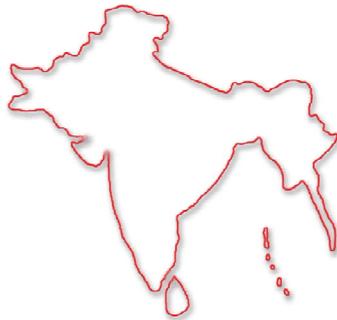


The Resurgent India

A Monthly National Review

July 2017



“Let us all work for the Greatness of India.”
- The Mother

Year 8

Issue 4

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SUCCESSFUL FUTURE

(Full of Promise and Joyful Surprises)

Botanical name: Gaillardia Pulchella

Common name: Indian blanket, Blanket flower, Fire-wheels

Year 8

Issue 4

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A Declaration

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

— The Mother

(Collected works of the Mother 13, p. 124-25)

INDIA'S UNFOUNDED DESPERATION OVER DOKLAM

Much has been said about the dispute at the Doklam trijunction between India, China and Bhutan. China started building a road in a territory at the tri-junction between China, India and Bhutan in June this year. Bhutan and India claim that the territory is inside Bhutan and so by building the road China is violating the status-quo which cannot be changed unilaterally. India also insists that building a road this close to India's 'Chicken's neck' or Siliguri corridor will threaten India's security interests. This is because the Siliguri pass is the only road that connects India to the north-east and to Bhutan. Building a road this close will make Chinese travel easier to the area so that in the event of a conflict, the Chinese can easily bring in its military reinforcements and cut the Northeast from the rest of India.

China, however, is insisting that the territory where it is building the road is located inside China and that India is violating its sovereignty by entering there. China has released video proofs to back its claims and is saying that by entering China, India is violating the 1890 treaty which had clearly demarcated the India-China boundary in the Sikkim sector.

To begin with, India shares a border with China, along three sectors – middle, eastern and western. It is obvious that the dispute at the trijunction is between Bhutan and China (a long-standing dispute) and India is interfering due the fact that it wants to control Bhutan's defense and foreign policy (even though, since 2007, Bhutan has transitioned to an independent foreign policy, thus diluting India's obligations) and has taken it upon itself to protect the smaller country's sovereignty.

In this article, we will delve into the main points of contention to show that India's position on Doklam is entirely unfounded.

THE 1890 TREATY

The text of the 1890 treaty clearly supports the Chinese position

that, indeed, the border between Sikkim and Tibet was clearly demarcated and starts at Mount Gipmochi. Taking this position into account, the Doklam plateau would actually lie inside China, located at the Chumbi valley inside Tibet.

The other proof that China has on its side is the collection of receipts of 'grass' taxes that were collected from the Bhutanese herders who wanted to graze their cattle in the contentious area.

Both are strong and valid proofs. China is citing the letter written by Nehru to Zhou Enlai in 1959, where the former clearly accepts the Sikkim-Tibet demarcation. However, the Indian side, releasing the entire letter, is accusing China of taking selective passages, since in the same letter, Nehru states that the Sikkim-Tibet demarcation in the 1890 treaty was actually referring to 'northern Sikkim' and that it did not include the contested trijunction area. Nehru also stated that the 1890 agreement could not apply to the trijunction area as Bhutan and Sikkim were not parties to that agreement.

The Indian side, as far as the 1890 agreement is concerned is catching the wrong end of the stick. ***The Indian government cannot argue its case by claiming that just because Nehru said something back in the 1950s, it must be right. The word of the treaty and not Nehru's perception holds ground.***

When we see the actual text of the agreement, it becomes obvious that the treaty nowhere says that the border was being decided between Tibet and just northern Sikkim. This means that Sikkim as a whole was included. Therefore, Nehru's claims may have been politically coloured perceptions. ***The present government needs to take its stand on the actual treaty.***

The other contention, again emerging from Nehru's arguments, was that Tibet and Sikkim were not party to the colonial agreement and therefore it cannot be valid. This is again misplaced. Sikkim had already accepted the British Indian suzerainty over itself, therefore there is no question of Sikkim being a party to the agreement, separately. And, to say that Tibet needs to negotiate separately would

be a violation of India's One-China policy.

Obviously, Nehru's interests and letters show that both India and Bhutan have been trying to subvert the actual meaning and spirit of the clear-cut 1890 agreement and have been trying to establish the trijunction as an area of dispute. But as per the 1890 agreement which mentions the demarcation at Mount Gipmochi, there is no dispute. Nehru's word cannot be taken as final.

INDIA'S IMAGINARY DOCUMENTS AND INTERESTS

Has China threatened India's 'Chicken's neck'? Doklam is supposedly claimed by both China and Bhutan, but India's sovereignty is not involved in the issue at all. India is only jumping in at the behest of Bhutan and raising the bogey of China threatening its interests. This emerges from India's bias that China is against it and the usual tendency of the former to compete with China. ***As always, India makes China a suspect in every issue, ranging from border areas to economic cooperation to global partnerships! When India is bent on doubting China's intentions, nothing can be done unless the attitude itself changes.***

Now for the other 'proofs' that India is invoking to claim that China promised to maintain the status-quo at Doklam – for that, India is citing a 2012 agreement and, before that, an agreement signed in 1993 and followed up in 1996. India is saying that as per a 2012 agreement between India and China, 'the tri-junction boundary points between India, China, and third countries will be finalised in consultation with the concerned countries. Any attempt, therefore to unilaterally determine tri-junction points is in violation of this understanding.'¹

This is not what the 2012 agreement states. This is India's perception of it. The document is titled "Agreement between The Government of the Republic of India and The Government of the People's Republic of China on the Establishment of a Working Mechanism for Consultation and Coordination on India-China Border Affairs", dated January 17, 2012.

It talks about the boundary dispute between the two countries along the LAC (mainly the western sector dispute) and agrees to establish a working mechanism for India-China border affairs. There is no mention of the Sikkim-Tibet boundary – which is not, essentially, a border dispute between India and China.

Another major agreement which India is now invoking is the “Agreement on the Maintenance of Peace and Tranquility along the Line of Actual Control in the India-China Border Areas” signed between India and China, dated September 7, 1993. Shivshankar Menon, India’s former NSA and former ambassador to China, recently alleged that, “this is an attempt by China to change the status quo that we are committed to maintain under the 1993 BPTA. They were trying to build a road, which would change the situation at the tri-junction.”²

However, when the actual 1993 document is seen, it again talks about maintaining status-quo at the LAC. Again, there is no commitment whatsoever made by China to India regarding the Doklam question between China and Bhutan.

Similarly, the follow-up agreement to the 1993 document was “Agreement Between the Government of the Republic of India and the Government of the People’s Republic of China on Confidence-Building Measures in the Military Field Along the Line of Actual Control in the India-China Border Areas”. This again talks about the nature of military exercises that can be carried out by the two countries along the LAC and how suitable restrictions can be observed. It also affirms the traditional stand that LAC differences are differences of perception and that countries will exchange maps and try to resolve the issue through various joint working groups.

One fails to see any reference in any of these documents to the Doklam dispute. The only agreement – as far as India and China are concerned – which deals with Doklam is the 1890 treaty which demarcates the Sikkim-Tibet border. According to that, areas beyond Mount Gipmochi are with China and Doklam lies in that area. As already repeated, given that the dispute is between Bhutan

and China, the fact that Bhutanese herders were paying grass tax to the Chinese during the 1950s (not so early a period in history!) makes China's historical claims stronger than those of Bhutan.

As far as India is concerned, existing agreements invalidate any claim by India to interfere in Chinese road construction at Doklam. Even if the Indians do interfere on the pretext of protecting Bhutan (although, since 2007, Bhutan has an independent foreign policy), as per the 1890 treaty, Indians are indeed transgressing into the Chinese territory.

CHINA'S LEGITIMATE CLAIMS AND HOW INDIA HAS BEEN COERCING BHUTAN

While, as seen above, none of the existing documents support India's claims, there is enough proof to show that India has been using Doklam as a ploy to keep China at bay, by going against Bhutan's wishes. ***For years now, India has had a vested interest in preventing Bhutan from reaching a permanent border settlement with China, even though Bhutan is willing, since 1996, to cede Doklam to China in lieu of China's acceptance to withdraw its claims on Pasamlung and Jakarlung valleys of Bhutan.***

The settlement would be most simple – besides this quid pro quo, many in Bhutanese policy circles also acknowledge that China has a legitimate claim over Doklam – but India is the main obstruction.

In a shocking article in 2013, an author who was a former Special Forces Lieutenant General in the Indian Army, suggested that, “To start with, the Doklam Plateau is private property of the Royal Family – belongs to the King. What India should do is to make an offer that China has not. The offer could be to establish a joint Indo-Bhutanese venture on the Doklam Plateau. Alternatively, this underdeveloped piece of land can be developed by India through a development project, which after completion can continue to be operated by Indians or jointly by Bhutanese and Indians. A third possibility is that the king of Bhutan may consider selling the Doklam Plateau to India so that this bone of contention is resolved permanently. It would

be prudent for the foreign policy mandarins not to let the issue lie in a state of limbo, permitting China the initiative.”³

The suggestions imply India’s desperation to lay claim to Doklam (due to its own bogey of China) under the guise of protecting Bhutan, even to the extent of Indian policy groups and former army officials suggesting that Doklam be bought by India.

On the other hand, Bhutan has always resisted this high-handedness of India, since 2007 when the Druk king stepped down and a representative government took over. The suggestions above were made in 2013 and ***it was also in 2013 that India instigated the Bhutanese elections to ensure the defeat of Jigme Thinley’s government, because Bhutan was close to reaching an amicable border settlement with China. The two had already reached an agreement on the border demarcations in Pasamlung and Jakarlung. The settlement in the north was to pave the way to determine the course of action to settle the western border in Doklam.***

A compromise on boundary demarcation had nearly been finalised during the 19th round of boundary talks held in 2010 between Bhutan and China.⁴ In 2012, when China’s Wen Jiabao met Jigme Thinley, the Chinese foreign ministry released a statement saying that, “China is willing to complete border demarcation with Bhutan at an early date and strengthen exchanges in various fields so as to push bilateral ties to a higher level.”⁵

This is now being used by India to mislead everyone by saying that China had agreed not to change border demarcations unilaterally pending a final settlement. This is like turning a diplomatic statement on its head and forcing a commitment where there was none – ***and that too this is coming from India, which has no business either in Bhutan’s foreign policy or in Bhutan-China border relations. There is obviously complete silence from Bhutan which has neither attacked China nor supported a single claim made by India in the current crisis.***

Again, in the 20th round of talks in 2012, China and Bhutan gained remarkable headway on the boundary issue, with positive

sentiments on both sides. India could never allow these good relations because of its own coloured perception of ‘security threats’ from China in the Siliguri corridor for which India wanted to force Bhutan to lay claim on Doklam, and so supposedly instigating the 2013 elections in Bhutan. In fact, as the Bhutan-China relations show, it is as if India is trying to lay illegitimate claims to Tibetan Doklam by simply using Bhutan.

Importantly, according to people working in this field, ***“Several Bhutanese analysts have argued that neither Bhutan nor India has a strong historical argument to lay claim over Doklam, Sinchulumpa, Dramana and Shakhatoe vis-à-vis China. Bhutan’s claims, they contend, are based on an ‘imaginary line drawn on paper by some British surveyors – like those of the McMahon Lines – without actual verification on the ground,’...”***⁶

Bhutan now wants an amicable border settlement with China, and to maintain good and equidistant relations with both India and China. Bhutan also does not appreciate India’s high-handedness despite the fact that Bhutan ceded lot of space and dominance to India.

In the present conflict, even Bhutanese have privately acknowledged that Doklam belongs to China and that is India’s biggest fear – that Bhutan might easily cede Doklam to China.

WHAT INDIA NEEDS TO REALIZE

The major facets to the present conflict hold a lesson for India. India needs to realize that currently it has transgressed into Chinese territory and that, despite this transgression, the Chinese are displaying exemplary patience. India needs to come up with a face-saving acknowledgement and call its troops back. India should also realize that its latest moves have not been appreciated by Bhutan. Since Bhutan is interested in reaching a settlement with China on Doklam, even if it means ceding Doklam to China (with many Bhutanese privately accepting that China has historical, legitimate claim), India should not interfere.

Throughout this entire incident, India has displayed an utter lack of magnanimity. In fact, recent India-China history has proven China to be more large-hearted and understanding and possessing a wider vision and more patience than India. Unfortunately, India has operated like the materialistic West would operate, while China has remained true to the Oriental spirit.

The materialistic West has shaped the current international order on the basis of principles of realism and self-interested cooperation between sovereign nations. In reality, these terms can be translated to mean self-centered and selfish approaches rooted in a narrow protection of one's interests and mistakenly calling it sovereign nationalism. Just like the Western materialist culture does, the Western ideas of international cooperation too are based on pulling things towards themselves and, in a true utilitarian spirit, propagating selfishness and commercialism under the guise of international cooperation.

We can now see the results of these principles in the weak, commercialized and corrupt organization of the United Nations, the ignited arms race harking us back to the times of the last world war, increasing civil strife and in an intense haggling over environment and other goods. This represents everything but cooperation!

Much-misunderstood China has not fallen prey to this Western model. China conducts its international relations on its own terms. For the Chinese, history and culture are paramount in relations between countries. And hence, the Chinese respect for and patience with India.

Unfortunately, India, since the times of Nehru, enamoured by the glamour of a new world order, has fallen prey to a petty mentality. None of our views are grounded in history, culture or ethics. We judge international relations without vision, on the basis of a material cost-benefit analysis seeking to get the most out of it and always begrudging the rise of others like China as a threat and competition to ourselves.

For the longer term, India should bring vision into its foreign policy without being unduly impressed by what other countries do. As long as India continues to be self-centered and to feel threatened all the time, it will face these problems. This narrow outlook is not in consonance with its destiny of world leadership, which requires both firmness and self-giving.

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THE TRUTH ABOUT ECONOMIC DEVELOPMENT (3)

IV. A DEEPER PERSPECTIVE ON NATIONAL DEVELOPMENT

Development and progress are bandied about as the panacea of all evils of society. But what is their widest scope, the deeper implications and higher meaning, what are the psychological forces that push development? All this has been discussed and understood in a limited fashion, indeed only the surface has been scratched.

The driving force of a country's growth is the psychological push of its people which in turn is powered by what motivates them. In the modern era phenomenal results have been achieved by the concentrated power of nationalism – pride in one's country and concern for her well-being. An outstanding example is the transformation of Japan from a traditional medieval feudal culture into a modern industrialised nation in the last quarter of the nineteenth century. When Russia was defeated by Japan at the beginning of the twentieth century in the Russo-Japanese war, the rest of the world sat up in astonishment. No European country had been militarily defeated by an Asian one in modern times. Almost half a century later, as a consequence of the nuclear holocaust of Nagasaki and Hiroshima, Japan was on her knees. But thirty-five years on, in 1980, Japan had one of the highest per capita incomes in the world and it was feared by some in the West that if her growth continued apace her GNP might equal or even exceed that of the US by the end of the century. That potential was never realised as her people became more self-centred with the exposure to Western modes of thinking and their main feeder of growth – intensity driven by a certain selflessness – dwindled almost to stagnation. The current PM of Japan realises that without rekindling her national spirit Japan cannot be pulled out of the doldrums.

The Western gospel of utilitarianism, a selfish concentration on narrow aims causes greater and greater dysfunction in the various

parts of society. Utilitarianism has been transposed into materialism and everything is valued according to its money-making potential. The quality of goods and services deteriorates even as they become more expensive. Medical care, education etc. are costing more and more while delivering less and less. Only the leavening of the spirit of nationalism has kept Western societies from sinking completely into the mire of destructive selfishness.

Until a few centuries ago India was one of the richest countries of the world (in 1700 the GDP of India was greater than that of the whole of Western Europe) and that too after centuries of repressive Muslim rule. But political unity and based on it, the spirit of nationalism is relatively new to India. Throughout her long history she has been united culturally and spiritually but not politically. **There is, however, an even greater power, more enduring and free from the ultimate evil and destructive effect of nationalism, which can fuel economic development, even though being self-sufficient in itself, not expressly concerned with it. When an individual or a collectivity can rise beyond egoism, both its own and that of a larger collectivity – a nation or even humanity – and connect to its true spiritual self and can live in it to some extent, as ancient India was able to, then the power of this greatest potential begins to act visibly in all the fields of human endeavour. Once this power is aroused in a country there are no limits to her development. Not only physical development but also a psychological growth which can be the only true basis of happiness and fulfilment – witness the widespread dissatisfaction and psychological alienation and loneliness lurking just below the glamorous surfaces in modern materially developed countries.**

Indeed, the problem has become so serious that the present top heavy material development, if not balanced, is poised to destroy all civilised societies in the world. True growth and progress can only be the results of an integral spiritual growth of consciousness whether of the individual or of the society or the nation. **The conditions in which people live are the result of their state of**

consciousness. To seek to change these without a change of consciousness is a vain chimera.

In present times, India too has sunk into the morass of utilitarianism and in a worst possible way. As a nation, as a society, she seems to have forgotten her deeper well-springs of energy and has become lost in the chaos of conflicting narrow self-interests spiralling her into greater depths of deprivation of every kind. A nationistic pride in the country and her achievements may be the lever to pull her out of this degradation and set her on the road to her true destiny – the intelligent will to live for the spirit not only individually but also collectively. Nationalism, which underpins the Modi government’s manifesto, can act as a bridge to carry India onto the path of integral self-fulfilment and enable her to play her true role among the community of nations. But, she must not forget that the spirit of nationalism, however necessary and useful at present, is just one stage in the greater psychology and has to be transcended to attain that for which India’s soul has always been striving – a progressive manifestation and expression of the Spirit in the terrestrial Nature.

“There are deeper issues for India herself, since by following certain tempting directions she may conceivably become a nation like many others evolving an opulent industry and commerce, a powerful organisation of social and political life, an immense military strength, practising power-politics with a high degree of success, guarding and extending zealously her gains and her interests, dominating even a large part of the world, but in this apparently magnificent progression forfeiting its Swadharma, losing its soul. Then ancient India and her spirit might disappear altogether and we would have only one more nation like the others and that would be a real gain neither to the world nor to us... **It would be a tragic irony of fate if India were to throw away her spiritual heritage at the very moment when in the rest of the world there is more and more a turning towards her for spiritual help and a saving Light. This must not and will surely not happen; but it cannot be said that the danger is not there.**” (CWSA, Vol.36, pp.503-04)

V. THE CONCLUDING REMARKS – THE PRESENT SCENARIO AND WHERE AND HOW WE MAY PROCEED FROM WHERE WE ARE

A. *The Background – the Present Scenario*

The discussion in the previous chapters was intended to provide a wide perspective on our present utilitarian gospel of development and its grave perils if continued any further. The important question facing us at present is that even if it is understood that a change of course is desired can we really do it? The answer is that we can and will be made to do so in spite of the fact that, at present, most of us are acutely concentrated and hell-bent on seeking somehow, anyhow, the satisfaction of our physical life nature's natural animal appetites by the acquisition of the needed material means. This has brought the modern materialistic economic science to the forefront and all walks of life have gotten thoroughly infested with its destructive utilitarian spirit. As a result, like everything else, the politics of the country too had (for quite some time) become – in the hands of clever unscrupulous actors in the field – a means of acquiring position and money through the misuse of political office acquired by winning elections. The natural instinct of the players in the political field has been to always look at and evaluate everything from the point of view of how it may be used to help them achieve their coveted object – the political office. To such a gaze it soon became apparent that, since Indian people were deeply divided and almost prejudiced when it came to their caste, creed (pantha or religion), language and region, this matter could be used to advance one's political fortunes by appealing to such baser things in the people. Herein lies the origin of all the phenomena of reservations and all kinds of other entitlements based on one's identity according to the above parameters.

Before the Modi government came to power in 2014, the “reservation card” was (and to some extent still is) being played to the hilt by all the so called “secular” – a euphemism for minority appeasement for votes – parties for their despicable ends. The new

Prime Minister gave the slogan of ‘Sabka Saath Sabka Vikas’ (economic development for everyone) perhaps, to get the country out of the muddy pit of communal and social divisions which had become so injurious to the national spirit that giving vent to anti-national feelings began to be looked upon by many as the only sure road for gaining impeccable “secular” credentials necessary for getting minority votes. Till the recent U.P. elections, the going has not been easy for the new government which – while avoiding sensitive nerves on reservation – had to place its stress on the service and development of all the poor people of the country. After the U.P. election results, the country witnessed a pervasive psychological movement anticipating the extension of the BJP’s sway to cover the whole of the country within the next few years.

B. What Now?

This booklet has been written to bring to light before all discerning eyes some of the hidden aspects of the reality of the modern materialistic concept of Development or Progress (“Vikas”) and how an exclusive focus on it is swiftly leading humanity towards its seemingly unstoppable extinction in the near future. Now, the important question is: how should the attitude of the new benevolent^a

^a One can legitimately call him “benevolent” because he does not really wish to politicize for narrow political gains – something always fundamentally short-sighted – the issues like the “Triple Talaq” which may be potentially injurious to the health of the nation by adding one more wound to the already severely wounded body – thanks to the work of our self-serving seculars over the past five decades – of the Hindu-Muslim relations. Sri Aurobindo writing more than one hundred years ago in the Karmayogin on the issue of Hindu-Muslim relations had this to say, “... One thing we may be certain ... **As a political question the Hindu-Mahomedan problem does not interest us at all, as a national problem it is of supreme importance.** We shall make it a main part of our work to place Mahomed and Islam in a new light before our readers, to spread juster views of Mahomedan history and civilisation, to appreciate the Musliman’s place in our national development and the means of harmonising his communal life with our own, not ignoring the difficulties that stand in our way but making the most of the possibilities of brotherhood and mutual understanding. Intellectual sympathy can only draw together, the sympathy of the heart can alone unite. But the one is a good preparation for the other.” (CWSA 8: 31)

Prime Minister and his government on his pet and cherished concept of “Vikas” be changed in the light of the deep and incontrovertible findings reported above about its perils? Before we proceed further on this it has to be pointed out that this question – which in our view has now assumed critical importance for the very survival of the human race – has never been relevant for us during the seven decades following our Independence in 1947. It has become relevant only now – and even assumed a great practical significance – when we face the palpable prospect of the country swiftly moving towards a psychological crystallization where an overwhelming majority of the Indian people – without any distinction of language, cast, creed or gender – will come to have trust and faith in the person of Sri Narendra Modi – something never even dreamed by most people till the coming of the U.P. election results.

The wave of nationalism that brought Sri Modi to power and has been progressively sweeping the country ever since, has been the immediate practical need of the country for quite some time but got a chance to fully manifest only during the past few years. Even more than a hundred years ago Sri Aurobindo saw the need clearly when he wrote, **“With us today Nationalism is our immediate practical faith and gospel not because it is the highest possible synthesis, but because it must be realised in life if we are to have the chance of realising the others. We must live as a nation before we can live in humanity.”** (CWSA 8: 84-85)

Even at that time Sri Aurobindo had seen the unsuitability of the narrower concept of nationalism – the Hindu nationalism. He wrote, **“... We do not understand Hindu nationalism as a possibility under modern conditions. Hindu nationalism had a meaning in the times of Shivaji and Ramdas, when the object of national revival was to overthrow a Mahomedan domination which, once tending to Indian unity and toleration, had become oppressive and disruptive. It was possible because India was then a world to itself and the existence of two geographical units entirely Hindu, Maharashtra and Rajputana, provided it with a basis. It was necessary because the misuse of their domination by the**

Mahomedan element was fatal to India's future and had to be punished and corrected by the resurgence and domination of the Hindu. And because it was possible and necessary, it came into being. But under modern conditions India can only exist as a whole." (CWSA 8: 304)

Now the important question pertains to the true form and force of nationalism suited to India. Again we have the answer in Sri Aurobindo's soul stirring words, "I say no longer that nationalism is a creed, a religion, a faith; I say that it is the Sanatana Dharma which for us is nationalism. This Hindu nation was born with the Sanatana Dharma, with it it moves and with it it grows. When the Sanatana Dharma declines, then the nation declines, and if the Sanatana Dharma were capable of perishing, with the Sanatana Dharma it would perish. The Sanatana Dharma, that is nationalism." (CWSA 8: 12) And further, "**When therefore it is said that India shall rise, it is the Sanatana Dharma that shall rise. When it is said that India shall be great, it is the Sanatana Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatana Dharma that shall expand and extend itself over the world. It is for the *dharma* and by the *dharma* that India exists. To magnify the religion means to magnify the country.**" (CWSA 8: 10)

From the above quotations, to a superficial gaze it may appear that Sri Aurobindo is contradicting himself by again returning to Hindu nationalism under the new label of Sanatana Dharma. To such a view it has to be pointed out that Sanatana (eternal) Dharma is not at all synonymous with the modern concept of religion which, due to its requirement of exclusiveness for its very survival, is a passing phenomenon in time . The Sanatana Dharma is eternal because, in it, all religions – Christianity, Islam, Hinduism, Buddhism etc. – can find their just place when they can be made to rise above their exclusiveness and intolerance. The Sanatana Dharma represents an all-encompassing approach to the supreme spiritual Reality without any exclusiveness – admitting even materialism and some kind of

atheism – and its spirit is almost as wide as that of the universal nature. It is in this light that we may understand the following statement of Sri Aurobindo, “Spirituality is India’s only politics, the fulfilment of the Sanatan Dharma its only Swaraj. I have no doubt we shall have to go through our Parliamentary period in order to get rid of the notion of Western democracy by seeing in practice how helpless it is to make nations blessed.” (CWSA 36: 170)

Soon after he came to power in 2014, the Prime Minister said something like this that the “Indian Constitution” (promulgated on 26.2.1950) is the one thing he worshipped and that it was sacred to him. Such an utterance must have been directed to blunt the charges that the new government was planning to significantly alter the Indian Constitution. Obviously we cannot, as free people, bind ourselves and the divinity residing in our hearts to a written document, however perfectly written, or even to a great and most sacred scripture, however sublime and divinely inspired. The time has come to boldly seek guidance from the Divinity residing in the heart of all creatures which alone can, in the present difficult conditions, save us from ourselves. The Constitution or any such machinery should be flexibly used to organize political unity but must never be allowed to fetter our self-expression which they would become if we consider them sacrosanct. For, as succinctly pointed out by Sri Aurobindo, “Constitutions can only disguise facts, they cannot abrogate them: for whatever ideas the form of the constitution may embody, its working is always that of the actually realized forces which can use it with effect. Most governments either have now or have passed through a democratic form, but nowhere yet has there been a real democracy; it has been everywhere the propertied and professional classes and the bourgeoisie who governed in the name of the people.” (CWSA 25: 400)

We have come to our present predicament because, even after independence, during the past seven decades we have allowed the West to think for us and have been progressively moving towards becoming an ill-executed and foolish copy of it. Even though the

pursuit of the modern gospel of Economic Development (“Vikas”) is leading us towards a precipice, because of the progressive westernization of our hearts and minds we have never ever been able to give any serious consideration to (or even suspect) the dangers underlying such a pursuit, contrary to the genius and the soul of this country. We have been doing what Swami Vivekananda had warned us against when he said, “But mark you, if you give up spirituality, leaving it aside to go after the materializing civilization of the West, the result will be that in three generations you will be an extinct race; because the backbone of the nation will be broken, the foundation upon which the national edifice has been built will be undermined, and the result will be annihilation all round.” (CWSV, vol.3, p.153)

The modern materialistic conception of development ought to be widened and, wherever necessary, superseded by the concept of development suited to India and, at this critical juncture of her destiny, even to humanity at large. The only concept of development suited to the genius of India is the one which aims at the fullest and the completest possible development of all the parts of a human being – soul, mind, life and body – with a view to enable them to be ever more and more perfect instruments for the manifestation of the Absolute Divinity^a – the one and the only true object of all manifestation.

Now, the important question is: how may we go about it? By itself, it is not any religion, philosophy, science or social and political system – not even all of these together – that can successfully carry us very far towards our object because nothing much of any enduring

^a This does not at all imply neglecting the material parts or their development as just the mention of word spirituality tends to incline the modern mind to think and fear. It is either not known to it or is easily forgotten by such a mentality that India has been the richest country – the famous Golden Bird of the occidental and Mesopotamian people – during countless millenniums before and during the Islamic invasions and even until the beginning of the eighteenth century during which the British began to establish their strangulating hold on the country's economy and through (and along with) that on its body, mind, life and culture.

value can be achieved as long as man remains what he is. It is only an ascension to a greater consciousness that can enable man to change himself. It is only the pursuit of Sanatana Dharma that can enable man to ascend to a higher consciousness. The time has come to declare and succinctly formulate and effectively put forward this wider view of development before the people of India. This done, we can leave it to the genius of the spirit of India – the Sanatana Dharma – to accomplish the miracle of getting us out of our present painful predicament.

The upshot of all the above is that Sri Narendra Modi should and it is hoped will soon be in a position to lead the country towards this wider concept of “Vikas” (development) by putting the brakes on the march of the disastrous utilitarian psychological formations that have naturally gotten formed (the thing that invariably takes place) when we blindly sought for and pursued – as we have been doing ever since Independence – economic development in the modern materialistic spirit. It is a most daunting task to turn the wheels of such a materialistic march and can be achieved only by a still greater working of the divine Power than that which brought Sri Modi to power in 2014. Such a power has to enter the hearts and minds of people and bring about a concentration of the national mind and Will on this task. When this is done, we will be securely moving on the way leading to the fulfilment of India’s true mission in the world which is to lead all mankind towards the divine Reality and thus be instrumental in eventually establishing the divine Life on Earth which is the one real aim of human life on earth as declared by Sri Aurobindo in the following momentous words, “The ascent to the divine Life is the human journey, the Work of works, the acceptable Sacrifice. This alone is man’s real business in the world and the justification of his existence, without which he would be only an insect crawling among other ephemeral insects on a speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe.” (CWSA 21: p.48)

Now, the one last point and we will be done. The past two centuries which have been called the centuries of science have been marked by the ushering of the age of progress and development under the impetus of the impressive march of the ever newer and more and more potent inventions and discoveries of science. With the beginning of the present century the pace of the new discoveries and advances in all the fields of human endeavor has reached a dizzying speed – thanks to the latest advances and breakthroughs in the field of information technology. This visibly impressive march of the advances in science and technology and their deep penetration into every walk of life has hypnotized the common man so much that an overwhelming majority of them have – in spite of being not unaware of its very uncomfortable and disastrous physical and psychological side effects – come to look upon it as the one effective way and panacea for all our problems. Although, this is not the place to go into the details of the very deep issues involved in this field, still, it seems necessary to provide a glimpse into what fundamentally science can (or cannot) do for us. For this we can do nothing better than to look at the whole issue* in the light of the following soul-stirring words of Sri Aurobindo, “The utmost widening of a physical objective knowledge, even if it embrace the most distant solar systems and the deepest layers of the earth and sea and the most subtle powers of material substance and energy, is not the essential gain for us, not the one thing which it is most needful for us to acquire. That is why the gospel of materialism, in spite of the dazzling triumphs of physical Science, proves itself always in the end a vain and helpless creed, and that too is why physical Science itself with all its achievements, though it may accomplish comfort, can never achieve happiness and fullness of being for the human race. Our true happiness lies in the true growth of our whole being, in a victory throughout the total range of our existence, in mastery of the inner as well as and more than the outer, the hidden as well as the overt

* Please see the Appendix titled “The Future Possibilities and the Perils of the Movement of the Modern Materialistic Science.”

nature; our true completeness comes not by describing wider circles on the plane where we began, but by transcendence.” (CWSA 22: p.757-58)

“India has in herself a faith of superhuman virtue to accomplish miracles, to deliver herself out of irrefragable bondage, to bring God down upon earth. She has a secret of will power which no other nation possesses. All she needs to rouse in her that faith, that will, is an ideal which will induce her to make the effort.... The ideal is that of humanity in God, of God in humanity, the ancient ideal of the *sanatana dharma* but applied as it has never been applied before to the problem of politics and the work of national revival. To realise that ideal, to impart it to the world is the mission of India.” (CWSA 07, p. 1017)

APPENDIX

THE FUTURE POSSIBILITIES AND THE PERILS OF THE MOVEMENT OF MODERN MATERIALISTIC SCIENCE

As we have seen earlier, Science is a double-edged sword and as long as we remain imprisoned in our present level of consciousness, which is too myopic to really see its way out of the present utilitarian spirit, it can only speed up the process leading to the extinction of the human race.

Even if Science were to stop where it is – which is an impossibility, – we do not have much time before things really turn ugly enough (already very ugly for those few who can see behind surface appearances) that even the most unconscious person is faced to recognize that his/her very existence is now at stake. If the present speed of scientific advancement continues or gathers further momentum (as it has been continuously doing during the past few centuries) then, in our view, we have less than a decade before things turn really ugly – at least for a large section of humanity, especially in South Asia – and become almost unstoppable without a huge destruction of life on earth.

The above conclusion is difficult to avoid even when one disregards the possible impact of future unexpected developments in Science and takes note only of the future impact of those scientific advancements and discoveries which are already in the pipe-line.

A. THE FUNDAMENTAL PROBLEM WITH SCIENCE

Our Rishis had realized that the greater is the level of one's consciousness, the closer one is to one's true Self and the greater is the fulfilment enjoyed by one. The higher is the level of consciousness, the more powerful is its control over the outer instruments. When the consciousness is imprisoned into the surface

physical being, one is forced to use the outer instrumentation and one's consciousness gets further enslaved to it.

Science is concerned with the systematic study of the physical and natural world through observation and experiment based on the power of human reason. It brings about such a concentration on our surface self that our self-knowledge is meagre and painfully insufficient. It is of our surface and apparent phenomenal self and nature only and not of our true self and the true meaning of our existence. In such a movement, self-knowledge and self-mastery are awaiting in the individual, and as a result, wisdom and right-will is also lacking in his use of world-power and world-knowledge. The more the race is enamoured and mesmerized by the discoveries and new inventions of Science, the more lacking it will be in the right use of the potencies of science. The grave moral and environmental crisis facing us may be looked upon as one of the results of such a movement in the consciousness of man. Man seems to be becoming, increasingly, a slave of the outer instrumentation of physical nature and a plaything in the hands of the powers of ignorance that have come to dominate him because of his increasing isolation from his true Self and its uplifting consciousness which alone can lead him to true Knowledge, Power and Ananda.

If this movement continues unabated without any counter balancing movement towards higher consciousness which alone can bring about greater self-knowledge, humanity is poised to extinction in the near future. As was pointed out in the first section, a reorientation of the collective psychological energies of the human race towards greater self-knowledge and world-knowledge is indispensable if humanity is to arrive at anything meaningful, or even to survive.

Nationally, we are, today, at such a phase of crisis in our evolution that we are facing a conundrum about what the much-glorified Science is doing to our civilization and culture. When we go back to the India's spirit of looking at this conundrum, it becomes immediately clear that, as of now, our present nationalistic spirit

seeking “Progress” through the machinery of science reflects not an iota of the Infinite and the Eternal of this nation’s perennial seeking, but a gross and intricate machinery to enslave us to our surface self through our passions and desires.

Under such a psychological condition, Science of today has become nothing but a bundle of vicious and ambitious circles, relying solely on outer instruments with an increasing refrigeration of inner instruments. Fundamentally, any reliance on outer instrumentation tends to draw one away from one’s soul. And the more we move away from our soul, the more we lose touch with the Ananda or the true Delight of existence which alone sustains our lives. Only a very diluted and perverted form of this delight can be found in the brute physical and vital satisfactions offered by our surface physical self. Such satisfactions imply pulling things towards oneself resulting into a dilution of one’s relationships, affinities and good-will and the spirit of service to others which has been given supreme importance in our culture to correct our self-centeredness which leads to an immense suffering in the individual and collective social existence.

B. NEW TECHNOLOGIES FOR MANIPULATION

For how long shall we keep reposing our faith in the discoveries of Science? The horizons of Science keep on expanding and will continue to do so in the foreseeable future, making available to our infantile race new technologies that can manipulate it in endless dangerous ways. Several examples of such technologies have come in front of us which, if misused by a gross utilitarian and selfish consciousness, may put a full stop to human life on this planet in the near future.

Through new technologies like ‘**Big Data**’ – which hundreds of companies are now making a business out of – psychological traits, emotions and preferences of people can be discerned, which can then be compiled into a database and analysed ***through Artificial Intelligence (AI), in order to influence mass voting behaviours, reinforce and expand commercial desires and choices of people and***

successfully apply it for other commercial purposes. This explains a major part of how Trump won elections – micro-targeting.

To come close to imagining the progress of AI, consider the results of a survey – “AI will be able to translate languages better than humans by 2024, write high-school-level essays by 2026, drive trucks by 2027, work in retail by 2031, write books by 2049 and perform surgery by 2053.” (Newsweek 2017). Dubai has already got its first ‘Robocop’ – a road policeman robot, the ‘world’s first operational Robocop’ – which can monitor traffic, record complains, assist tourists etc. (Fox News Tech 2017).

AI is also making inroads into healthcare. In order to find low-cost ways of dealing with people’s health problems, companies are creating a forum to connect patients with robotic doctors – all that the patients need to do is just download the application on their mobile phones and feed in their medical history.

AI is not the only such technology. Currently, ***new technologies of ‘brain augmentation’ are being developed, which would enable scientists to insert implants in our brains and enable them to function like supercomputers. There is nothing positive about this. The only reason we feel safe from robots is because they are machines without base emotions like us – imagine if a utilitarian, cruel human collectivity or group were to possess same intelligence and powers as robots, how it would be able to misuse it!***

Already we are in a position ***to manipulate the smallest atoms and molecules*** to change the quality of the material, thanks to nanotechnology. The ***Human body and health could be manipulated***; indeed, nanotechnology is already being used in the sunscreens we apply to our skin, there are deliberations about how to create nanomedicines that are so small that they can travel through the body and get rid of cancer and other disease cells.

And, in what is the latest source of excitement among the scientists, the Chinese have just discovered a way to use the laws of quantum mechanics to encrypt their internet communications to keep off hackers, such that every smallest disturbance on the network will be immediately detected.

Such imaginations have fired the hopes of many people, compelling them to foolishly argue that nanotechnology can cure their illnesses. This is like saying that no matter what happens, we will not get rid of our greed and selfishness – we will keep contracting illnesses through our degraded lifestyles, and we will keep making new technologies that can later manipulate our bodies and cure those illnesses. Can such a self-destructive attitude ever succeed?

Nanotechnology is also poised to accelerate the manufacturing of weapons of mass destruction which nations can use against each other (known as ‘molecular manufacturing’). Imagine that the chemical weapons that nations now use would be reducible to invisible microcosms, with as much or even more potency to destroy – silent, fast and more devastating wars could be fought with concealed weapons. Imagine how terrorists and rogue countries like North Korea can use this technology.

After all, terrorists can lay their hands on any latest technologies very easily, and can even develop their own technologies. To give a recent example, when people began to happily occupy certain ISIS-vacated parts of Syria, they discovered, to their horror, that everything – taps, refrigerators, kids’ toys, beds, sofas etc. – could be fitted with ‘invisible’ explosive devices and that if you accidentally touch something, you may just die. So, the terrorists may have left from those parts, but the terror continued to prevail.

When you couple the devastating consequences of nanotechnology with the options already made available by **information technology (IT) and artificial intelligence**, we can start to imagine even more varied results. After all, big disasters are one thing. But what information technology is doing now and what artificial intelligence is aiding it in is a recipe for slow deaths. Google will virtually legally own the planet – it is already on track of doing so. Even if we are not active internet users, we will not be able to help getting pulled into its vortex. With the governments digitizing entire systems, users have no option but to make IT a part of their lives. This has inspired minute government surveillance for

countering crimes, and, such surveillance has also been used by enemy states and terrorists to carry out attacks.

After all, technology is a double-edged sword and can be used for equally bad or much worse results. We are fast breeding future generations of youth to become nothing but lifeless, lonely automatons who are run and controlled by Science.

There is of course an important rider to these dangerous future predictions – will we even survive to see these changes? That is unlikely. The rate at which we are finishing and degrading our resources, manipulating our environment and outer space and playing with health, we won't be able to survive even till the next decade. For manipulating our environment, we have come up with various ideas like geoengineering which will manipulate the earth's atmosphere by limiting the sunlight reaching the earth. Even though we don't know the consequences (except that they can do permanent damage to our atmosphere), scientists want to go ahead with it.

This exposes our double standards. In dealing with climate change, the historically-polluting developed countries want to do everything in their power to avoid bearing responsibility for dealing with climate change – they can try geoengineering, they can shift the burden to developing countries like India, they can talk about piecemeal and ineffective 'renewables', creating 'markets' for trading excess carbon and other new climate technologies which will be powerless against our impending doom. Already oceans are in a very poor shape, and within the next three decades, oceans are expected to contain more plastics than fish.

It is well-known that only a very radical change in lifestyles – which cannot come about permanently without a change of consciousness – can, to some extent, stave off environmental disasters. These renewable and other technologies are piecemeal and ineffective because – look at man's greed – men want to make a business opportunity out of the environment too, just like everything else. Again, it's like saying, we will not change our lifestyles, we will

sacrifice very little of our present ways, but we want to avoid environmental disasters by employing various technologies that can manipulate the environment or make a business opportunity out of a slow, painless transition to renewables. But whatever it is, we will not change or bear any pain. This is the utilitarian spirit in operation.

An example of a disastrous large-scale environmental manipulation already engulfing the US's production system wholly is **genetic engineering** of crops where foreign genes available in various living organisms i.e. plants, animals and even human beings are being artificially transferred to the seeds to acquire certain "desired results". Changes in the DNA – both intended and accidental – may bring about not only chemical imbalances in nature, but even irreversible biological consequences. In US, the total marketing of genetically modified food – indistinguishable from non-GM food due to poor regulations – has resulted in an exponential rise in illnesses, obesity and cancer cases. Despite the known and unknown dangers of modifying the genes of a crop, US audaciously went ahead with it. Every farmer is producing GM crops – and why not, it is a good business opportunity. It enhances the country's GDP. This is irrespective of the fact that America's future generations and the future of the country has been permanently damaged – what matters is that we are making scientific advancements and the GDP is increasing.

In India, the government is now dangerously implementing the same GM food formula. Despite all opposition, GM mustard was recently given a green signal. We already have hybrid tomatoes and potatoes flooding the markets. We are already getting plastic-coated cabbage, plastic rice, pasta and noodles. Soon we will have plastic wheat. ***Thereafter, we will have no need of an agricultural sector at all. We can just set up factories to manufacture our artificial grains. In the process, we will be using better scientific technology, contributing more to GDP and accelerating the process of mass extinctions.***

And in this system underway in India, it would be futile to expect

the government to do anything else, but give in to GM food or encourage farmers to grow GM and hybrid crops. This had earlier happened in the Green Revolution technology too, when the introduction of cash crops and use of chemicals suddenly catapulted us from food scarcity to food surplus and created a class of rich, powerful farmers, entirely destroying our groundwater and contaminating our rivers and surface water. In the same way, we can do this now through GM and other technologies. The food scarcity and farmer distress we are facing now will turn into food surplus – although we will be eating plastic instead of food, but then that's the only way left to the government to avoid a food crisis, and to prevent people killing each other for food and water.

C. THE CONCLUSION

Everywhere we see, through the above examples and numerous others around us, Science is being misused to provide justification for the way we presently are – selfish, greedy and cruel. All these examples from various fields, stated above, have a common point – we cannot repose much faith in it. ***Science is a double-edged sword and as long as we remain in the present state of our consciousness, it will only end up creating disasters for us.***

With the way and the pace at which things are going, do we really imagine that we will actually live to see the time when our brains will function like supercomputers and when AI-based robots will take over all our works? It is a logical impossibility, as we would have destroyed a substantial portion of our population within less than a decade from now. The misuse of current inventions of Science, combined with our monstrous vital ego, are more than enough for this task of destruction.

Such parasites have we become on our materialistic structure – this mere house of cards – that we have entirely forgotten the Divine Shakti, the Infinite that has alone sustained this country since ages. We forget that the materialistic Science that impresses us so is merely physical Science. We have not even reached the borders of

the sources of mind that inspired such mighty scientific creations of the past, and yet, which our rishis dismissed so easily. This physical Science, in whose unending circle we have changed into utilitarian, selfish creatures, does nothing at all but, even at its highest, observe the habits of Nature. On the basis of these observable habits, it formulates certain fixed 'laws' – not realizing that Nature is only made up of habits and not Laws, and that there can be no Law to bind the Divine Shakti that is manifest in Nature – a reality which the Indian spirit has always known.

Therefore, what can be the future possibility of materialistic Science? As things stand, there are only two ways out. One, in our present unregenerate state of consciousness, it will end up destroying us – this is the scenario unfolding right now, manifest in food crisis, crime rates, destruction of relationships etc., accompanied, of course, by greater so-called scientific inventions and better GDP numbers.

Two, we will have to pull ourselves out of this vicious vortex by a collective change of consciousness. If that happens, Science may face a relatively nondescript future. Certainly, all these scientific advancements will continue, but, having come out of the animality in which we are steeped today, we will no longer be bound by materialistic Science's vicious utilitarian circle. This means that universe will keep expanding, we will keep discovering further latest applications of quantum mechanics and nanotechnology, but our change of consciousness will prevent the destructive fate that faces us today. **So, the most important thing for all those who become conscious of the impending danger is to work, tirelessly, for a reorientation of the collective psychological energies of the human race.**

SYNTHETIC BIOLOGY: IGNITING THE WRONG HOPES

We often fall for the delusions of Science, failing to recognize the difference between sense-based ‘facts’ and the actual reality of things. It is hard to contest Science when it hits us armed with a barrage of ‘proofs’. Up until now. The latest round of breakthrough scientific discoveries, coupled with the deteriorating social and environmental conditions that threaten to finish us off, shows that Science is getting closer to reaching its acme and exhaustion.

SYNTHETIC BIOLOGY THAT PROMISES A PERFECT LIFE

In a major breakthrough, scientists have been gaining sure confidence that, instead of just sequencing the DNA (an achievement of the Human Genome Project), they will now be able to slowly write an entirely original DNA. This is expected to empower them to engineer and manufacture life, instead of merely following, mimicking or replicating it (like in existing technologies of genetic engineering, cloning etc.). As a consequence we will be able to change the way we live and eat, indeed, change our very selves and engineer our future generations. Scientists expect that, if successful, this will completely change the face of human life on earth, and surpass all latest discoveries, even Artificial Intelligence.

Scientists promise to manipulate Nature to create a utopia where there will be no food crisis and no crisis of climate change. Everything – right from food to advanced sustainable biofuels – could be manufactured in a lab, simply through DNA writing. Cells could be manipulated to make food in a lab, bacteria could be manipulated to secrete oil and long-extinct species could be brought back to life. The technology promises to make everything that the humans need – in a “sustainable” way, so that our imminent civilizational disaster is averted.

The US and China have already eagerly jumped onto the bandwagon. The US Defense Department is already funneling

millions of dollars into synthetic biology companies on projects that can design cells to enable soldiers to not feel the need for food intake, and, to engineer cells in plants such that they can change colour when in the presence of explosives. Besides these, there are various other projects already underway. The ultimate aim of scientists is, of course, to design the human genome itself, enabling a complete transformation of the human body. This, according to the GP-write project established in 2016, would mean going beyond natural and artificial selection to actual, intentional designing of cells.

By their own admission, this will take many years, if not decades. They are still at the stage of simple, single-celled organisms and the human being is extremely complex. But to these scientists, what matters is not the time, but the fact that they think they already have the secret to penetrate and re-design the very code of life.

SCIENCE LAYS A FURTHER TRAP FOR US

This thinking lies at the heart of the folly of technologies like synthetic biology. Impressive though it sounds and even though it has ensnared top US investors and Defense establishment, this is a mirage we need to become aware of. The paradox should be very obvious to us. ***How can we possibly think that averting the present crisis is a question of controlling climate change or solving the food predicament (through whatever technology – synthetic biology or some other) and, yet, continue to feed our greed and our self – and other – destructive propensities which lie at the heart of the problem?***

The assumption behind a technology like synthetic biology is that Nature will become irrelevant. Obviously, if we are able to pliantly manipulate Nature and extract whatever we like, to produce life and life-giving necessities in a laboratory, then clearly the bases of life set by Nature no longer hold any relevance.

In a sense, this assumption challenges the idea that there are fixed laws and creations of Nature that bind us. But Science,

operating on such an assumption through the last three centuries, is falling into its own trap by now challenging it. It cannot sustain such an assumption or challenge Nature like this, unless Science itself rises beyond Nature.

And that physical Science is not poised to do – as seen in the unbelievable assumptions of synthetic biology. ***Scientists will simply end up creating replicated automatons in a laboratory, through engineered or ‘originally written’ DNA. This may or may not be life. But that is irrelevant, because whatever it is, it will still operate within the framework of Nature and develop ‘laws’ of its own.***

At its core, manipulations like synthetic biology continue to operate through the fundamental principle that material cells and DNA ***are*** the core of life and from such material stuff emerges consciousness. ***For the proponents of material science, consciousness and soul are nothing but the complex operations of our brain and physiological processes. And the chemical tinkering with these is the large part of the science of Psychology for them.*** Tomorrow, do not be surprised if claims are made that scientists are successfully experimenting with hormones to control emotions like greed, lust etc.

And because synthetic biology, no matter how high a flight it takes, remains within the confines of matter and Nature, nothing that it does will have any potential to create anything ‘sustainable’ or long-lasting. All these artificial creations – even if they come from biology and not technology – are not life, but automation. And this dangerous automation like a riderless wild horse has all the wrong intentions. It wants to create a utopia with a sustainable lifestyle, while continuing with the present perverted and twisted human nature and hollow consciousness. Carrying this seed of destruction such a society will die before being born.

Recall the story of Atlantis and go to message behind the story. The destruction of Atlantis happened because the earth was collapsing under the burden of her artificial perfection and expanding

greed and ego. It is similar to the stories in Indian scriptures, where the Earth implored the Divine to manifest because she was burdened by the civilization of the Asuras. Even the Asuras were materially advanced and perfect. Examples already exist before us.

And even the most ardent materialist and atheist knows that every myth or story is inspired by some already existent reality. We would do well to heed the obvious message and awaken from our fantasies.

What India Should Do?

To aspire for the Divine is to aspire for the greatest possible perfection and fulfilment. “Whatever is man’s faith or sure Idea in him, that he becomes,” says Lord Krishna in the Gita. Now, this is the sheer truth of the workings of this universe which is at the very foundation of all Yoga systems. Thus, if a person whole-heartedly aspires for the Divine with an unshakable faith, he is sure to realise his essential identity with Him and eventually have his whole nature transformed into the Divine Nature.

The Indian society can, therefore do nothing better than to make the seeking, finding, and manifestation of the Divine on the part of its members as the first and the only aim of all its activities and endeavours. In the process it will tend to grow in knowledge, power and beauty and there will be an automatic dissolution of the problems that normally beset a society, including material deprivation and poverty.