

End notes

¹ Unlike English where 'but' and 'put' are spelled similarly though pronounced differently; or for that matter, 'metre' and 'meter' are spelled differently but pronounced similarly. It's a language with no phonetic discipline.

² This happens to be yet another example of *Parrot Humanoid Syndrome* which begins from the top (the learned) and percolates down to the masses that remain under impression they are following the right track as shown by the (so-called) learned.

³ The narrative is mine, concept is not. It was conceptualized and composed by Vishnu Sharma a great Aachaarya of Neeti Shaastr'. Narrative that follows is in my personal style because no verbatim reproduction from one language to another can make its reading equally interesting. Each language has its own presentation style that varies substantially between languages and between ages. Two languages are so very different, two ages so very far apart.

⁴ Here Aachaarya Vishnu Sharma first declared the third friend a Fool and then made him recite *Shlok Vasudhaiv' Kutumbakam* but I have restrained myself from doing so, deliberately, as I wanted to bring the climax in the end.

⁵ I have deliberately avoided fourth friend telling his other friends why he thought that their life would be in danger. I felt it better to keep the climax for the end. Those who haven't read this story wouldn't miss it here. Those who already have, to them, it would matter not.

Know the Truth behind Vasudhaiv' Kutumbakam

2012

Maanoj Rakhit

Yashodharma

ISBN

978-81-89746-48-3 / 81-89746-48-0 (International Standard Book Number)

Copies available with

Shri K Gangadharam, No. 6/48, S. S. Nagar, Sathyamurthy Nagar post,
Thirumullaivoyal, Chennai 600 062, Tel: 4208-0339, 2466-0339 (10-5 PM)

Authoring, DTP, Publishing

Maanoj Rakhit (Yashodharma), Cell: 98 69 80 90 12

Email: maanojrakhit@gmail.com, Website: <http://maanojrakhit.com>

Printing

Devendra Warang, Ideal Graphics, Shop 3, Kadam Chawl, DN Dubey Rd, Ambawadi,
Dahisar East, Mumbai 400-068, Cell 98920-75431

License to reproduce

You are free to Share — To copy, distribute and transmit the work
To make commercial use of the work

Under the following conditions (a) Attribution — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work) (b) No Derivative Works — You may not alter, transform, or build upon this work;

With the understanding that: (a) Waiver — Any of the above conditions can be waived if you get permission from the copyright holder (b) Public Domain — Where the work or any of its elements is in the public domain under applicable law, that status is in no way affected by the license (c) Other Rights — In no way are any of the following rights affected by the license: (i) Your fair dealing or fair use rights, or other applicable copyright exceptions and limitations; (ii) The author's moral rights; (iii) Rights other persons may have either in the work itself or in how the work is used, such as publicity or privacy rights. Notice — for any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to http://creativecommons.org/licenses/by-nd/3.0/deed.en_US

contributories towards expansion of Adharm' by "disarming" those on the side of Dharm' by teaching them untruth in the name of Truth. Hence, they will also have to perish along with rest of the Adharmees because no one has the right to take pride in spreading his ignorance among the masses and thus, "disarming" them from their birth-right for self-protection; unless, of course, they stop propagating this untruth and begin to advocate for the Truth as it is, without colouring it otherwise.

That will be the third and last form of reality in context of Vasudhaiv' Kutumbakam. Those who prefer to live in fool's paradise thinking that this Vasundhara is like a Kutumb' will perish like those three learned-fools because they ignored the fundamental truth of life that when a beast is hungry he must attack. There is simply no getting away from this!

it could be called destruction but not in this particular state, where it will be for sowing the seed for a new beginning.

What do you do when a massive building has become a major threat to those dwelling in it? At that stage you do not undertake repair and maintenance jobs, but take the extreme decision of pulling down the building itself. Yes, you issue warning to the residents asking them to vacate it. Those who wouldn't accede to sensible advice and insist upon being part and parcel of that building which has now become threat to the rest – what happens? They too meet the same fate as does the building.

On a limited geographical scale, that was The MahaaBhaarat'. On total geographical scale that becomes Shiv' Shankar's Taandav' Nritya. The Creator of this Creation Himself assumes different roles as needed by the situation. He is the Creator, then Preserver, and finally Destroyer to pave the way for yet another new Creation!

What once happened on the limited geographical scale of MahaaBhaarat', that will happen once again because Adharmees will only continue to grow, and the half-learned will continue to mislead the masses about Vasudhaiv' Kutumbakam in wrong light. Thus, they will also be the

English spellings of Sanskrit terms used in this work

Aachaarya आचार्य
Adharm' अधर्म Adhaarmic अधार्मिक Adharmee अधर्मी
Apareekshit'Kaarakam' अपरीक्षितकारकम्
Apaurushey' अपौरुषेय Apaurushey' Shabd' अपौरुषेय शब्द
Arjun' अर्जुन
Bhav'Taarini भवतारिणी
Katha कथा
Krishn' कृष्ण
Kutumb' कुटुम्ब
MahaaBhaarat' महाभारत
MahaaKaal' महाकाल
Naaraayan' नारायण
Neeti Shaastr' नीति शास्त्र
Panch'Tantr' पंचतंत्र Tantr' तंत्र
Praan' प्राण
Purush' पुरुष
Shlok' श्लोक ShrimadBhagavadGita श्रीमद्भगवद्गीता
Shruti श्रुति
Simh' Kaarak' Moorkh' Braahman' Katha सिंह कारक मूर्ख ब्राह्मण कथा
Taandav' Nritya ताण्डव नृत्य
Vasudha वसुधा Vasundhara वसुन्धरा
Vasudhaiv' Kutumbakam वसुधैव कुटुम्बकम् (halant in कम्)
Vishnu Sharma विष्णुशर्मा
Vishw'Roop' विश्वरूप

Notes: Sanskrit has preserved in its fold Hindoo heritage through millenniums. It also enjoys the rare distinction of being a visually phonetic and phonetically scientific language¹. If we let our heritage language die or let it assume phonetic corruption in gigantic magnitude then we should not hope to protect our culture.

While displaying Sanskrit terms in English, it becomes necessary to blend respective phonetic traditions of both languages. English phonetic tradition follows a pattern whereby 'a' appearing at the end of a word is commonly pronounced with long-a emphasis. For instance, the single 'a' at the end of word Katha reflects at this common English phonetic tradition, barring exceptions like Aachaarya where removal of tailing-a will create greater confusion.

Use of straight quote at the end of a word (example Krishn') represents the fullness of pronunciation required in Sanskrit as opposed to *halant* effect in Hindi while both languages share same script. Popular approach² of adding a tailing-a (ex: Krishna) inflicts dual harm by encouraging en masse distortion in pronunciations of an otherwise *phonetically scientific language* Sanskrit and by turning male कृष्ण into female कृष्णा (Draupadi).

"I am the MahaaKaal'. I have readied myself to destroy Adharm' and those on the side of Adharm'. You do it or not, it will be done, in any case. However, you can be instrumental in doing that. If you do not then I shall do it" (this is the essence of Shlok' 32-33 in Adhyaay' 11 of ShrimadBhagavadGita).

Shri Naaraayan' will descend again if the need be but only as the last resort. He has created us; given us the needed wisdom and, the required free will to utilize that wisdom. If one of us rises to the occasion, 'He' will bestow 'His' blessings and allow it to happen. 'He' would not let just anyone take that role until that individual has displayed beyond doubt the qualities required for making it happen.

Therefore, whosoever would assume the role of Arjun', this time he will be instrumental to eradicating Adharm' and Adhaarmic forces. He will be instrumental this time, much like Arjun' of MahaaBhaarat' was. Who would that be; only TIME will tell. And, nothing happens before TIME.

That person will be in that third state of reality. With eradication of Adharm' as the sole motto, he will be in a state of reality where destruction is not merely destruction, but paving the way for a new beginning. In other states of reality,

today's world simply do not matter. They are only to be revered and that's it.

Some learned people propagate the concept of Vasudhaiv' Kutumbakam not knowing its origin and purpose and lead their gullible followers towards self-destruction. That was the basic point Panch'Tantr' attempted to hint at. In that story there were three learned fools who led *themselves* towards self-destruction. But today's learned people are a bit different. They lead *the masses* towards self-destruction!

Thus far, I have discussed two different states of reality in which very few or too many live today. But there happens to be a third state of reality, a situation of relatively uncommon occurrence.

The stage when Vasudhaiv' Kutumbakam becomes totally irrelevant

It happened five thousand years ago. Shri Naaraayan' had to descend on earth as Bhagawaan Shri Krishn'. When Arjun' was unable to make up his mind about destroying Adharm' and also those who were on the side of Adharm', Shri Naaraayan' showed Arjun' His Vishw'Roop' and told him —

Public image of Vasudhaiv' Kutumbakam

Tue 26 April 2011

I have heard people speak of Vasudhaiv' Kutumbakam. I have read people write about it in books and articles. I even saw it in writings that the concept of Vasudhaiv' Kutumbakam was advocated in our Vedic literature.

They all took pride in declaring that we, the Hindoos, gave to the world this lofty concept of Vasudhaiv' Kutumbakam. We perceived this world as one single family. In effect, what they wanted to convey is this:

Look at us! We are so large-hearted, so open-minded, so generous and so humane that we treated the whole world as one single family and we admitted everyone into our folds with open heart.

In this process, those writers, those speakers, felt within themselves quite inflated about their own greatness. The readers, the listeners were no exception either. They too felt inflated about their own greatness.

In turn, those readers, those listeners also told others about the same, and everybody patted each other's back. No one, of course, bothered to think if there could be a catch in it.

I had always doubted it

Sun 15 January 2012

I had all along suspected that there was something wrong with it. Our ancestors were very wise people. They could not have promoted such a self-deceptive concept.

I perceived it as foolishness to advocate such a generalized all-encompassing philosophy. I had known my ancestors to be very-very practical people, and that is why they could survive through numerous millenniums.

The question that bothered me, how such an impractical concept came to be popularized in guise of greatness?

I also doubted the integrity of those so-called intellectuals and well placed people who do not hesitate tracing its origin in Hindoo Vedic literature. I sincerely doubted that they had ever studied Vedic literature themselves before making any such proclamation.

The tug of war continued and the retreat was extremely painful at the level of mind and heart, but it had to happen for a good reason (a reason that was then beyond my ability to fathom but today, after a passage of over a decade, I can see the entire episode in a different light as described in my 2002 work *Turning Point*).

The stage when Vasudhaiv' Kutumbakam becomes unrealistic

Now I have changed entirely. Ma Bhav'Taarini' wanted me to get ready for a task. And, I have been walking along those lines with a single minded devotion over past ten years. In this state of living, I see the good, the bad and the ugly as they are. This is the state of reality in context of which Simh' Kaarak' Moorkh' Braahman' Katha was narrated in Panch'Tantr'. And this is the very state in which 99.99999% people in this world live today. And that happens to be the Truth for those 99.99999% people. This is the state, in which I live today, and therefore, the whole Vasundhara is no more like a Kutumb' to me; the perception of reality has undergone a Sea change; for, Naaraayani Ma Bhav'Taarini wanted it that way. The remaining 00.00001% people (like me in that earlier state) are non-consequential, their existence or otherwise in

does it". I heard it and filed it at the back of my mind, and that was it.

Those were the days I walked miles along the Palm Beach Highway and adored the creation all around me. Everything, and yes everything, looked to me 'His' creation. I felt 'His' presence everywhere. Sometimes I called 'Him' Naaraayan' and other times Ma Bhav'Taarini'. The whole creation looked to me inter-woven; there was 'Him' or 'Her' in everything, even in the stone made icons, or call them idols made of clay. There was no good, bad and ugly; there was no I, you and he; there was no human animal distinction, nor any difference between life and death. Everywhere, everything was 'His/Her' reflection. This was one state of reality for me where everywhere, everyone on this Vasundhara (Earth) looked to me like Kutumb' (family). In that state of living I could have advocated Vasudhaiv' Kutumbakam if Ma Bhav'Taarini had let me live in that state long enough. But 'She' had other plans for me which I understood not, in those days. 'Ma Bhav'Taarini' would gradually drag me out of that state, and I would resist with all my might – after all, who would want to leave a state of bliss and return to a state where good, bad and ugly, would look as they were!

I also wondered about the context in which the concept of Vasudhaiv' Kutumbakam came to be known to the Hindoos? Was this truly said so in context of our greatness, our large-heartedness? Or, was it in some other context which, if known, will change the entire perception about its true meaning? I also doubted the integrity of those people who spread the impression that "this conveyed our large-heartedness" if they, at all, truly ever probed on their own into the context it had been stated?

The origin of Vasudhaiv' Kutumbakam

The concept of Vasudhaiv' Kutumbakam did not originate from our Vedic literature. It has its origin in Panch'Tantr'; more precisely, in Apareekshit'Karakam', the fifth Tantr' of Panch'Tantr'.

Vasudhaiv' Kutumbakam is part of Simh' Kaarak' Moorkh' Braahman' Katha. Now, Moorkh' means foolish. So, why would such large-heartedness be attributed to something foolish? Isn't it worth probing into?

Katha is story. So, let us hear the story of the fool who advocated the concept of Vasudhaiv' Kutumbakam. Does this

revelation come as a surprise? Is the whole perception towards Vasudhaiv' Kutumbakam is going to take a new turn?

Simh' Kaarak' Moorkh' Braahman' Katha

There were four friends in a village³. Three of them were very learned. They had attained significant achievements in different disciplines of learning. The fourth one was of no comparison to them. He was intelligent and more of a practical sort of guy. You may say, a bit out of the league among the four. But one thing was in common. They all grew up together and were childhood friends.

Higher learning filled them with some ambition. They wanted to prove those extraordinary skills they had acquired through the knowledge they had attained. Village had no takers. The large city at a substantial distance beckoned them.

With hope in their hearts they set on to a journey through the woods that led to the city at the other end. They smelled the promise in the air which would bring them due recognition for their accomplishments.

On the way, a nagging doubt bothered one of them. He consulted the rest. Pointing at the one who wasn't erudite (scholarly, intellectual) like the three others, he wondered

Three stages of Reality

Tue 17 Jul 2012, reviewed 19 Jul 2012, 29 Aug 2012

Different stages of human perception that make the concept of Vasudhaiv' Kutumbakam either a reality, or unreality, or totally irrelevant

Perception of Reality can vary depending on various factors. It can vary from person to person, as well as, for the same person at different stages of life. It's a relative concept not an absolute one. The absolute reality is one and only one. And, that, I have discussed in depth in my decade old work "Vidhata". As that subject is beyond the scope of this work, here I shall limit myself to attempt in bringing out some of the finer distinctions with a focus at Vasudhaiv' Kutumbakam.

The stage when Vasudhaiv' Kutumbakam becomes a reality

My mind goes back to a period over a decade ago. Couple of guys were cleaning up my house after a whitewash while I cooked rice for me and also for them. Then we all sat together on the floor, I served them meal and we ate together. After washing hands, Shankar, the leader of the group, said "no one

it could be found in any social, religious, literary, or intellectual dissemination.

What more those educated Hindus would have wanted! Here was someone who was speaking for us, praising us. Let us spread the word, tell our fellow beings! And they told it to many people. Those who heard they told it to many more. Everyone kept their minds shut and repeated what they heard. Parrot Syndrome was already in action. Parrot Humanoids were very enthused about their new found greatness. No one realized they played pawns in others' hands who had planted the seed.

Such was the low esteem that our educated Hindoos had developed for themselves. Any praise they would blindly jump at! Christian Missionary educators had made it a point to make the Hindoo child look down upon his roots, his culture, and social practices. They were trained to criticize their own religion, social systems and find faults with them. Even today you will find ample examples scattered all around you, and also within your own self if only you search for them. You will need perceptive ability to sense these deep-rooted tendencies within self and the courage to admit them.

what the use of taking him along? No doubt he was intelligent but what was the point taking him along without formal education, training and higher learning? The second one agreed and recommended that their friend should return back home.

The third one, however, had a different view. He argued that we all who live on this planet (Earth / Vasudha) are like one big Kutumb' (family). Our friend may not be learned but he is essentially one of us, part of the family. He should continue with us and whatever we earn in the city, we share it together⁴.

With this argument he was able to convince the other two that all four friends should move towards the city together. So, they continued their journey together.

On their way they noticed a skeleton of a creature that seemed to be dead for long. The three looked at each other. The same thought transpired their minds. This looks like a good opportunity to test what we have learned. We should attempt at bringing this creature into life. And, they decided to go ahead with the test.

First learned friend put the pieces of the skeleton together and organized it according to its accurate anatomy. Second learned friend used his skills to add organs, flesh and skin to the body. Now it was the turn of the third learned friend to perform the most difficult task. It was him who had convinced the other two by reciting the Shlok' (verse) Vasudhaiv' Kutumbakam to let the fourth un-erudite (not scholarly, non-intellectual) friend continue the journey with them. And, it was the time for the fourth one to apply his only skill (practical intelligence).

As the third learned friend got ready to initiate life (Praan') into the body assembly, fourth friend asked him to stop. He said, don't do this. It will bring your own life into danger⁵. The third friend listened quietly and shrugged his shoulders. To him every life form was part of a family and to make that point alone he had propounded the concept of Vasudhaiv' Kutumbakam. He couldn't have gone back on his own words listening to the fourth friend whom he had brought along.

Besides, he had to prove to himself and to his friends that his learning had not gone waste, a knowledge, a skill that was so difficult to attain and so very unique to perform.

given a head over their shoulder not for good looks but for applying it on their own before blindly following what someone else has said or wrote.

Seed for yet another intellectual fraud

Sun 12 Dec 2010, refined 16 Jan 2012

Gullible Hindoos were made victim of many frauds ever since Christian-British landed on our soil. Early day frauds were more of political and religious nature. When Christian Missionaries took over our education system they added another dimension which, with time, assumed disastrous proportions infecting educated Hindoos. Later day Marxist intellectuals / academics followed the trail and added newer dimensions.

One such intellectual fraud was woven like a spider web, with considerable patience, so that the victim once caught in this web has no escape. Fabric of this web was the brotherhood concept of Vasudhaiv' Kutumbakam.

Hindoos taught the world the noblest of all thoughts Vasudhaiv' Kutumbakam — this was the seed that was planted with great care in some educated Hindoo minds. They were told that it was so unique a concept that no equivalent of

Parrot Humanoid Syndrome

Sat 11 December 2010

A parrot is defined by dictionary as a repeater of something that somebody else has said, without thought or understanding

A humanoid is defined by dictionary as one resembling human

Syndrome is defined by dictionary as a group of things or events that form a recognizable pattern, especially of something undesirable

Thus, parrot humanoid is one who resembles a human and is a repeater of something that somebody else has said, without thought or understanding.

Similarly, parrot syndrome is a group of events that form a recognizable pattern comprising repetitive use of someone else's saying without thought or understanding.

Deductively, a human who fits the definition of parrot humanoid and demonstrates the parrot syndrome, collectively makes up for parrot humanoid syndrome, essentially something undesirable among humans as they have been

Noticing that his friend was adamant, wouldn't listen to logic and bent upon doing what he had already decided, the fourth friend looked around and spotted a tall tree and climbed up. The remaining three scholarly friends, convinced of Vasudhaiv' Kutumbakam stayed together.

Guess what happened?

Third learned friend succeeded in breathing life into the body assembly of the long dead creature. Three of them were rejoiced of their success. Now they have firmly established that they did attain the higher learning and acquired the needed skills to justify their scholarship.

As they were delighted about their extraordinary success, the creature yawned as if having woken up after a long sleep, looked around and spotted the three friends. Tremendous hunger pang raked its stomach with realization of prolonged starving.

The lion charged at three friends and satisfied his hunger. Then walked away!

Very sad, the fourth friend climbed down the tree, and returned to his village to tell what had happened.

They propagated false belief system

Mon 16 January 2012

Vedic literature is said to be Apaurushey', not written or composed by any Purush', man or divine. Its origin is traced in Apaurushey' Shabd' (Shruti) as heard by the ancient Rishis. The emphasis had been on preserving the text as it is.

Panch'Tantr' was composed by Vishnu Sharma a great Aachaarya of Neeti Shaastr' probably around 3rd century before Christ. Practical appeal of these stories was so compelling that it spread like wild fire even beyond our territories and got translated into many languages of the world.

Modern day opinion-makers probably invented its Vedic origin probably to add credibility to their impractical proposition of brotherhood concept.

The author, Aachaarya Vishnu Sharma, had termed it as FOOLISHNESS not as large-heartedness

Great Aachaarya of Neeti Shaastr' Vishnu Sharma declared the third friend as a fool before he let him recite brotherhood concept of Vasudhaiv' Kutumbakam.

I have not done so when I retold Simh' Kaarak' Moorkh' Braahman' Katha. While I have had no doubt that modern day proponents of brotherhood concept Vasudhaiv' Kutumbakam are undoubtedly fools, I also know that they have been made victim of a fraud engineered around this age-old concept.

Their fault lies in not thinking independently before indoctrinating others into this false belief system and giving in to, what I call, Parrot Humanoid Syndrome.