of different nations was committed under masks of changing features to hide the truth. The truth itself is that today the rape of the unprivileged anywhere in the world is carried out with the mutual consent of the two blocks. While one of them puts the screws on (or just screws) the other

lubricates the victim with pseudo-sympathy and empty promises. The lubrication probably reduces momentary pain of the thrust but the poor nations get pregnant anyhow, with swelling debts and rising misery.

When the Russians were friendly with the Egyptians, the Americans were the foe. Later on, sides were changed when the Americans became the helpers and the Russians were expelled. In fact both Russia and America sold military equipment worth many millions of dollars to Egypt and as its consequence the Egyptians owe several times of their future annual national earnings to USA and USSR - label them as friends or foes.

Parallel lines of extortion are visible elsewhere in the world - India vs. Pakistan; Somalia vs. Ethiopia; North vs. South Yemen; Chile vs. Peru vs. Bolivia vs. Argentina vs. Brazil; Iraq vs. Iran; Vietnam vs. Laos vs. Cambodia; Angola vs. Mozambique vs. Zimbabwe vs. South Africa; Israel vs. Arab nations and the countries in NATO and the Warsaw Pact, etc.

Today camel drivers are sold super-sonic jets, bush dwellers buy amphibian-armoured cars, countries incapable of constructing dependable bicycles are invited to set up assembly plants for missiles. All this filth sold to the underdogs at exuberant prices to be thrown at each other or better still for the sellers if it rots unused when the old baddies reappear with new performance data and incomprehensible statistics for their improved goods. For ages the Saudi Arabs rode the camel, ate the date-fruit and slept in the holy desert; no one stole the camel, cut the date-palm or

plundered their desert. One day the Americans found oil under the sand and it took the Arabs years to realise that the oil was theirs. Suddenly they climbed into the modern, but not civilised, era. As if cars and stereo equipment were not perplexing enough, they started buying ultra-sophisticated war machinery which neither their nationals can operate nor the country needs. They have the oil and every time there has been a major crisis (and definitely a pre-calculated and prearranged crisis), their best defence strategy has not been the propensity to use the purchased machinery but the kindling of Hell by setting their refineries on fire. Well, if that is their ultimate defence plan, then all that the Sheikhs need to do is to ask every compatriot to carry a box of match-sticks in his pocket, instead of buying the machinery from the West. But then, this machinery is bought not for the defence of their countrymen but against them. The Sheikhs were told to buy these death prompting agents to impress their people, to remind them of the impending dangers, to scare them from coming catastrophes and, thus, legitimise the presence of foreign advisers and mercenaries as well as absolute despotism of their rulers.

The new surge in Islam in Pakistan, Turkey, Afghanistan, Egypt, and Iran has little to do with the love or fear of Allah in the hearts of the general population in these countries. It is the power-intoxicated rulers from the Gulf States and Saudi Arabia who have their paid henchmen causing confusion and havoc for the inhabitants of the surrounding areas. The true

reverence for Muhammad's Allah survived only a few decades in the Arab mind after the demise of His creator. Since then there lies a black meteoric stone in a house called Kabba the material weight is used by the Saudis to burden the spiritual beliefs of others distant Muslims.

Still, the most intensive and damaging punishment inflicted by the Elites is on the people of North America, Japan and Europe. Considering that the initiators of the conspiracy came from these quarters it is quite logical that the greatest danger to their plot also lies with the people from their own stock.

To start with two of the most potent nations from this area - each with a unique record in efficiency with the machines, deficiency in the political liaison, and a common obsession to rule the world - Germany and Japan were put under total external control. So far as the economy, defence and the industry of Japan, East and West Germany is concerned all three are occupied countries, and under complete American or Russian manipulation. The Berlin Wall evidently symbolises the split which is etched upon the German minds. In the next stage, two most potent people in Eastern Europe, the Hungarians and Czechoslovakians, were broken spiritually and now stand as symbols of punishment for being the dissidents to the brotherhood from USSR.

At the same time the populace of Europe, USA, USSR, and Japan was put under attack through non-stop bombardment by the mass media, which reminds them repeatedly that they are so very vulnerable to the conventional or nuclear war, air

and water pollution, animal poisoning and grain contamination, oil depletion and radiation increase.

The elders hear this and feel grateful that they survived the probable holocaust, the middle-aged are thankful that they are surviving the danger, while the youth is uncertain if it will survive the present and terrified for what the future may bring. Three contemporary generations where only one is grateful that the worst did not happen, the second thankful that it is not happening and the third frightened that it may.

For the time being, this fear is transmitted from the old to the young in direct communication. After a few generations, it will be communicated genetically – just as fear and information about poisons and toxins is passed in genetically among mice and rats.

The well-planned abundance of the articles for relaxations displayed in the markets to temporarily release the inner tension is nothing more than a mirage, which conceals the want of human concern and humane contact in homes. The comforting statistics showing the digging and preparation of the underground shelters useable in the event of war perhaps sooth the few who have latent rodent preferences, but the majority of the people in these countries still appreciate the open air, the shining sun and the singing birds. I emphasised the word 'still' because there is a grave risk that with the present day's intense indoctrination and the state of stress applied to the youth, they may very well get conditioned to the idea of enclosed spaces, low lights, disco beat, stale smoke, sweaty bodies and an air which reeks with the stench

of fear, as their final refuge. Their future outlook on life may be like the twisted view of the chronics in the mental hospitals and jailbirds who have problems with readjustment in the space outside the bars after they have been confined to such institutions for long terms I hope that this does not happen.

An analysis of the existing international trade shows that in the recent years the most thriving companies and business establishments are the weapon manufacturers, pharmaceutical firms and oil corporates - each advertised to fight the (pretended) enemy, (induced) sickness and the (organised) energy crisis.

The animosity and opposition displayed in the world market between the oil producing lands and the oil importing companies is a farce which is expertly directed, acted and executed. A poor Swede, a blue collared Englishman, a German mechanic, a Pakistani peasant, a Chilean fisherman, or an American labourer neither understands nor has any say in the equations which are set by the manipulators, yet each of them pays the demanded price; with his labour.

I have taken some of the published statistics and at random chosen Argentina, Egypt, Indonesia, Israel, Pakistan, Philippines, Saudi Arabia, Tanzania, Turkey and Venezuela from the weapon importing countries, and I come to a staggering total of 23340 million dollars - the money with which they bought military equipment from the civilised world in 1977.

This amount is neither already partially paid or will be paid by the importers in the third world in the form of oil, wheat, rice, rubber, wood, cloth, cotton, meat or some other life supporting agent.

It is understandable, though lamentable, that there is a handful of selfish extortions in the world who commit atrocities against others, yet, why millions of people accept this extortion so peacefully is an attitude which is far more lamentable and beyond my comprehension, unless I concede to the bitter accusation that the majority of the people on the earth are simpletons, unconcerned, non-perceptive and docile - an accusation which is already taken as a fact by the Elites.

My own dilemma is that never before in history it was so easy for mankind to reach out to each other and familiarise themselves with the universal indications of pain and pleasure. During the last twenty years, I have travelled extensively by land, sea and air and met literally thousands in villages, towns and cities in different countries. I communicated with them through spoken words, script, sketched and at times physical gestures, and I can assert that I never encountered any unbearable malice, ill-will or hate. There were a few who were unkind to me, but, then, through my own actions and faults I have been unkind myself many times more than those whom I do not remember so lovingly. The needs and wished of the great majority of the inhabitants of this planet are easily satisfied if only the remaining few were to open their hearts and storehouses to them. In a genuine atmosphere of goodwill and social understanding,

most of us are quite content with the fulfilment of the basic needs in life, spiced gently with a little song and dance. Only when fear is leaked into this atmosphere, there arises a feeling of a shortage of time, in terms of life expectancy or the daily hours, and self-interest takes over. Under these strained conditions a person is liable to panic to accumulate, experience and enjoy the maximum in the hours, days or years which he believes are still left for him. Suddenly the people in the house next door are suspected of prying into one's private matters, the colleagues become competitors, the neighbouring country is accused of planning to occupy territory, while the distant enemy is believed to be scheming for large-scale destruction; at times the imagination is set completely wild and total annihilation by the residents of the star many light years away is feared.

Fear is the greatest impediment to the evolution of the Eternal Mind, it is also the most dangerous tool in the hands of elites who wish to steer the course of human thought and life.

There are certain important clarifications which must be made before I proceed to the last chapter.

1. In this chapter, and elsewhere in the book, I have used names like Israelis, Palestinians, Cubans, Pakistanis, Vietnamese, etc., as being the victims of the Conspiracy. At no place I have contended that the people in these nations or countries were not true to what they believed their cause to be. The Jews did strive for a country of their own, the Palestinians do want the country of their own, the Cubans

did fight against the capitalists from the USA and the Bangladeshis did struggle against the misuse by the West Pakistani military and businessmen.

It is the fundamental policy of the Conspirators that the help seekers are fingered by the helping hands.

The poor nations are first made to suffer from economic diarrhoea, productions constipation, imports indigestion and debt inflation, and then their arse is tickled by the hands which are extended under the pretence that they shall cure the ailments.

Psychologically, it is a very apt approach. All decent women are likely to put up a hell of a fight if their trousers were to be pulled down by a stranger in the street, yet the same women shall fell safe, even cared-for, in exposing their hole if the same stranger was to finger it on a gynaecologist's table. So, the Conspirators pose to be the gynaecologists in the political world. In most instances of trouble between the victim countries it has been the sympathisers, who were there to help the underdog, who threw the bones of discord in the arena. Tribes which used to cast stones at each other were donated guns to defend themselves, nomads who quarrelled over waterholes in their unmarked territories are sold tanks to draw their boundaries and the nations which previously used sticks and swords for their border skirmishes are armed with long-range missile to lengthen their reach. As a standard policy neither side in a dispute is openly condemned; instead, each is made to believe that their cause is the just cause.

That the strong prey upon the sick and weak is a well-observed natural phenomenon and practised widely in the animal kingdom. On the plains of Africa, forests of South America and the jungles in India the predators do feed upon the weak and sick animals, when they are hungry. But there is a difference between the equation set by Nature and the equation worked out by Man. In the wild, the sick and weak are the result of natural circumstances, but in the human world, the one I am mainly concerned with in this book, the sick and the weak are the consequence of deliberate planning and arranged accidents in history, the people in the ailing countries of Asia, Africa, and Latin America, and the underprivileged in Europe, and North America, were not born sick. In Nature the percentage of the weak and sick among the mammals is very low, whereas the poverty induces in the human society is enormous.

If only the determinism and sacrifice which most of the poor people have shown in fighting each other could be rechanneled against the real culprits, who hide behind friendly masks, then at least half of the battle is won.

2. Although I have taken USA, USSR and some countries in Europe as the original conspirators, I do not consider the populace of these countries as the participants because I believe that the overwhelming majority of these people are themselves victims of the conspiracy and, therefore, cannot be a party to it; unless their very acceptance of the atrocities committed against them and the others may be taken as a silent consent to the conspiracy.

The very basic concept which promotes elitism entails that even the most of the more gifted people in these countries are excluded from the Elite Club. The Elite Club may not open its doors to all geniuses, but only to the perverts among geniuses. A mere excellence in the knowledge, or the possession of much wealth alone is not a sufficient merit for the membership; a necessary condition is a passion which a person must have for his own view of the universe coupled with an obsession to enforce that view upon each other. Only those rich, powerful or learned who possess this particular trait of mind are the approved candidates.

Thus, my apologies to the millions from Europe, USSR, and North America who might have felt elated when they mistakenly thought that I had placed them in the company of the Elites.

Brother, it is the same hand which is plugging the poor's in all the countries of the world; at least three of its fingers are up yours.

3. While I have repeatedly warned the workers against the exploitation from the USA and USSR headed blocks, I am not unaware of the decent people who live in these countries. In the preface I made it very clear that, as far as I know, the majority of the people anywhere in the world are friendly, good natured and compassionate, but they possess all these qualities as individuals. These people are humane as long as one ↔ one or one ↔ few relationships are maintained but as soon as there is a universal problem in sight most of them do not feel involved. But involved they are. The conspiracy

which is discussed in this chapter is not the work of separate individuals, but the combined work of certain kind of individuals which I call as the Elites.

It can take many years from all the 'good citizens' in a town to build a public house, but some idiots need only a few moments to blow up that structure, which may or may not be built again. The world we live in is also the work of many 'good people' who worked for its development throughout human history, but now a few egoists are almost in a position to control the destiny of the other. Thus, my appeal is put to those who think that they are conscientious and capable of participating more actively in their own and the lives of people elsewhere. By participation I mean the voluntary sharing of each other's life, but not the intrusion in the lives of other people. It is quite feasible to be dissimilar in attitude to a certain goal in life without being antagonists. Unfortunately, the common belief is that a collision of ideas necessarily leads to a clash of the bodies. My twenty years long pursuit tells me that it is possible to disagree with a person without offending him if one's views are presented with care and the opponent's views are attended with respect. An open mind does not necessarily mean that the new ideas must always be accepted; it simply assures that they will be entertained, and accepted if found agreeable or rejected with politeness.

4. There is a common misunderstanding which is current in the world, according to which the Arabs have the money. The Arabs as a people do not have the money. The money is

in the American and European banks, the balance sheets and the privilege to formally claim the money is in the hands of the members of different despotic families which rue the Arab countries, while the people of these countries have a lot of sand, oil and markets filled with the material goods.

Money, as printed on the balance sheets, has no value. It is the 'rolling' potential of money which gives it meaning. That 'rolling' potential is not in the Arab hands. The case of Iran is a classical example - Iran had her money in the Western banks. Carter froze it. Technically Iran may still have the money but the Americans control its utility - in all practical terms the Americans have the money which is said to be Irani.

Exactly the same equation holds for the Arab money. The dummy rulers in the kingdoms, Sheikhdoms and the Republicans in the Middle East are the stooges who play the roles of 'Masters' in their sand places in pure Hollywood style. Like any actor they are removable when the director finds them saying the wrong lines - may it be an unknown player from the USA or a Faisal.

The general consent in the world is that the Arabs have 'very much' money. 'Very much' is a strange value designation. Whereas most of us in terms of value designation have a reasonably clear notion of 'very little, little, adequate and much', the 'very much' remains a vague term.

For example, an item which is formally priced at 1000 dollars if sold for 10, 540, 950, 1100, or 1400 dollars shall

present little difficulty for anyone to choose the appropriate value-term to describe his value-judgement; yet 'very much' may start at 1500 dollars and then proceed towards infinity. In the modern world, quite independent of the figure at which an item is priced the reference for determining its value is always '0'. Though negative figures are sometimes used to denote value, they have no relevance to 'the value' when it is employed in reference to the money and its buying potential – and that is what the Arab dollars are all about.

The figure 1000000000 shall mean 'very much' to most of the people at first glance. It is the American 'billion', a figure which is used so cheaply in the daily press. The Arabs are reputed to have very many billions. Do you really think that the Arab as a people know what it is you are talking about? A people who are as illiterate as the Arabs, and have difficulty in understanding the value of relations when the figures are quoted in thousands, are now being accused of having 'billions' and knowing the potential of those 'billions'. When the so-called educated people in the West find it difficult to know the potential of 109 dollars, then how come the Arabs are expected to know the potential of 10100 dollars or more?

Both the Arabs and the ordinary people in Europe are being confused by making the word 'billion' a familiar utterance in common conversation. It is not the common utterance of the word 'billion' which determines its ownership, but the uncommon realisation of its practical potential and the opportunity of using it that potential, which only a few members of the sub-section 'Finance' in the elite

club know and use. The money which is formally declared to be Arab money is actually used by the non-Arabs to arrange the equation between the 'Haves' and 'Have-nots'. The majority of the Arabs belong to the same class as the workers of the world – 'the Have-nots'.

5. While I insist that the USA USSR headed blocks have the same conspirators behinds them, it is not intended to say that there is no polarity between the Capitalists and the Marxists. The Capitalists and the Marxists systems are two very different political thoughts which have some very dedicated followers in the world. The Capitalist system is injurious to the majority of mankind in all of its possible applications, while the Marxists way can be improved upon by adding the idea of the human joys to the basic needs around which it is built.

The ultimate political system for the human brotherhood is the Socialist system, provided it caters to the collective as well as the individual happiness of its followers in their own life now and their descendants in the future. Any system which neglects the *individual* and *now*, and concerns itself mostly with *we* and in the future is doomed to fail in the long run because neither the pleasure of the masses can sooth nor the joy of the future relieve the sorrow of an individual who is suffering now.

The Human Problem

What kind of future, then, can a nation like Pakistan expect when judged in context to its internal and external problems? Any people who have an illiteracy rate exceeding 78% and are forced to a public conformity to a religion which they do not understand personally, are compelled to use three languages without fully comprehending the implication of what they say or hear, are led to emulate their told spiritual guides - the Arabs - who are utilising the best of manpower of their followers as beasts of burden on temporary lease, are enticed to trust their best material friends - the Americans - who believe in the total exploitation of the workers inside or outside the USA, are currently controlled by two groups - the Army and the Mullahs - who are gangs of thugs committed to interests which are detrimental to every Pakistani in the street, are swindled by their new business community which considers the violation of their countrymen as their prime target, are victims of a trade in which the life promoters grown at home are exchanged for the death promoters made abroad, are continuously reminded that two of their three adjacent neighbours is an impending danger, and have half of their total population - the females - either already coerced to a life of semi-idiocy or on their way to be are not likely to have a respectable future unless a radical change in their social life is introduced and made effective.

The total situation is not as desperate as it may appear from the above-given picture. The land which is known as Pakistan is a new entry in the books of history, but the people of Pakistan are an old familiar face to the students of history. For these people the accidents in life, although undesirable and uncomfortable, are neither unexpected nor unmanageable. A human being needs two kinds of shelters against the hazards in life – places for the physical refuge and protective beliefs against mental shocks- a people who have a span of cultural traditions which extends over thousands of years must have a reasonable provision of both kinds of shelters. Although there have been many adulterations in the culture of the Pakistani by the intruders who visited old northern India, there remain many proven solid supports from the old days which give strength to the structure of subconscious beliefs of these people – those beliefs which really steer a person’s course in life.

This book does not have a place for a detailed study of all those elements which keep the Pakistanis going in rough times but I shall draw attention to three factors which play a special role in this context:

1. The land and its climate
2. People’s trust in the supernatural help
3. Their belief in the ‘Law of Karma’

1. With the exception of the period of the monsoons and about two months in dead winter, most Pakistanis do not need a permanent roof over their head. The Punjabis and Sindhis have easily bearable climates, while the majority of

the Balochis are strict believers in the solar energy and follow the sun. Only those Pathans and Balochis who are settled at higher altitudes need the protection of an enclosed space to avert the chill. The land still produced sufficient food to nourish its dwellers. The figures about the total yield of food produced in Pakistan are the work of fiction by the clerks in small office rooms who have only a vague idea about the actual production in the countryside. No successful businessman declares his true turnover to the taxation authorities, and no seasoned farmer reports his true production to the excise officials. If the Pakistanis were not blackmailed or lured to sell their food there would be no undernourishment in the people.

2. The deepest protection for the Pakistani mind lies in the same factor which is also a major cause of their present social confusion – their belief in a multiple supernatural protection. Although Allah is considered, even believed, to be the supreme deity, his obedience and protection may generally be temporarily, and politely, abandoned in instances in which He does not fulfil the expectations of the faithful. Instead, a person under stress, through direct appeal or indirect approach, is willing to seek help from any deity which is sympathetic to his cause at a particular time. This deep-rooted trust in some divine help, irrespective of the identity of the helping deity, is the shield which protects the Pakistani psyche against hazards which are liable to crush the guards of a less versatile mind.

3. The law of Karma – you reap what you sow – is still one of the fundamental beliefs of the inhabitants of the Indian peninsula. In this area, quite independent of the religion or the religious sect which a person adheres to, his outlook towards life is made from this platform. This means that there is an inherent repulsion against pre-meditated killing in these people. Murder on the personal level and under agitated emotions belongs to a different class than killing as planned execution on an impersonal level. The former results from our animal feelings, the latter is the work of the intellect. The intellectual aggression is a far bigger danger to the Homo sapiens than his animal anger. A riot on a football arena is our emotional reaction to a disturbing event, the genocide of the American Indians or six million Jews is the intellectual depravity brought about by false beliefs. Whereas the rational people in the West are critical of the small scale personal vendetta, they specialise in the large-scale murder of the fellow beings on the strictly impersonal basis. The number of the dead in the Western hemisphere in the last hundred years through acts of pre-meditated killing in declared civil or international wars exceed 200 million people – that is twenty five times the current population of Sweden, four times the population of UK or equal to the combined present population of Belgium, Denmark, Finland, France, Greece, Italy, Holland, Norway and Spain. During the same period in the Indian peninsula, which is equal to Europe (excluding USSR) in area and population, the number of the dead through planned killing is less than 1.5 million, the massacre

in 1947 included. The comparison shall hold not only for the last hundred years but also for any century in the last two thousand years.

The human animal may be put to all kinds of misuse in India, but life is considered sacred and is not taken wilfully. Even a Pundit – the oldest and most skilful of all manipulators – may not dare to kill. In various discussions on this subject with the people in the West, I was told several times that losing one's life is not the worst of happenings. The people who said so were alive and belonged to those sets which kill. I would have liked to hear from the dead or their dependents if they shared the opinion of the killer class. As a result of mistaken judgement a person may be abused, robbed, beaten, injured or even maimed, but as long as he is alive there is the possibility of offering recompensation or asking for forgiveness, which he may or may not accede. There is no way to recompense a dead man in this life or the life to come, if there is a life to come, by the wrongdoer. A person may forgive himself for an act of violence or injustice which is committed in the heat of passion as an accident of events, yet no mind heals from a wound which is a reflection of the deliberate injury which is afflicted upon another's body or mind, unless a mind is made numb to all humane feelings either through a belief in a distant Arbitrator who knows the best or a disbelief in the domain of conscientiousness. But if a person happens to believe in a personal resurrection and repetition of his actions in another life then he may still be daring enough to chance another man's labour or suffering

with that of his own, yet he will be most hesitant towards killing another person, less the Karma repeats.

A Pakistani is a person who lives in a hospitable land, has a relatively kind climate to bear, believes in the protection of several supernatural beings and is averse to killing, in collective terms. He may have many material insecurities in the routine life, yet his mental existence is built upon secure, though shifting, grounds.

Two men stand out as the moulders of the present day skeleton of life in Pakistan – Muhammad and Jinnah; each, in his own way, determining the fate of eighty million followers.

Muhammad was an Arab who had only the rudimentary knowledge of the world which existed outside the boundaries of his country or beyond the routes which took him to the marketplaces which he attended as a merchant. He was an inspired person who rebelled against the prevalent degeneracy in the Arab society of his era, did much to improve the thinking style of the Arab mind and brought steady income and protection to his people by declaring Mecca as the sacred city. I do believe that he meant well when he declared Islam as the universal religion. But considering the state of information which was available to him, he could not have foreseen the deficiencies in Islam which shall become obvious on its clash with other non-Semitic religions in which a single identifiable deity may or may not be a central figure.

A study of history reveals that in spite of its relative simplicity and openness the conquest over the human body

by the faithful had been easier than the winning of the human mind. Arab tide of Islam arose with great passion and while the flood prevailed the people of other thoughts accepted an outer crust of Muslim traditions for their protection but, underneath it, each set adapted Islam to their older systems – the Persians adopted Ali as the heir-apparent to Muhammad but in essence a real successor to the Zoroastrian throne, the Indians accepted the rites of Islam to camouflage the practices of Hinduism, etc.

It is painful to see that the Pakistanis are being led to imitate what they are told as the ways of the descendants of Muhammad. There is some physical resemblance between the members of a few tribes in Pakistan and the Arab of the Inner Circle, which is used to establish the spiritual affinity; nevertheless, a comparative study of the mental attitudes of the two people discloses that any similarity in the philosophical thought is accidental. The plain truth is that the present day Arabs do not consider the Pakistanis as people of their blood, do not accept their share in the bounties which are bestowed by Allah on the Muslim Ummat and bear them on the Arabian Peninsula to do what the slaves or hired labourers are ordered to do.

Jinnah was an intelligent and obstinate man. He, along with other conscious Muslim leaders, foresaw that under the existing political structure the Muslims in India were doomed to remain the underdogs for a very long time to come. The establishment of a Muslim place of refuge, however symbolic, on the Indian subcontinent was vital to the Muslim survival.

Up to this level, the analysis of the political situation was correct, and his efforts on behalf of the Muslims were highly commendable. Yet he was not a Muslim scholar or a linguist, and had no intimate contact with the people who shall eventually become the Pakistanis – the Punjabis, Sindhis, Pathans, Balochis, Bengalis, etc. As lamented earlier, his choice of their state religion – Islam – and the national language – Urdu – was made on a poor understanding of the real Pakistanis. Pakistan, or the northern part of old India, has never had a functional central government, a common language, a common religion or a common nationalistic feeling. There the dialects change every forty kilometres and the religion is interpreted as often according to the pragmatic requirement of a situation as by the fantasy of the Mullah, Pundit or the Guru. The people know about which caste or sub-caste they belong to but the concept of a nationality is diffused. In these people the implementation of a foreign language at the cost of near-total degradation of the indigenous languages, and the official adoption of a religion without a proper knowledge of the psyche of the local people by a man who neither spoke Urdu nor understood the Quran was a definite step towards the disasters which were to befall them later on. I understand that it was a well-meant thought by Jinnah – a common language and religion ought to bring the people together -, but it was not a well-pondered thought. Perhaps in a technically advanced society such whimsy introductions are feasible, though seldom desirable. In a country which had no apparatus for the public

communication and possessed a negligible number of trained teachers, the dreams of a few are bound to become the nightmare for the many – as is the situation in Pakistan.

Furthermore, whereas Muhammad and Jinnah were men who intended well, but because of their unfamiliarity of the people, made irrelevant recommendations, the present leadership in Pakistan, the Army and the Mullahs, has the situation in reverse – they are intimately familiar with the people, but are not well intended.

Another obstacle to achieving the harmony of minds in Pakistan is their imagined diversity in the acclaimed roots of origin. Although the overwhelming majority of the Pakistanis are dwellers of the Indian subcontinent for many hundred years, the tendency to adopt fatherhood from elsewhere continues. An exotic origin and a claimed higher caste perhaps does enhance a person's chances of material success, but it shall consume many generations more before everyone succeeds in establishing his descent from the moon or elevate to the caste of Syeds^{xi} (a high caste). Meanwhile, the confusion triumphs. I suspect that the knowledge that the man who founded their religion, and created Allah, the man who founded their country and the medium of speech which is declared to be their national language, all belongs to places outside their own country, has a demoralising effect upon the Pakistanis and prevents them from defining the basis of their nationality as “they are Pakistanis because they were born and live in geographical Pakistan”. There is another impediment to such a claim – there is a latent guilty feeling

which is associated with this definition of a Pakistan. Pakistan was created for all the Muslims in India, and not merely for the inhabitants of the Punjab, Sind, Balochistan, N.W Frontier Area and Bengal. Perhaps, that was the ideological conception, but it was never a practical possibility to make room for all the Muslims in India in someone else's home. Surely today there are not many Muslims in India who wish to give up their homes to migrate to Pakistan, and surely even if there are some then who decides that they are wanted in the Pakistani homes. At a certain time in the history of the Indian peninsula a decision was made which broke the old boundaries in the flow of life and new lines were drawn to set the new course. That was thirty-six years ago. But somehow the whole atmosphere surrounding the Pakistani nation continues to stink with the odour of guilt complex, irrelevant whys and impractical hows.

To improve the air a cleansing start could be that the inhabitants of geographical Pakistan declare their land as their country only, and the concentrate primarily upon the well-being and the liberation of the oppressed – the majority among them – within their own borders.

A refreshing breath may be introduced by the declaration that the indigenous languages are at par with Urdu in the psychological status, and a subsequent use of them at the official level in the local administration. At the same time both Urdu and English should be retained for their practical use. This would require much work at the primary and secondary school levels for the psychological acceptance and

the practical application of the local languages in the respective areas. Then generous efforts are needed to translate the worthy material from these languages into each other. It is the thought, the observation and the experience of the Pakistanis which has primary relevance to the life in Pakistan; Shakespeare, Rumi or Hafiz must be shelved for the time being, and called upon later for the comparative study.

Same is true for the translation of the Quran and its reading in the local languages. Under all circumstances, the Pakistanis must get rid of the Arabian curse - ethnic as well as linguistic. The praise in the Quran for the language has nothing to do with the Arabic as the transcription medium but was extended for the essence carried in the meaning of the words used in the Quran. This essence and its beauty shall remain alien to the Pakistani mind so long as it is not captured in the framework of the local languages and explained with reference to the life in Pakistan. I do not assert that Islam in its traditional form depicts the best conceivable style of life for the human animal, but it has pragmatic value for the Pakistanis and for the time being it is the most practical set of reference with which they have to conduct the public life. Eventually, there will be a universal code of ethnic for which the minds of all people must blend to produce the most appropriate system for the earthly existence - in thought and physical experience. But until this perfect blend is achieved there have to be alternative sets of rules to assist conduct in different societies. For the Pakistanis, it happens to be the imported vehicle of Islam which is propelled by

indigenous beliefs on the local ways of life. While the Quran is translated and explained in the local languages the orthodoxy has to be eliminated. Islam, as presented in the Quran, is not a static religious thought with a rigid code of behaviour. I insist that the ethics given in the Quran are the works of the human mind, but one of the finer human minds. Muhammad must have been aware of his limitation as a man and the infinite variations possible in human experience. Nevertheless, the Arab society of his period needed a reversion of their ethical system, which he appointed himself to do. Had he been Chinese he would have drawn his inspiration from the Tao interpretation of Existence, or if he was an Indian he might have chosen metaphysics, but he was an Arab Semite who had heard about the exclusive Jahveh of the Jews and the holy triad in Christianity and, thus, he relied upon a new interpretation of the theism of the Semites building his religion around a ubiquitous Allah. Yet he took account of the lesser gods of other people and made provisions for their followers to carry on with their worship provided they paid homage to his Allah – at least in material terms. There the mind proved impregnable the pocket was to be invaded. Muhammad reiterated throughout the Quran to study, reflect and comprehended the essentials in life. How could anybody be so silly as to deduce that he left the task of experiencing, comprehending and judging the endless diversity in human observation in the hands of a few tribes who have done their level best to congeal the flow of his dynamic thought into fixed channels for overt behaviour?

That the Arabs of the Inner Circle insist upon retaining Muhammad's message in its earliest form is an evidence not for the completion of the Quran but against their lack of imagination and knowledge of the external world. A very arid and barren existence in the deserts of Arabia is not conducive to fertile minds and fruitful conclusions. The flow of oil has lubricated mostly the Arab machinery in material context; the apparatus designed by Nature to think and judge remain unaffected. Sheikh Yamani and his associates are proof which gives hope that even the Arab minds can be made to think in an accommodating way for the international correspondence.

In spite of their multiple complexes and diffused national identity the Pakistani brain has proved itself to be quite receptive, inventive and adaptable to fresh thoughts. A contention which may be judged by the presence and the integration ability of the Pakistanis in every part of the world, although their history in the books of immigration is less than twenty years old. They are employed and functional in the whole spectrum of the modern world, ranging from menial workers in the Middle East to doctors, engineers and teachers in Europe and North America. Why be gifted by Nature and yet concede to abuse? I cannot think of any other reason than the false sense of gratitude which the Pakistanis are told to feel towards the kith and kin of Muhammad, without possessing a personal knowledge of them. It is about time that the true present Arab nature is recognised and then their myth be relinquished. Whatever relationship develops in the

future it should be nourished by mutual respect and equal bilateral exchange. Outside the realm of conceits, claims and prejudices, there exists a real world in which there is ample place for all of the people, friendship and decent living. There are tremendous possibilities for the mutual development of the Arabs and their Muslim brothers elsewhere – after the old notions about ethnic exclusiveness and the pan-Arab movement against non-Arabs is abandoned. Otherwise, in the very near future the Kabba may still be designated as the House of Allah but it will be surrounded by the Hell of human misery, in which the American and the Russian soldiers shall reign as the punishing angels.

The Pakistanis, along with the works from everywhere, must also take notice of the pattern used by USA, USSR and their accomplices to threaten, blackmail and subsequently extort the poor and weak. Enormous expenditure on defence is a complete waste of the nation's funds. Time and again reference is made to the ports at Karachi and Gwadar as two strategically vital warm water ports which are the focal point of interest of the Communists in this area. Billions of dollars are spent to buy armament to defend them. What a heap of shit! Why not develop the two ports and let everyone use them on the principle that all the goods trains roll towards Karachi and may all the freighters sail from there. Expand the harbours, build roads to and from Iran, Afghanistan, USSR, China, India and make the two ports the Asian equivalent of Rotterdam or Göteborg. This single investment shall earn not only many millions in revenue but also give incentive to the

Pakistani industry and provide many new jobs along the routes to these ports. Assuming that the Pakistanis do not have any expansionist programme it shall suffice for its own defence to reap crops of healthy citizens, with some side work in the fields of virology and bacteriology. Every major country in the world has its defence programme based upon the material found in that country or in its technical efficiency in converting the material bought from abroad to its needs. Pakistan has neither the appropriate metal ores nor an advanced technology to manufacture their own armament. On the other hand, Pakistan has ideal grounds and conditions to develop effective bacterial and virus strains. A defence system developed on these cultures shall guarantee no success on the territory of another nation, but it sure can make the Pakistani soil most inhospitable for an occupying force, especially if the Pakistanis can be made immune to the relevant strains of bacteria and viruses. The money saved by not purchasing the war material from foreign suppliers will be most useful in the home development. I am not recommending the adoption of bacterial defence system light-heartedly. Recent research in the subject shows it to be a very sensitive and risky venture; but far less dangerous than the nuclear weapons – the darling of the modern militants in the peace forces of different aggressive nations. That both USA and USSR are equal partners in the intimidation of the weaker nations can be seen by the generous release of information about the destructive potential and the extent of devastation to the human life possible through their latest

weapons, separately and collectively. Ironic as it is, the two have been honest in choosing the name for their meetings for conspiracy - SALT. It is the salt which they pour on the wounds of the injured minds. May the Semitic God's wrath be upon the American President and brother Marx's Holy Ghost strangle the Russian leader, because these two heads have succeeded in evolving the Neutron Bomb which preserves most of that which is dead and kills all that is alive.

I have a strange feeling that the leaders of these two nations have probably misunderstood the process which leads to the Buddhist Nirvana. Nirvana proceeds from personal annihilation. Personal annihilation may either be inflicted by the heat of the bomb or experienced in the blaze of Beatitude. The former implication seems to be the current choice in the West. I wish that the latter choice may be the coming vogue.

Initially, I was under the impression that only the people in the underdeveloped countries were scapegoats, but a fresh look at the world scene convinces me that most of the working people of the industrial nations are in an even worse situation. Their day to day life, economies, dreams and hopes are manoeuvred and controlled by the few multi-national corporates and the political machinery which is operated by the American and Russian trained technicians. In each of these countries there are small groups of people who co-operate with, and operate under the instructions issued by Washington and Kremlin. Every now and then a farce is staged in which a spy is caught and headlines appear in the

world press to appease the curiosity of the general public. All this play very well arranged and directed. Yet behind the scenes the Elites conduct their own plays in which the tragedies imposed upon the workers are enjoyed as the comedies.

The conscientious political leaders of the victimised population of the industrial nations cannot be unaware of the scandal, but find themselves so helpless against the multitude of fronts put up by the multi-national companies and their allies in the Capitalist and the Communist world. The total grip of the manipulators, the Elites, is so strong that whenever they considered it necessary they did not hesitate to delete the out-of-line people from their own platforms. In the USA the Kennedys and Nixon, and in the Eastern bloc Khrushchev and Dubcek had the personal charisma to challenge the Establishment. The Kennedys were eliminated, while Nixon, Khrushchev and Dubcek were politically disgraced in their respective countries. Eisenhower, Johnson, Ford, Carter, Kosygin, Brezhnev either belonged directly to the manipulators or were considered too weak to be a real threat to the Establishment.

The ultimate answer to the Pakistani problem cannot be found in the isolated case of Pakistan. Eventually, all our problems are traceable to the human problem, and a view from the human angle only can put us in the right perspective to make an evaluation.

One of the basic causes of the human problem is that since the beginning of the intelligent life we have made every effort

to renounce the earthly origin and, instead, tried to concoct a descent from the heavens far away. Incredibly presumptuous stories are fabricated to prove that the fact that we breathe, eat, drink, copulate, excrete, sleep and then die like every other earthly animal is an irrelevant detail in our life. The gist of the matter is that we can imagine ourselves to be a spirit from some other place. Astonishing flights of fantasy are taken in one of the myths about our fall and the expected recall. According to the most popular version the heavenly Father - who always knows about what has happened, is happening and will happen - kicked out our fore-parents from his paradise for doing what He knew that they will do. After some half-hearted attempts for the return of the children of his exiled creation, he felt really sorry for them about two thousand years ago and landed on Earth in disguise as his own Son, and got himself crucified while trying to redeem them. As if one try was not sufficient for the infallible Father, he promised to return to the misguided children on a later day when things will be much worse. In another version of the same story, there is an argument between Allah, alias God, and Satan about the nature of Man, where Satan is reproached for his biased views. A look at the world leaders in our times clearly indicates that Satan might not have known everything about all men but he definitely knew more about some men than Allah did.

Let us take a look at the situation from human eyes with our feet firmly planted on the ground. What is there in life for us while we are still on Earth or while we go through one

phase of the life cycle? For all practical purposes, the total span of a person's life is a rotation of 'dygn' (one night + one day in most parts of the world, the poles are treated as an exception). To facilitate day to day life we placed the 'dygn' in different sets. The most commonly known sets are the weeks, months and years in the Gregorian calendar; though there are other systems in practice as well - lunar months and years, the seasonal division of a year, etc. in most of the known world a dygn is divided into twenty-four equal periods - hours. It is in these twenty-four that a system must be developed which provides a decent living for the residents to drink, eat, breath, exercise, reprocreate, excrete and sleep. To ensure the means for the availability of the first two requirements most of us engage in activities which we call as 'work'. Therefore, work, reprocreation, excretion and rest are necessary conditions for the physical existence. To the physical existence we must add the mental existence (= spiritual, intellectual, etc.) to validate our right to call us 'different' from other supposedly lesser beings. For the basic mental existence we need the faculty to observe, analyse, contemplate, comprehend, judge and absorb the impressions presented to the brain by our senses; while inductive synthesis and extra-sensory perception are two abilities which are associated with more gifted heads. Thus, a normal person requires time, in the course of twenty-four hours, to breath, eat, drink, reprocreate, excrete, work, and rest physically and observe, analyse contemplate, comprehend, judge and absorb mentally. Each of these activities is vital to

individual existence. Whereas the absence of the possibility of exercising any of these activities causes deficiency in a human being, we may, on the contrary, add physical recreation, meditation, social discourse, and a few more engagements to the list to bring some colour in the otherwise base existence.

It will be a jolting realisation for many people to know how narrow a living they are made to accept if the activities in their routine lives are compared with the essentials which I have listed above. The vast majority on the earth is forced to a life which includes elementary food consumption, dull work, basic sex, sleep and conformity to the rules which require mental acceptance and obedience. Some people have an access to decent food, acceptable work, sexual intimacy, sleep and some mental stimulation through observation, contemplation and acceptance, while very few people have a monopoly over gastronomy, choice occupation, sexual excitement, sleep and siesta, and the privilege to observe, analyse, contemplate, decide and command. To put it in simple language the overwhelming majority of human beings on earth labours to sustain and cater to the pleasure of a very small group. We might have freedom of choice in describing ourselves as an exile from paradise or an evolution of the amoeba, but when it comes to our mode of existence most of us agree to live like natural slaves.

A normal industrial worker in Sweden has the following patterns in his daily life, Monday to Friday. Try plotting your own routine in the provided column and work out the kind of life which you are experiencing.

Activity Swedish worker You

1. Food consumption (breakfast, tea lunch, supper)	2 hours
2. Work and travel	10 hours
3. Personal bodily needs (washing, cleaning teeth, shaving, excretion, etc.)	1 hour
4. Sleep	7 hours
5. Induced mental depressants (TV, radio)	2 hours
7. Sex	? hours
7a. Sports, physical recreations	2
7b. Family matters (wife, children, parents, friends)	
7c. Personal anxieties and problems	
7d. Homework (cooking, reparation, repairs etc.)	
7e. Social activities (political and cultural interests, friends etc.)	
7f. ??????	-----

24 = dygn

Out of twenty-four hours which each dygn has, about twenty-two hours in a person's life are fixed for at least five days a week, often more for those who must do overtime to survive. I used the 'about twenty-two hours' because the first five activities have transition periods between them, where the change from one activity to another consumes unspecified but measurable length of time. This means that the time left for activities 6-12 is actually less than two hours a day. In common practice, even these two hours are spent in activities

1-5 with a hope that the holy Sunday may be dedicated to personal engagements. The scheme given above is flexible with many possible variations, but the general pattern shall hold for different working sets. Thus, in a country, which is generally agreed to have come farthest in human equality, and I do not dispute most of the assertion, most people spend their daily life in activities which have only marginal contact with their personal lives and requirements, and much less concern with the lives of the people besides themselves. A progression in life in which millions of people proceeds in parallel lines with sporadic meetings on arranged junctions and superficial intimacy. A social existence of mutual acceptance of each other but without mutual interaction on the personal level. I ask: "How could a person who spends twenty-two hours of his daily life, Sundays generally exempted, in a fixed impersonal pattern can be actively conscious of what is happening to his wife, children, parents, friends, community, nation or country?". To make things only worse, the lives of Swedes are further impregnated with the propaganda which gives them a false feeling of participation in the matters which are close to each person. An industrial worker is told that through his contributions it is now possible to arrange 'Homes for the dying' for his aged parents, professional parenthood for his children, mental health institutions for his wife, unemployment benefit for him, social help if he collapses and regress into an alcoholic, even early pension for early invalidity. All these protections and services are available to him provided he works, works,

and works. Work from whom and for what? If there is no God, no paradise, no resurrection no return of the lost youth and no solace in old age then what does a person work for? The most common answers which are sold to the people for their present labour are either related to the future - "For the future of their children", "For the future of their nations", "For the future of their country" - or are related to the miseries in the past. Which Future? The highest probability is that in the future your children, just like you, will be made to work for their children, who shall work for their children.....ad infinitum. Some people might break the pattern and reach the privileged groups, but I am not interested in some but in the most. And which nation? It is the individuals who make a nation, and not vice versa. If the greatest number of individuals in a nation are misused, then the whole nation is under abuse; it is irrelevant how impressive the 'gross national production' figures are if the production is not spread evenly among the producers. What is a country? The arbitrary barriers installed between friends, neighbours, tribes and nations which make the residents of one piece of earth different from those who happen to live across the national border. Neither the concept of 'nation' nor that of 'country' is applicable to mankind. Many countries from yesterday are gone today, just as several countries on the map today were unknown yesterday; but the people in both sets have continued to live irrespective of the change, demise or the birth of the name of a country. Look at the USA. The people who once thought that they were true

Germans, Swedes, Indians, Mexicans and Irish are quite content to introduce themselves as Americans after a generation or two, sometimes earlier. If the difference between various ethnic groups can diminish after the physical transplantation of the people, then why can we not work towards the affinity of the human mind while we still live in the place of our birth? I am not unaware of the difficulties towards such progress; nevertheless, the thought and its application in the real life is a goal of achievement.

The correct answer to "How good a life do you have?" must be found in "That much which you experience personally in physical and mental terms.", and not "That much which you possess in material terms". Those who know the answer and are, at the same time, dishonest do their best to equate a worker's pleasure with the worker's possessions, especially those possessions which he does not yet have but ought to labour for.

In my own circle of friends and acquaintances in Sweden, I have medical doctors, architects, engineers, office clerks, social workers, transport employees business people, and industrial workers. All of them own those components in the material possessions which are said to provide the top-most relaxation, yet none of them can recall the last occasion when he or she put on the gramophone or cassette player and sat down to listen and enjoy. In different family quarrels it was startling to discover that couple who had lived together for more than seven years did not know each other as individuals. They ate, drank, fucked and slept together, yet

neither of them took a little time and looked at the companion as another person with his own private needs, nor did they bother to look at themselves as individuals. There simply was no time for such knowledge. Often a standard (which standard?) set of behaviour was taken for granted, which the two cohabiters tried to imitate.

It is not fantastic that when a person decides to buy a house, a car, a tape recorder or even a pair of shoes, he conducts a thorough investigation in which the prices, statistics, appearance, fidelity and comfort are compared and contrasted. But when it comes down to selecting the structure of social life and codes of behaviour, most of us accept, without second thoughts, a stereotype building which is handed over to us by the other? Who is a Muslim? A person who believes in Allah, his prophets, read the Quran and follows Allah's commands by choice, or a person whose father declared him to be a Muslim. To the majority of the Muslims in the world, the latter description will apply. Similarly, most of the Christians, Jews, Hindus, Sikhs or pagans are considered members of their religions because their parents were supposed to be the members. Although I deny any divine origin of these religions, I definitely consider them as profound systems of ethics for human conduct which were evolved by our ancestors to facilitate decent behaviour in society, in relation to the place and time where each religion has its beginning. The Torah, Bible, Quran, Vedas and Upanishads are collections of human knowledge and histories gathered over thousands of years and contain much,

but not all the possible, information and wisdom for human guidance. These books were written by inspired people, but their inspiration was not caused by some external initiator – God, Allah – but arose from within those people, an inspiration sometimes so forceful that even they could not accept that as human beings they were capable of such manifestation and thus attributed their thoughts to some higher authority which, they thought, must have inspired them. These books were great but they were not unique. There were other books by other sages which were either absorbed in the surviving books, or fell out of use, or were intentionally destroyed by the priests of the competing dominant religions and thoughts. A religious system has two basic components: the spiritual message for the psychological satisfaction and the ritualised conduct for practical living which is often explained through the reference to a historical person and his life. The spiritual message is common to mankind, whereas the historical person depicted in each religion has a pragmatic and symbolic value the followers of that religion – Jesus for the Christians, Muhammad for the Muslims, Krishna for the Hindus. It is through the insistence upon the belief in the spiritual components, the belief which demands freedom from verifiable proofs, that the priesthood establishes the sanctity of the ritualised conduct; while the historical person is used as the connecting link between the spirit and the matter.

There are two types of questions which may be formulated about Man and his gods:

If I was asked:

“Did the Semitic God create the world?” the answer will be,

“No, he did not.”

“Did Jahveh speak to Moses?”

“No, he did not.”

“Did God appear as Jesus to us?”

“No, he did not.”

“Was Allah visited by Muhammad?”

“No, he was not.”

On the other hand,

“Did Jesus claim that he was the son of God?”

“Yes, he did.”

“Did Muhammad say that he visited Allah?”

“Yes, he did.”

“Did Moses hear Jahveh?”

“Yes, he did.”

“Do prayers help?”

“Yes, they do.”

“Do miracles happen?”

“Yes, they do.”

The difference between the first and the second of questions is that in the first set each question not only asks for the validity of the truth or falsehood of its assertion but also demands that it is taken for granted that God, Jahveh or Allah exists, if the answers are given in the positive; while the second set only asks what the human mind might have, and

may, conceive. The experienced priests of any religion are capable of performing 'miracles' for the believers of their religion. Yet the believers of each religion are told that those miracles are the exclusive work of their prophet or spiritual head.

Among those who can afford a journey, the Roman Catholics travel to the Vatican, the Muslims to Mecca, the Hindus to Benares, the Jews to Jerusalem, the Sikhs to Amritsar, the Rich to Switzerland and the Gambles to Monte Carlo to get healed from the spiritual, physical or financial ailments. There are also graves of Saints for the followers of each belief to which come millions of people with their hopes and many return home reprieved or rewarded. That which is essential in each instance of a satisfied believer is not that there is a special deity for each religion which blesses the faithful of its religion only, but the two states of the human brain where under stimulation is functions both as a transmitter and a receiver of human thoughts. In its excited state the brain is capable of giving and receiving ideas which lie far beyond its ordinary functional range. The effects of Hallucinogens on the brain are no longer a secret after the more open public use these stimulants in the early Sixties; although these drugs are not new to the human knowledge. The priesthood and the members of the inner-circle of the esoteric cults in different religions have used them secretly for many ages, but cursed them publically lest the uninitiated may find themselves to be in the presence of their Lord. The strongest of all stimulants which are available to mankind is

self-suggestion. Under its influence the pygmies can dwarf the giants, the most beautiful feel so ugly, the fattest man in the world may out-dance Nijinsky and shepherds have claimed to be emperors. It is also under a combination of induces fear and self-suggestion that the healthy are voodooed to the deathbed, the untamed are terrified to docility, the poor are led to expect recompensation in paradise and the rich are established as the chosen people of the impartial God. Or under a combination, the sick feel healed, the slaves achieve independence and the haughty may be introduced to meekness and human equality. The same human brain can conceive and operate completely differently under the influence of different stimulants and beliefs. Thus, the distinction between a rich and a poor, a master and a slave, a white and a black, a pundit and a pariah, a Jew and a gentile has absolutely nothing to do with the time, place or the family of physical birth; it is the particular sets of beliefs which each individual is given to trust which initially determine his future style of existence. Most of us continue to live with the beliefs which are stamped on the brain in the childhood; by a few evolve into individual thinkers and erase the impressions.

The reformers and rebels are such few – a person is called a reformer when he by his birth belongs to the oppressing class but refuses restricted opulence, while a person is labelled as a rebel if he by his birth belongs to the oppressed class and refuses restricted opulence.

To the best of my understanding, a body and the mind which develops in it are not related to each other in any permanent, fixed sense. The human brain works analogously to a tape recorder where parts of its function as recording and erasing heads, parts of it carry cues for our motor and reflex actions and instinctive behaviour, and a large part of it is reserved to receive information through our senses, with provisions for latent memory and the active formulation and new arrangement of the ideas. The brain is a superb piece of engineering by Nature, and far more sophisticated than the human-produced imitations, which should not be a surprise to anyone, considering that Nature has been at work for many millions of years while the man-made machines have a history of less than two hundred years. The brain provides the physical container for the mind. Like a recording machine which may be used for playing different kinds of speech, song or sounds, the human brain is open to receive ideas of most diverse nature. For most of the people, there is a mutually balanced interaction between the body and the mind which it carries, where the two accommodate each other's limitation as well as capacities and the person is given a symbiotic existence in which there may be only a few seriously disturbing conflicts. For some, there is an imbalance between the body and the mind where at times the physical side of a person takes the upper hand and physical giants appear, while the dominance of the mind results in the emergence of hyper eccentric mental nuts. The extreme cases of imbalance, mental or physical, result in the birth of

incredibly 'great' politicians and military generals - Hitler, Idi Amin, MacArthur & Co-, or the detention of the disturbed in the prison or mental institutions as possible cases of schizophrenia or victims of ghost-possession. A great many of us escape an evaluation by the other by a successful control of overt behaviour, while living multiple personalities within the confines of the mind. The most gifted by Nature are those who by their choice may display multiple fronts both publicly and privately - the stage and screen performers - and revert to an acceptable consistent appearance the rest of the time. The unluckiest are those who permanently claim to be somebody which in the eyes of the other they definitely are not. These are some of the combinations which exist between the body and the mind which a person may have. The most dangerous combination is when the body of earthly origin is insisted to be endowed with a soul (mind) of heavenly descent. This is the assertion which is maintained by the priests of several religions. Through this claim the Israelites filtered out the Gentiles, the Brahmins stigmatised the Pariahs, the Christian missionaries condemned the soulless in Africa and America, and the Muslims taxed the infidels. In its modified political version the priests in the cults of Capitalism, Communism and Fascism are utilising the masses in each category. In its intellectual version the priests of the cults of Nuclear Energy, Genetics, Finance and Psychology are on their way to take over the control of the workers of the world.

It is interesting to realise that no great man himself, except Jesus, has been reputed to claim his exclusiveness. Zoroaster, Buddha, Moss, Socrates, Plato, Muhammad, Einstein were men of unpretentious nature in their routine lives. They were seekers of knowledge who sometimes found and found answers to human queries and reported their finds to the fellow beings, with various degrees of empirical or spiritual support. Jesus is a special case. We have no direct knowledge of what Jesus said or did during his lifetime, but what others remembered and reported almost forty years after his death. Jesus' biography was edited and compiled by Paul - a man who was initially committed to the plight of the Christians but after an alleged meeting with the Spirit of Christ on his way to Damascus, he turned sides. This Paul was a shady character who might very well have discovered that although Caesar was getting whatever belonged to him there was no one collecting what belonged to God. Since then the priests form the Church - have extorted from their followers what was proclaimed to be the share of the spirit in the earnings by the flesh. In the same vein, the priests of other cults and religions have venerated and exalted their figureheads, and made the distant deity a bit more obscure to the ordinary man, while charging him for all intermediaries. Whatever injustices in life are explicable they are generally referred to the compensations to be expected in the life (society) to come, while the outright absurdities in the religions thought are unconditionally accredited to the wisdom of the distant God (gods), which remains outside the comprehension of the

human intellect. The principal stimulants and retarders for the human mind in all instances have been a mixture of human dear-hope-punishment-reward and a threat of devastation by the unknown – divine wrath, extra-terrestrial invasion, spirit possession or a nuclear holocaust. We live in an age in which the divine wrath and the nuclear holocaust are propagandised to be impendent, unless we lower our heads and raise the arse more often, throw napalm to spread the warmth of Jesus' love, work with spirited tempo and think with tranquilised minds, pay the dues promptly and receive our payments with gratitude, plough the earth to raise military plants, sow the grain to reap a crop of bullets, buy the TV to watch tragedy Oh, brother! Are we being had? Is it not tragically ridiculous that a small number of Sharpies have successfully swindled the multitude throughout human history by putting the poor against the poor?

No sensible rich man goes out in the field to oppress the poor. All rich men employ a few poor men to suppress many poor men. It is always the poor against the poor – in the battlefield or on the factory floor. The rich, excepting some unsteady moments during revolutions, have mostly been the voyeur seated comfortably in the planner's chairs watching the poor screw the poor on the international or home stage. The despots of antiquity, the crusaders and Saladins, the God-loving emperors and Allah-fearing sultans, the sadist who commanded millions to death in the two world wars and the madmen who are sitting in the war-rooms of

different aggressive nations have had, and have, only one plan and pleasure in their mind – the matching and the elimination of the healthiest and most potent sons of people in their own and the competing nation. Oh yes! Their own sons too. For a Saladin or a Richard the fall of the head of a young man from their own or the enemy's camp meant nothing more than the rise or fall of status; on the other hand, with each fall of a head a mother lost her son, a wife her husband and a child his father. Each fall of a proud head also meant, and means, the removal of a potential opponent for both of the commanding head. The Caesars, the Moguls or the war addicted rulers of Europe always sent their most capable brother, son or friend to the most difficult task. If they returned the glory was extended, but an even more demanding venture was arranged. If they died then the flag was lowered, and a possible personal threat was removed.

Exactly the same policy is used by the dictators of the present world. In the countries of Asia, Africa, South and Central America the generals selectively recruit the very best of youth from the unprivileged areas. This recruitment depletes the poor areas of their future strong heads and the likely opponents to the generals. The newly recruited heads are subjected to intense psychological operations in which the human body is retained but the human spirit is killed. Whatever remains of the operated brain is put to further indoctrination. The finished products are the armies of strong bodied and feeble minded people around the world which are often employed to crush their own kind of periodically

matched against one another in the international arenas in which the national histories are written with the spilt blood of its youth.

In Europe, which happens to have the bloodiest books in the recorded history, the current camps for recruitment are raised on the factory floors. The largest part of the industrial European populations – from the age of 18 to 65 – spends the largest part of its life in three rooms – the working room, the sleeping room and the eating room. The publicised freedom of thought in these societies demands the voluntary imprisonment of the body. The most popular themes for discussion on the factory floor are inflation, unemployment, strikes, immigration, etc. Each curse at home is related to the activities of the workers abroad. The atmosphere stanches with putrefied fear and hate felt by one gang of workers against some other gang of workers elsewhere – Workers Vs workers, Poor Vs Poor. All this time the rich continue to cash in by their imports and exports, co-operation and collaboration – Rich ↔ Rich.

Among several factors which decide the future of a people anywhere in the world, I have laid a special emphasis on two: the language and the philosophy of life.

The language is absolutely the most fundamental requirement for the mental development. No philosophy of life, no mutual understanding, no mutual experience is communicable between two or more persons if they are not able to transform their mental impressions to comprehensible word or gestures. Only when transmitted thoughts are

received by another brain can there be correspondence. In an earlier chapter, I discussed how every language plays an intricate role in the emotional reception of an idea for its native speaker. It is the individual emotional reception or transmission of an idea which separates us from the mechanical recording machine which I discussed earlier. Whereas the brain performs analogously to a machine in the reception and reproduction of the ideas, it is our emotions which function as the filters, both when the information is fed in the brain and when the stored information is re-transmitted. Under the influence of emotions the same information fed into different people may produce a wide variation in their response. Our response to the emotions is partly inborn to each person which is peculiar to him, and partly learnt from the society in which a person grows. The inborn response causes the major changes in attitude to a particular thought within a culture, while the learnt part tends to impart conformity within that culture. The use of language is a basic cultural activity. The Emotional content of each language works as a booster or a filter to each new idea which is presented to the brain. A person who has no or very little emotional contact with language simply accepts all the information which his brain may absorb at a particular time, without a rise or fall in the emotional pitch. His subsequent behaviour to the same information is also like a flat response which is free from any emotional variation. For the manipulators such a person is an ideal person. In him, just like a robot, a pre-programmed impulse results in a pre-

determined behaviour. That is what makes the immigrants ideal factory hands in the industrial nations in the West.

In the industrial nations the attitude towards communication is to reduce the language into concise logical forms where only 'accurate' information is made accessible to each listener, which produces 'accurate' response. In the countries of Southern Asia the policy is to use the official language in such a way that it remains outside the comprehension range of ordinary people and, thus, produces confused response. In either case, the result is the same - the ordinary man is restricted in his range of thinking by the conditioning of the mind to either specific information, producing a specific response or incomprehensible information producing a confused response.

In Pakistan every ritual of the nation - education, religion, politics, civil services, and even judiciary - is performed in a medium which is foreign to its people. Would you believe that an ordinary person in Pakistan may be fined, whipped, imprisoned or hung without him even understanding the contents of the arguments, used in the Hall of justice, which decided his fortunes? The benches in the courts of law are occupied by bunches of court jesters who sit around making fun of people's fate by quoting paragraphs and precedents from alien codes of ethics in languages which have no relevance to the people who have appointed them to do justice to the nation. The Judiciary is the foundation on which the moral structure of a society is built. In Pakistan this

foundation is laid by men who are proud to pronounce their decisions in imported languages and foreign laws.

After evolving a medium for communication, the immediate step is to develop all that which can be said about life. To explain the disparities in life, different societies have their own systems, most of which are placeable in one of the following four explanations:

1. A Creator gave birth to all of us. The injustices in the life here are a kind of test. In a life here-after there will be recompensation and eternal bliss for those who endure the worldly pains stoically and do what the unjust want them to do.

2. There is no absolute difference between different people. Those who are suffering now are paying for the past misdeeds. Through their good deeds and the acceptance of current pains, they can qualify for rebirth in the ranks of those who can afford to be unjust now.

3. There is no Creator or Absolute. Our life is spent in a physical prison with mental escapes. The aim of life is to work for a friction-free society in an unspecified future.

4. There is no personal Creator, intrinsically all beings are at par. There is no fundamental difference between the people of one race, colour, caste, nations or country and those of another. Yet in each race, colour, caste, nation and country there are people who through intimidation, promise, manipulation or intimacy would like us to believe that we are born in different categories with varying rights to the privileges in life. To increase their control, extremely

confusing and distorted information concerning our origin, function and destiny are put before the human brain by them.

A person who believes in any one of the first three explanations condemned to accept the injustices in life as a diving our natural justice. When a Kami in Pakistan believes that he is inferior to a Syed then no matter what other assistance or help is given to him he shall remain an inferior being. Similarly, when a peasant mentally accepts that the landlord has the right to decide the food which the peasant's family may eat, the place where they may sleep and who is to lay his daughter before her marriage, then that peasant is destined to serve his master indefinitely. Only under extreme injustice there is a chance that the Kami or the peasant may rebel; otherwise, both of them are liable to accept the unfair division of rights, when put against a Syed or a landlord, if the basic provisions in life are made available to them. This is the policy of subjugation which is exercised in the Punjab and Sind. The landlord not only considers himself as the demigod but also appoints himself as the father of his people. Like any god he takes from all without gratitude, but like most fathers demands reverence when he gives. The peasant and his family are actually 'given' all provisions for a meagre but consistent life, yet never enough for a full stomach which might gas into undesirable thoughts. This way of life, which falls somewhere between parasitism and symbiosis, is practicable only in small villages where One ↔ Many relationships can be maintained. In the large towns and cities the inducer of the fear is the wrath of Allah, civil authorities

and not the army. In all cases, the argument to uphold the suppression is that 'Allah gives to those he pleases', which is a relevant tragedy in this life, 'and those who are suffering now will get their award in paradise', which is a tranquillizing hope applicable to a life which is yet to come.

Any people who are brainwashed from the moment of their birth with the central thought that the disproportions in the present life are divinely ordained and they must accept such an imbalance as their fate, and these people fall for this terrible line of thought, then whatever aid, project or plan is arranged for them by whichever agency, they are programmed to live a taxed life. What possible help can any of these famous five-year plans, irrigations schemes, land reforms and industrial projects raised by the governments of the third world countries be to its masses, if the ordinary man is not told that his present misfortune is an accident of circumstances and not a divine law for existence? A person must be made aware that he is at par with the rest of his fellow beings in this life, and although he might be behind others in reaching his goal for a decent human living, he has the same rights and possibilities as anyone else, provided he attempts to improve. On the contrary, when a person is made to believe that irrespective of his labour now most of the rewards will be in the life to come then there is no inner conviction to propel his actions, unless he is really a fool.

Only when the fourth explanation is accepted, where the accidents in life can be attributed to the human faults, that the elevation in human standards becomes feasible through human effort. It has to be understood that the Africans become chimpanzees only in the eyes of the Whites, the Whites look like baboon's arse to the Asians, the Asians remind of orangutangs to the Americans, the Americans stink like pigs to the Chinese, while the Chinese are 1000 million gooks who have no soul. Otherwise, in their own eyes the Blacks are beautiful, the Whites have all the rights, the Browns are jewels in nature's crown, and the Yellows are mellow. Anatomically it is the same animal with slight structural variations but has a body and mind which is transplantable in any part of an antagonist's territory, each receptive to physical or mental seeding from the friends or foes and open to absorb information which is made available at any particular place or time. Whereas the biological cross-breeding often results in the birth of people who exhibit characteristics from both parents; the people who are a product of the mental rape, show a much more irregular behaviour. Innumerable 'bastards' with one body and another mind are seen in the world market - Pakistani generals who are more British than the English in their camps behaviour, the Dutch in South Africa who claim themselves to be spiritually pre-African natives, today's English who still imitate the styles of the Lords from yesterday, operated old-bags who think that plastic smoothness resembles teenage complexion, sugar daddies who believe that a stiff money-bill

is a natural compensation for a limp prick, and the poor devils of the world who trust that suffering in this life shall conduce to please in the next. There are no limits to the quantity of distortion which may be induced in the human brain. Yet each mind knows that if you are Pakistani then you cannot be an English, if you are White than you can not be a native African, if you are needy then you cannot be a lord, if the plastic in the face is dead then it cannot radiate the glow of lively youth, if you have a fallen pole between the legs then it cannot be erected by a stiff bill in the hand, and if you accept poverty today then you cannot expect riches tomorrow.

A mind must acknowledge the true identity of the body which holds it and put itself in a proper relationship to the other minds around, where some slight disproportions in the essentials and the pleasures in life may be considered acceptable, but the gross inequalities are rejected, before it can be said that there is a balanced human specimen.

One of the basic tenets in Socialism about the human want 'from each according to his ability, to each according to his needs' must be supplemented with 'to none at the cost of another, to all with the pleasure of each', to bring some joy in the needs. The latter thought seems to be missing in the practical application of the Socialist philosophy of life.

Evidently not all men or women are identical in their physical or mental needs and abilities. A strict principle demanding mathematical equality in the distribution of the work and reward is neither rationally practicable nor

emotionally acceptable. A man weighing 120 kg and cutting timber requires more energy than a man who weighs 60 kg and makes pottery. Each must receive provisions according to their needs. In the same way a man working as a university teacher has a more stressing work than another who sells books. Each ought to be paid in accordance with his job (stress). But in all cases of work in a society it is a matter of adding a bonus to the basic payment to acknowledge the extra work which a person needs to do to perform his task. Just as the man felling timber and weighing double the pottery maker does not necessarily qualify to receive double the foods of the pottery makes; similarly, the payment of the university teacher need not be a multiple of the bookseller, but adjusted in relation to the contribution of each man. That would mean the addition of a certain percentage to the basic wages. All of the four men – the timber cutter, the potter, the teacher and the salesman – have needs in their daily life with only marginal differences and all four should receive payment to cover these needs. To each a bonus may be paid if the society considers his contribution as extra useful to it. Yet none of the four men, or any man in the world, has needs and abilities which may qualify him to receive or claim a payment, which is a multiple of the other men's earnings. This desire to consider oneself as equal to many is one of the cardinal causes of the worker's strife. Even in Sweden the leaders of the labour union and the chairman of the socialist party claim and receive monthly payments (amenities) which are three to five times the earnings of the men which they

represent. How come that the man who leads a labour union believes himself to be many times more needy, able or productive than another who assembles cars in Volvo, when each of them has exactly the same twenty-four hours circle at his disposal to do his task? This tendency is not confined to Sweden, but is the general practice in nearly all the socialist countries. Obviously, any comment on the leaders of the Capitalist world is irrelevant, because their very basic philosophy of life ascertains the pleasures of a few at the cost of the masses. These crooks not only abuse the poor but also aspire to substantiate that it is correct to do so.

Man is a complex animal who is gifted with a thinking apparatus which is, under selfish interests, capable of conceiving most twisted thoughts. A common human fallacy is to collect knowledge from others and then with a minimum addition of the personal element, or sometimes with a simple re-arrangement of the borrowed knowledge, start thinking that that which is contained in a particular brain is also the sole product of that particular brain. In some people, this inclination is subconscious, while in others it is deliberate. Yet there has never been, or will ever be, a human being who made any contribution or contributions which could outweigh or even be compared with that which he received from the work of other men. The geniuses have erected milestones on the road to human progress, but it is a very long road. Though each of these milestones is decisive to human evolution, it is decisive at the time and place of its erection. To reach it or to proceed from it there are other

milestones which are just as crucial for the human march as any other, yet each has only a nominal value without the instructions given on the other milestones. Einstein's theory of relativity has taken us from the Earth to the Moon and beyond. Einstein was a genius and his work in Physics is a milestone for the human progress. Yet Einstein needed the fore work of at least five thousand years by other men to reach his conclusion, just as everyone else who is interested in understanding Einstein today would require an intensive study of the work by men who preceded and succeeded Einstein. In the universe of human accomplishment Einstein is one of the stars, however brilliant, but still one of the many. In this galaxy there is a multitude of radiant bodies from all parts of the old and new old. Some of them are named, while many remain unnamed but it is under the collective light of their brilliance that we find paths for our progress. Einstein was aware of his status, and, consequently, was a meek man. Some of the lesser minds in the human history assessed their situation in reverse. Somehow they succeeded in reaching the positions which determine human destiny and from those summits they shadowed the world with their inflated ego. During such dark periods the direction of the human history was diverted where millions of people suffered by those who called themselves as missionaries, crusaders, jihadis, emperors and sultans - people who thought that the shit in their mind, power-dominance-extortion, was superior to the gist of the Eternal Mind, coexistence-coalition-compassion. These fools keep forgetting the ground principle of human

existence - 'Dust to the dust, ashes to the ashes and to the mother Earth shall all return'. Is there anyone among the normal people who sits and marvels at the exploits of the 'Giants' of the bygone times? There are some entries if people who might have thought that they or their achievements were eternal. There is one exception though - those people who succeeded in establishing a cult of their own or were chosen by the other to be a symbolic head of a cult are kept alive in the human memory through the efforts and the interest of the priests of each cult. Through reference to each figure-head from the past, the priests of these cults accredit power to themselves. The priests of the cults of Moses, Jesus, Muhammad, Paul, Martin Luther, Buddha, Darwin, Einstein, and Hitler are all spiritual brothers with strong material motives. When a Billy starts sermonizing the faithful in America he is less contributory to the church of the man called Jesus - whom this Billy would probably crucify personally ten times over for preaching views which are neo-socialism and anti-American - than to the finance of the organisation which employs him to sell their material for spiritual guidance. Similarly, when Einstein is hailed in a convention of nuclear physicists the priest of his cult are not only paying homage to him but also asserting their link with him. It is another matter what the thought behind Einstein's work and the prestige felt by the bomb makers among the nuclear physicists may be light years apart. Neither Jesus advocated the genocide of the 'soul-less' American Indians by the baptised Christians, nor was Einstein keen upon setting a

holocaust in Japan. The priests of both cults recommended differently.

The priests of the cults of Capitalism and Communism are no less dangerous. What the Brahmins of other faiths has dreamt for hundreds of years, the cardinals of these two cults have accomplished in less than two hundred years – the subjugation and the control of the masses, in and outside their own cults either by the direct cooperation of the collaborators in other nations, or by indirect access to the frightened mind resulting from the oppression by the reactionary priests of the opposing cults. It has been easy for the controllers of the mass media to enlarge the image of Gandhi or a Martin Luther King, in a place of a Nehru or a Malcolm X, as the national leaders of the oppressed because these selected leaders preached hunger strikes, Ahimsa, self-suffering or marches between one capital and another. Their teachings which were meant to affect the minds of the oppressors brought much pain to the bodies of their followers. A favourite approach to life by the victimizers is the one in which the lessons for their minds are arranged by the pain to another man's body. It is also very beneficial for the leaders of the Communist and Capitalist controlled blocks to expand the threats by the leaders like Idi Amin, Kaddafi, or Khomeini. The extreme views held by these leaders are spread among the people of both blocks, which functions as a deterrent against their struggle for personal liberation, lest they shall end up with likes of these eccentrics. I do not mean that Kaddafi or Khomeini are essentially harmful to their

nations; both of them have done much for their people, good and bad; yet each is reported in the Western mass media as a leader with demonic intentions who is plotting against the industrial nations. Thus, the recommendations for the leaders like Gandhi, and threats against the like of Khomeini are the pet propaganda by the hawks among the leaders in the West. The consequence is that the man in the street, the worker, in the East and West is enticed to follow the unworthy leaders and fight the improbable enemy. The erosion of the British Empire like any historical empire, although hastened by the disharmony in Europe, was inevitable. Whatever Gandhi did, it could have been done quicker if Nehru or Jinnah were appointed to negotiate on their own. Similarly, if the American Black had assembled behind Malcolm X, instead of Martin Luther King, the equality for them would have been sooner. It is the English and the American leadership which preferred to deal with Gandhi and King - it suited them better.

There is a lesson in the war in Vietnam for everybody - the Americans bombed, napalmed, bayoneted, tortured and raped 'the gooks' as long as the GIs were not hurt personally. Once the gooks became the dragons of Saigon, bared their fangs and bit the playboys, did the Americans lose their heart in the battlefield and their face on the international scene.

A normal person has a receptive mind and a sensitive body. A complete lesson, therefore, must reach the mind and the body. On a confrontation, the body and the mind of all parties must be involved, but never your body only and

enemy's mind. A complete person has a healthy body and a healthy mind. A complete existence, therefore, must also have both. A hungry body and stressed mind, a hungry body and a sharp mind, a hungry body and a dull mind, a well-nourished body and a dull mind or a well-nourished body and a stressed mind are all partial existence. Only a well-nourished body and a sharp mind fulfil the basic standard for harmonious existence. To this basic standard, much can be added to make life pleasant, without the need to make someone else's life sub-standard. Nevertheless, the Elites, through their thought and practice, have insisted upon making excellence in knowledge, leadership, religion or material comfort as an exclusive property which is accessible only on a few who are chosen by a presumed divine decree or human conceit. Just as quantity and quality are projected to be interdependent, in the same way the Elites wish to make excellence and exclusiveness interconnected in personal terms. Still, a person who excels has his pre-eminence in some special field which may either be closed to the other or opened for general participation. There is no more essential connection between excellence and exclusiveness than there is between excellence and inclusiveness. The choice is arbitrary and depends upon a person's own vision of life. The misanthropes are inclined towards the former choice, a philanthrope is a believer in the latter.

In my eyes the gist of existence is the way we look at each other and the measures which we take to communicate our views. That would mean the maximum development of our

human potential and the communication medium - the philosophy of life and the language.

I used Pakistan as an example of human suffering because at the moment that land neither has a comprehensible religious thought nor a language to facilitate a comprehension of the problems in life for its masses. The example is expandable to other parts of the world - substitute Christianity and Spanish-Portuguese in place of Islam and Urdu-Arabic for Latin America, for Africa the infliction of English, French, Spanish, Portuguese, Italian and Arabic, and Christianity and Islam on the local people serves the same function. In the European society, which is lucky to have well-developed established languages, the mind is perverted because of the latent belief in the absurd beginning of the human life as depicted in the bible and the wicked association of the original sin with the human soul. Those Europeans who succeeded in rejecting the Christian teachings have a void left in their mind which is yet to be filled with a belief in the human effort and love, and its results.

It is quite plain that even if the Punjabis, Sindhis, Balochis, Pathans and Kashmiris were given a free choice to use their mother tongues and practise their spiritual beliefs openly that would not solve their current problems in the practical life. There would still be the need to grow more food, build more houses, improve sanitation, arrange hospitals and educate people. This is true, but the change in a people's ability to work efficiently is directly proportional to the change which they expect in their standard of life. The incentive to work in

a people who know that the food grown, the houses built, the sanitation improved, the hospital arranged and the youth educated are meant for them has a completely different effect than a command to work which coerces people to labour physically without any mental participation. Under the existing situation, the food is exported to pay for the unnecessary imports, the few houses built are meant for the rich, the sanitation is deploring, the hospitals are overcrowded and the educated youth immigrates. As it is, whatever plans and project are raised their main benefit goes to the armed forces, the landlords, the capitalists and the elite professional groups. Any suggestion about where to make a bridge, dig a canal, which crop to grow in which soil and what industry to put where, although useful, have only marginal values for the Pakistani populace. To reap fruits from the nation's labour for the nation's stomachs, the breakage of the present structure of the armed forces and the grip of the religious fanatics is a pre-requisite for any other recommendation. Thereafter, the equations concerning the human relations must be re-balanced for the equity and mutual respect between the rich and the poor, man and woman. Only when the generals and Mullahs are eradicated and social values reformed then there is a hope and future for Pakistan. Removal of Islam as the state religion and the replacement of Urdu by the native languages is the next step. I have already written much about the revival of the indigenous - languages, arts, song and dance - and the importance of cultivating fine bilateral relations with India,

China, Afghanistan and the European countries in particular, and the rest of the world in general.

I shall not consume space for recommending which plans are necessary for Pakistan's material progress because abundant literature is already available on the subject, and more will be written once the present inertia is broken.

On the other hand here are few thoughts for the people of the world: the cosmos in which we live is all inter-connected and interdependent on its various constituents. A conscious existence – an existence which requires the inner development of a being through self-study and an outer development by participation – is the only existence which is a worthy goal for a person, family or a nation. It is possible to live materially well and exclusively, but never without the concomitant fear of, or aggression towards, the other. It is possible to live dependently but never without the lack of self-respect or abuse from the other. It is also possible to live exclusively and without material luxuries but that is living in a hermit's paradise. A lie which entails fear, aggression, self-degradation or abuse is not an ideal life, no matter which ideals in the material life are attained. A life which entails hunger, nakedness, pain, or homelessness is not an ideal life, no matter which ideals in the mental life are attained. The overwhelming majority of the Homo sapiens on the planet Earth suffer from at least one of the two sets of undesirables, many suffer from both, while a little minority who believes that they are the elites in the world causes suffering for the other. In spite of their general anonymity and inaccessibility

to the public their grasp, as yet, is not unbreakable. But breaking their grasp requires conscientiousness in the masses in the world and a belief in the good of mankind, against the more common belief in the good of own-kind. To the Elites, I can only say that their approach to life is self-destructive. By its very definition their approach is exclusive even among the members of their own club. In the sub-sections of the Elite Club there has to be a hierarchical system – the more-elites among the Elites looking down upon the less-elites. No unison of the mind is possible in an obsessional hierarchic system, and that is what the Elite Club is made after.

As for the current political situation, I hope that we can reach the avenues of human understanding before we jump into battlegrounds. But if there is a confrontation then I can forecast the World War III in which the American hawks and the Russian Muscovites shall form one block against the Europeans, Chinese, South Americans and other stronger nations from Asia and Africa. The war has to be fought on the North American continent and around the European part of Russia because that is the only place where it can be fought decisively. A war in Asia, Africa or South America has no relevance to the three main contenders – USA, USSR and the United States of Europe. The war can be executed in Europe because there is no place available to match the powers without a total destruction of the Europeans. This means that it will be a pre-emptive nuclear strike, concentrated upon the two flanks of USA and around Moscow. The pre-emptive strike shall be followed by the local battle in which the

indigenous suppressed classes shall win over the oppressors. The war will be started by the Europeans because of all the people on Earth they are the ones who are most ruthlessly subjected to physical over-work, mental over-stress, and over-population with regard to the production of the essentials in life.

I have too much belief in the ultimate win of the Good over the Bad to envisage a success for the USA-USSR axis. A combination of the European, Asian, African and Latin American technology, sagacity, vivacity, political consciousness and the will for survival must prove victorious over the American raw deals and the Russian expansionism. There is one other grave possibility though - we may all love. The Europeans have been made to trust in the American patronage because they are told that the Americans and the Europeans are of the same blood and, therefore, have common interests. This may be true in poetry and novels but in the books of history the facts speak against such thinking. One does not need to search too far - in the last one hundred years in the civil wars arranged in Russia, USA, Spain, China and India, brothers have beheaded brothers and fathers have slaughtered sons. Blood may be thicker than water, but under the heat of misguided fervour it boils and spills easily. Once spilt the only value it has is to give colour to the books of history and led pride to those who were sly enough to keep their own blood safe. Therefore, a common stock of blood is no guarantee that it shall lead to a different flow of thoughts. On the contrary, an affinity in thought can very well help to

diminish, even finish, the differences between the unrelated types of blood.

It might seem that I have urged a paradoxical approach towards life in this book – on one hand, I advocate the recognition and the revival of all that is indigenous to a people and on the other, preach love, compassion and affinity which is free from the local interests. The system is not paradoxical but a two-stage recommendation for an eventual internationalism. ‘Conscious Existence’ entails that a person must know himself before he can know another. Knowing oneself is not an egoistic attitude towards life, but the preliminary step towards selflessness. A person must know what he can do, like, dislike, give and receive before he may correspond, evenly, with another person. Once he has an evaluation of his own personality it comes easy, or at least easier, to study the values of other people. While I have laid much emphasis on the freedom of the religious (intellectual) thought and the use of a language, at no time I have recommended the closing of the mind of a person to the thoughts and languages of the other. The most fundamental step towards any understanding – one’s own or that of another – is the proficiency of a person in at least one language. A Punjabi who knows his language has a much greater probability of knowing a Pathan if Pushto was translated into Punjabi and its contents made clear to the Panjabi, instead of the Punjabi trying to reach the Pathan through muddled Pushto. The insistence to intensify the study and expansion of the local languages is made to make

people more receptive to the thoughts of people written in other languages. Same is true for the understanding of a person's religion or philosophical look in life. All of the known great religions and philosophical systems have many years, hundreds of sages and millions of followers behind them. Each system portrays the collective work which its followers were able to add by studying the natural phenomena around them. The 'most' in each religion tells us about what we should or should not do to facilitate a frictions free society. That 'most', although highly influenced by the local needs and provisions in life, is common to all religions. It is that remaining 'little' in every religion which makes it different from the other thoughts. Much effort is needed by the followers of each religion to understand the 'that little' of another religion; nevertheless, it is not beyond the ability of human mind because it is a product of the human mind. The incomprehensibility felt towards that little, results more from the lack of study of each other's culture and background than any intrinsic between the minds of different people.

We have come into an age in which the distance between places is measurable in the amount of fare instead of kilometres and miles. We can come into an age where the distance between the minds may be resolved by the convergence of the human effort instead of being led astray by the intended divergence through the manipulators' plans.

To do so we will need to look at the persons of different nations, colours and ethnic groups as the members of the same group - the Homo sapiens. A common bend of mind

found in different people is to feel pity for each other, but 'mutual pity' is not the feeling which brings people together; it is 'mutual concern'. When a Swede sees a thing Indian clad in a dhoti he feels pity for him. When an Indian sees a Swede wearing what is normally carried by an ass in India, he feels pity for him. According to the climate and landscape each man is correctly dressed, yet each tries to look at the other from his point of view. Most of us are influenced by 'the standard of appearance' which is familiar to us. To make an objective evaluation of the different members of the Homo sapiens it will not do to pick a handful of people from New York, London, Rabat, Nairobi, Delhi and Kyoto at random and compare them directly. The results from such a comparison will depend very much upon the subconscious likes and dislikes, as to the appearance and manner of speech of different nations, of the judges. It will be much more appropriate to de-tuxedo the Americans, de-suit the English, de-kaftan the Moroccans, de-robe the Kenyan, de-dhoti the Indian and de-kimono the Japanese, give them a nice hot bath to remove the odour of non-human scents and then put them in a common room. Only when the pink, white, black, brown and yellow pricks are displayed á la natural, free from the decorative garments and artificial flavours, can one smell the human part of the essence which may be distilled from their bodies and thoughts. It is a tragedy that the Roman steam baths eventually turned into homes of conspiracy and intrigue, otherwise, the Roman way to put people in the natural perspective, s regards to their true being, by stripping

them of their plumage and then putting each under a white piece of cloths was the closest thing to the natural display. Even in our days some very important social and business intercourses take place in the Finnish Sauna. I recommend that UN shall adopt the same way to look and listen to different people, if it is ever to function as a body which is free from the prejudices which are based upon decorative visual effects. What a sight it would be if a Reagan sweat profusely sitting next to a dozing Andropov, while a Margaret swings her knockers looking coyly at an Idi's grinder. In that warm atmosphere can anyone imagine Reagan nudging Tjernenko to tell him about the latest number of Neutron bombs or Margaret teasing Idi for being the ex-president of the ex-colony?

One universal truth is known to and accepted by all people is that water keeps its level. The same is true for hate, love, aggression, compassion, poverty, opulence, oppression, freedom, etc. whenever there is an excess of any of these elements in any place it seeps into the nearby areas and continuous to do so till an even level is reached. Irrespective of the protective measures which might be taken to keep the undesirables out, the risk remains until the undesirables are eliminated. Is it not foolish to take extra-ordinary defence measurements at the cost of millions of dollars against the undesirables when it is possible to eliminate hate, aggression, poverty oppression by mutual effort and concern?

A number of reportedly more advanced an civilised people annually destroy their grain, milk, meat, fruits and other

usable products to maintain the high level of prices and misery in the world. Most of the 'needy' countries in the world are not really short of the essentials of life, provided they do not barter them for the non-essentials.

I know that history is full of incidents when one group attacked another to take their food and clothing. I wonder if that is possible today? What would be the reaction of the 'opulent' industrial nations if the 'needy' underdeveloped nations decide to exist on bread and water and stop exchanging the food for the bullets? Will the Germans and Dutch eat their plastics and steel, occupy Asia and Africa or come to a new arrangement with the poor? The last alternative is the only logical alternative. There will probably be all kinds of warnings and threats in the beginning but in the long run, all must settle down to eat and drink together. To achieve that meeting the call for any revolution is always 'now'. Neither 'was' nor 'will be' is relevant to any revolution which is intended to change the fortunes of a people at any chosen time and place.

As far as I can judge, each person has only one coherent life; and, therefore, it is his obligation to attend the requirements of that particular life, both in regard to his discharge of duties to the society he lives in and the fulfilment of his personal needs by that society. Those who are confined in their vision of the humanity by their confinement to a particular village, tribe, caste or colour are likely to believe that the obligations and needs of a person in other societies are essentially different from theirs. Yet a

journey through the world shall reveal the apparent dissimilarities and the essential affinities which are peculiar to the human animal.

The ultimate proof of oneness within the Homo sapiens is that when a fertile male from any colour, race or nations is crossed with a fertile female of any colour, race and nation, the final result will be the common acquisition of the physical and mental characteristics of the parents by the new-borns. Had Hitler's mama taken a trip to the West Indies in 1888, 'Mien Fuehrer' might have been a blue-eyed, light-skinned Nazi who had curly hair, flat nose and a swinging gait.

Blessed are the cross-breeds because in the mixture of their blood they carry the wholeness of the human spirit.

In the preface I wrote several questions which I have asked myself over many years. I shall, now, attempt a short answer.

"I am a biological product of the crossing of my parents. In my present appearance I belong to the kingdom - animals, species - Homo sapiens. My present physical and mental state is a result of the teachings, indoctrination, search and analysis which I have gone through in India, Pakistan, England and Sweden, and by meeting with the people of most diverse backgrounds. Wheresoever I have gone and in whichever surrounding I have placed myself I have not been able to see anything which either did not resemble an experience elsewhere or invite me to an experience to become involved with it. The secrets which I always yearned to explore beyond the horizons turned out to be the common truths which are universally applicable to mankind, though

at times it took careful study to separate the truth from what I was told to be the truth. Among the roots of misery, the deepest one is not greed, cruelty, racism, or even the 'Conspiracy' against which I have warned earlier; it is 'indifference'. Unless excited temporarily by the news of some great calamity which has struck the members of their species somewhere else on Earth, the majority of mankind just does not care about the events which do not affect it directly. Perhaps that was an acceptable way of living in the past, but the age in which we live allows no such blindness. Even human history speaks against the isolation of human relations - a man called Moses came down from a mountain and talked about a promise, which resulted in the development of the most sensitive trouble sport on Earth several thousand years afterwards; another introduced himself as the Son of God and caused the genocide of thousands of sons of God by his followers hundreds of years later; a third member of the same family laid an under-age girl and condemned millions of women to the legal rape by their aged buyers. All three of them came from a very small area on the Earth, yet each transformed the destiny of the people for better or for worse, in all parts of the Earth. In the same way, the thoughts, utterances and actions of the people anywhere on Earth have, and always had, a universal significance. The pigeon does not become invisible to the cat by closing his own eyes; the people cannot become immune to the personal suffering by pretending that there is no universal suffering. It is a tragedy that the American parents

needed to lose their sons to feel the loss of the parents in Vietnam; but had the Americans not been indifferent to the war in Vietnam for twenty years the 'son-killers' would never have succeeded to set their play and enjoy the show. Of the total population of 220 million only about 100 000 Americans were involved in the war, the rest, practically, indifferent. They could not have hated, disliked or even disagreed with the people in Vietnam because they did not know anything about them; they still do not know anything about them. The indifference of 'full-blooded Germans' killed 6 million 'non-Germans'. At the moment about 40 000 Russians are in Afghanistan while 260 million play to be indifferent, just as 400 million privileged people in the world are practically indifferent to the need of 3 600 million unprivileged.

I have had the opportunity to be together with the rich and the poor, erudite and uneducated, sophisticated and unpolished men and women from many cultures, and found the majority of them to be hungry for human warmth and love. Only those who were denied humane feelings during their childhood and early teens either hardened into arrogant stone-heads or softened into servile bodies of clay, the rest were living and laughing fellow beings who were pleasant to sit with and nice to touch - physically or mentally".

Epilogue I

The lamb looked at the wolf and said “But, Sir, the flow of the blood is from you to me, and then I do not even consume blood”.

The wolf smirked again and added “Because your every existence proves that you have not contributed to the blood, the sight of which gives me pleasure and the taste of which I relish.”

The lamb looked a bit confused and then asked “Do you need more blood? Already you and your pack has taken the blood of tens of thousand Palestinians and hundred of thousands Bangladeshis. Is the addition of Sindhi, Balochi, Pathan and Punjabi blood a must?”

Zia smirked for the third time and stated “There is no such thing as the Palestinian, Bangladeshi, Sindhi or Punjabi blood. Blood is blood, and thou shall we consume”.

2-10-83 CALCUTTA

Epilogue II

I shall neither criticise India's current political situation nor the abject poverty of many of its people, because that requires a much longer study of it than the six weeks which I spent here allowed me. What I do find commendable is that, as compared to Pakistan, India is so close to launch itself as a modern nation, which in spite of its social problems has evolved the basic structure required to build a better future.

Pakistan, on the contrary, has become a nation made of people which behave like eunuchs who - excepting a few dissidents - just like the characters from "Thousand and One Nights" are willing to perform anything from arse-liking to cock-sucking so long as their Sultan rewards them reasonably well and permits them to live and spend their time with the other inmates of the harem.

Whereas I found the Women of India - all over India - as equal participants with their men in building up their nation and other walks of lives, the Women of Pakistan appear to be content to be used mainly as objects of exhibition on ceremonial occasions but otherwise they are a discarded lot with no identity of their own.

Is the Sultan and his aristocrats really indisposable? Are these behavioural eunuchs really impotent? Do not the

Pakistani women really want an identity of their own as independent individuals?

If only they could talk to each other and if only they could understand and believe that their destiny is merely an extension of their own will.

July 25th - October 6th, 1983, India

Notes

i A word of warning to the tourists in this area is not out of place. "If you ever get a sneaky feeling that someone is behind your back then do not attribute that feeling to some sixth sense. Most probably it is your sense of touch which is at play".

ii I am not critical of Muhammed's practice and acceptance of polygyny. Marriage between adults is a game which is played under the rules and regulations prescribed by each society in relation to its customs, taboos and needs i.e. the Christian countries allow one wife and 'several secretaries', the Muslims several wives but no 'secretary'. Local titles may vary but *on the hole* it is the same thing. On the other hand no cultured people wilfully accept or permit the sexual consumption of *a minor* by *an adult*. Muhammed, claiming himself to be the representative of the most perfect deity, ought to have restrained himself to Aysha was *physically* and *mentally* mature to receive Allah's prophet.

iii Young virgin females in the paradise

iv Although there is a strong feeling of ambiguity involved in Muhammed's introduction of Allah, there are a number of recorded instances, in the Quran and later on in Hadith, where Allah engaged in direct communication with other beings – Satan, Moses, Jesus, Gabriel, Muhammed etc. that communication, when not restricted to some mental state of bliss which could be a pre-lingual condition of a mind, which was conducted to give command and ask questions must have had a lingual form if an understanding was desired. Satan, Moses, Jesus, Gabriel and Muhammed were all physically identifiable beings who spoke some kind of language. to conduct a dialogue the party talking to them must also have a form

too i.e. in the dialogue between Allah and Satan, at the moment of Adam's birth, definite things were said, argued, a challenge was thrown by Satan and accepted by Allah.

It must have been difficult for Muhammed to transcend the image of God as a personal deity as given in the old and new testament and at the same time attain a consistency and continuity in the Semitic explanation of existence.

v In spite of the common tradition in which Middle-and Near-East is often shown as, philosophically, belonging to the Eastern world, the placement is incorrect. Historically this area has always been in much closer contact with the Western world, especially this Greek and Roman Empires, than with the Eastern world. Geographical Iran of today was the meeting grounds in the past for the Eastern and Western mind. The tradition of the Eastern thought did not start before Persia was reached, which had intellectual ties with India and beyond. The first time the Arabs really reached India in greater numbers was in A.D 712. When they conquered Sind and found the Indians a people of very different intellectual species. It is the polarity between the Christian Church and the Moslem priests which, probably, has induced the false notion that Muhammed represents the Eastern thought, whereas he is in fact an extension of the Semitic thought; the thinking system of the Western hemisphere.

brain = mind

vi Brain = The physical apparatus in our body which receives sensation and controls our actions.

Mind =The brain's functional capacity.

vii Under abnormal conditions the departure of a very close person may cause an emotional breakdown and sometimes even a total collapse of a person's universe; not only in poetry or novels but in real life as well. Under abnormal conditions the departure of a very close person may cause an emotional breakdown and sometimes

even a total collapse of a person's universe; not only in poetry or novels but in real life as well

viii cf Zoroasterism

ix Brigadiers and above.

x I have used the term 'The Canine Club' with the greatest of hesitation, because recent studies show that the Wolf is much more civilised and noble animal than the savage predator it was previously reported to b. in a certain way the human canine club is much inferior to the real canine clubs, as it is an extension of what the man thought of the wolf than an image of what the wolves really are.

xi A high caste.

