

ink-quest

journal of thinking anew

autumn, 2023



ecology: the study of the relationships of plants and animals
with each other and their habitat • in this issue: nature and nurture.

evolution of being • democracy: the u.s.american, indian, ecocentric.

a letter to granddaughter: love, non possessive and natural



a span publication

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span is an educational organization that encourages learning to live in the now, not later. but all our learning and training has been to live “pre-emptively.” it is not just a militaristic approach to inventing an enemy. our commerce-oriented way of life is all for an unmanifest future and insurance policies to safeguard against the “what if.” with this book span offers some dissenting dreams and perceptions, and thus encourages you to be swept away in torrents of your own un-tapped energy, some of which is wasted in the first place. span invites you to see who it is that has held you back.

it takes two to make sense or nonsense. so whatever sense does this material make in your understanding of things, if that form does inspire you to give your share of work involved in creating an ecocentric and hence cooperative world, the first thing you will be inspired to learn is to say no. not only no to others, but also no to yourself when your upbringing demands that you retain the ego, the conditioned to like self-identity. without it, there is no difference between you and a butterfly. have you ever seen a butterfly that was so laden with greed that the flowers crushed under its weight?

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prologue

ink-quest as a literary journal of thinking came about from the fireside discussions in san francisco in 1973, to enable others who could not physically participate in the collective thinking, and a participant, who owned a printing press, volunteered to donate the printing of the verbal form on to the paper.

initially, ink-quest is an inquiry in the ecocentric existence in medium of language written on paper using ink. language is a medium of expression, and expression conveys interactive needs between two persons and among the people at large. needs are ecocentrically biological, and all living elements individually or communally communicate across the contours that distinguish forms. without the contours all forms merge into nothingness. and the nothingness that is arrived at every motion of life, whether this motion is tactile, visual or ethereal. in mundane language it is the sense of satisfaction, quench or relief. it is non-sense, sensing nothing at the end of the biological motion, like a drink of water negating the feeling of thirst.

anybody who reads what is expressed in these pages in words or visual images first receives the content in the form of sensations as feelings, pleasant or unpleasant, and responds to it as acceptance or rejection. if accepted it then evolves into assimilation into one's mundane motions of life, as one does in reading the traffic signs; or rejects it by putting the journal down or by throwing away in the trash. but once some form is created it keeps evolving interacting with other

elements, until it arrives into a state where nothing further needs to be done. all motions of all forms of existence are like that, like it is breathing, inhaling air freshened by plant life that thrives in the air exhaled by animal life. so, too, when what is expressed in these pages will have each individual reader's input coming to life in various forms, whether acting upon it personally or in form of action collectively manifesting in evolving into a living that is as smooth as an infant's touch.

expressions, too, when arising from the natural urge for the motion feels smooth both in conveying and receiving, even when what is conveyed and heard generate disturbance from the norm. disturbance is nothing but a commotion of life. thus any form of expression must generate a naturally needed commotion. it is only a wishful thinking that generates no need to act. an expression born of an ulterior motive, having words with no precise meanings generate reaction only in words, actual action not called for. being fed with thought, speech and actions made of the ulterior motives, expressed by teachers, preachers, politicians, the commercials and the media persons people then habitually abuse their own thinking, speech and actions, and yet expect to be seen sane and compassionate.

copy of printed articles are also sent to the heads of state and other persons whenever the content of the texts concern them, imploring them to take appropriate actions. readers, too, may send the journal to other persons.

'ink-quest is a forum in which anyone may participate in bringing about new in thinking that is prelude to a fundamental change. since the interdependence among elements in nature is given, the thinking,

too, is naturally a collective endeavor, whether being in a group, or sitting alone responding to an event. it matters not whos says, but what is said furthers the quest. so articles are printed, without authors' names on the merit of the contents. upon receipt the acknowledgment will be sent along with the response or suggestions.

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democracy in india? u.s.a.? anywhere?



illustration by a russian child

“it is not in the interests of the rich to cooperate with the poor; it is in the interests of the poor to non cooperate with the rich.” - gandhi

gandhi said that in 1942 in one of his talks during the indian independence rallies. and it had helped in awakening the indian masses to boycott the english goods. india and the u.s are called two big democracies, while china, even bigger people’s republic is not considered a democracy. the difference between gandhi and narendra modi of india and biden of the u.s. is that gandhi stood by himself as he was, accepted by the people as their voice without any election process. in contrast, the indian and the u.s. leaders first have to promote themselves with the help of the rich to pay for the radio, tv and the internet campaigns. that is, first the u.s. and the indian persons

have to be picked up by the rich to legislate and execute laws that are in the interests of the rich.

the rich do not have time for the governing of the masses from their own contests for becoming the richest among the rich. that is why the rich pay for the election of the person who does what they want be done. just look at the advertising of these thus elected leaders of the u.s. and india. the u.s. spends money for the presidential contest in the amount that is more than what many of the poor nations' yearly budgets. what is more cynical is that much of the election money that the rich spend ends up in the rich pocket any way, as the media and other material sold to the candidates is produced by the rich owned industry. gandhi had no daily change of wardrobes, the makeup artists to make him look young and attractive, and the speech writing experts to help deliver the speech. english prime minister churchill called him the "half naked fakir." but when seen among the masses of india, he looked just one of them. and gandhi described himself not as the leader, but as "the representative of the indian people, with the legal limitations of a representative who does not supplant his own view upon those he represents." what gandhi wanted was what all indians wanted: the freedom from being subjected as the slaves of the rich< reich<rex< regal, the king(s) foreign and the local.

why did the english people not want the freedom from the subserviency to the king? the same question may be asked to the u.s. americans: why did not the americans do away with the royalties, their english law and the governance of the land they won in battles? it was not the "we the people"'s fight for the freedom from the english rule. it was the rich people's revolt against the high taxation they had to pay to the english. several of the first batch of the u.s. leaders

did spend some time in england that they liked. but england itself was too small and without material resources compared to the english colonies. so they settled on the american subcontinent. and just like the english fought the neighbouring kingdoms of france, spain and germany, the new u.s. americans fought with the colonies of spain, french and england. the land grabbing goes hand in hand with the notion of the supreme authority, the king of kings. in democratic indian congress the loksabha (people's congregation) and rajyasabha (state congregation) are equal in status, not higher and lower houses like england.

but then the americans also wanted to be distinguished from the english in written and spoken language. so along with a new name of the land, they called the ruler the president instead of the king; the counts became governors, and the lords of the "upper house" became senators with the representatives of the great mass of ordinary people the leaders of the "lower" house. the u.s. court of the law is very much english, with the dress codes and the codes of conduct for the justices, jury and the prosecuting and defending lawyers. and they simplified the spellings of a few words in their english mother tongue.

for a democracy to be, the demos, the people have to be as free as all other wild creatures are, conducting their lives' affairs in ways as nature created them. that is why the freedom is equated with the untamed wild. in this instance, the british had it easy in gaining control of the indian subcontinent. the english did not have to kill off indians as the u.s. did to the native americans. the indian populace was already subjugated by the local and foreign rulers for a long long time by the rulers like rama and krishna and all other kings of the mythical past and immediate past. each of them had some ethical

and political misgivings, and who had conducted their personal and states' affairs in contradictions; they treated women like objects and they were quarrelsome. these kings had kept fighting among themselves to retain and expand their little territories as depicted in the indian epics and in school history books. so for the subservient indian populace it made no difference in servitude for the new king. and fed with such conflicting codes of conduct as "lila", the divine play, the masses kept on living as practically possible as they could, since nothing had changed in their day to day living.

so what does being free for an ordinary person, or for that matter, for any other creature mean? the notion of leadership is an invention of the royal thinking of the authority to retain the status quo. and in the british created colonies it is promoted through the british education inventing the royal stories of not only of human affairs, but also of the animals: in this respect, the english fairy tales make the lion as the king of the animal world, calling it the 'animal kingdom', as if the lion rules over all of them appointing wolves and foxes and such as overseers in the manner the english king manages the subjects' lives with the laws and rules controlled by the ministers and bureaucrats; or a slave owner does it with the help of the slave drivers. lion and other carnivore feed on the weaker creatures, but they do not set rules conducting the ways of life of all these creatures.

life, longevity and death are determined by the interplay of elements, irrespective of hierarchical order for the poor calling it constitution, law and governance. all free humans and animals live naturally healthy. animals of prey feeding on the weaker and old animals, are much like killer diseases and the natural calamity of humans, including the small and big wars.

from this perspective the rich are nothing but a contagious deadly dis-

ease that maims and kills the poor. the poverty is an old but prevalent disease that incubates in the minds of the rich host. if the poor suffer the cancerous ailment bodily, it destroys the perceptive senses of the brains of the rich. as it is virtually impossible to make the logical sense to distinguish between the facts and belief in a devout believer of any religion, so, too, it is not possible for the rich to know how much is enough of everything to exist comfortably as a member of the human species. since the richness is a comparative term, the rich mind conceives ways and means to retain the poverty in order to be seen better than the poor.

all free creatures take their nourishment from other forms other than their own kind in nature's way. only humans interdeal among themselves as determined by the human authority, a king or a bureaucrat or factory owner, in the form of wage slavery. this form of obtaining the livelihood by working for others is a new development in the human behavior which comes as an outcome of battles fought. the cannibals are said to have raided the neighboring community to kill people to eat them. the carnivore animal population was stated to have increased during the americans fighting in vietnam, as the americans did not eat the vietcong they killed, but unintentionally left for the carnivores creatures to eat.

this writer had met a young poet from borneo whose parents had eaten the human flesh. in one of their conversations he stated that in a u.s. news (of early 1960s) he read that more than 900 americans were killed yearly in road accident. "at least some of them would have been healthy. why the meat eating americans not eat them? what a waste!", he wondered. and then he had put forth a simple question: "suppose that you are a meat eater. your mother dies, and you knew that she had a healthy life and had died a natural death. would you eat her flesh?" "of course, not." the young poet mused: "then you are discriminating, for when alive she had fed you with her own milk, and later on fed you with other foods. after death there is no mother,

or else you would not burn her flesh in cremation ground.” this writer had agreed with the young borneo poet on the logical ground, however, he finds it less destructive form to live minimally being a vegan. and, too, as vegan he would not consume flesh in the surgical way by the way of the transplant of the limbs and organs, which has also sprouted as business, obtaining the human body parts in donations or illegally by dubious means.

carnivores, like other mammals, have different kinds of teeth: incisors in front, canines, premolars, and molars in the rear. their shearing, teeth function in slicing meat and cutting tough sinews. carnivora jaws do not move sideways like vegetarian mammals, to chew and pulverize food before swallowing. carnivores bite and swallow chunks of meat, and they have different enzymes to digest it.

as members of a species that is group dwelling, humans, too, have naturally necessary limbs, organs and vocal chords to convey the needed action or interaction. communication within the members of the same species forms a common vocabulary, made of some sound of grunts, teeth grinding and in case of humans a long list of certain sounds put together forming signs for certain things or actions. and to some extent, there are certain sounds and physical motions of communication that enable creatures of two different specie to convey the intent. using these forms creatures including humans interact. as for the medium of communication of the humans, the field of the language narrows with the size of the group speaking the same language rather than becoming universal, despite its common origin and common non verbal intent of expression. it has splintered into several thousand vocal and written languages, like an indian saying: “every 12 gaav (about 25 mils) the tongue changes, and every 20 gaav (about 40+miles) the dress changes.” this change is due to the geographical location affecting the physiological variations to cope with the climate. in cold climate zones people’s nose has smaller openings and in tropical zones people have broad nose regulating the inhaling

and exhaling the air while breathing and also while speaking. one's vocal chords and the passages of speech, too, vary in order to retain or expunge warm breath. the english sound of the letter: o, for instance; as people in england do not open their mouth fully, their o-s are flat like aa compared to the indian o-s which are made round like wide open rounded mouth.

beyond that, other variations take place due to the people moving from one climate zone to a different climate zone. in thought one can even inhabit on moon and mars, but biologically it may take generations to be adept to even a few degrees up or down the air temperature. thus the english only ideologically captured the indian and african land, but had to invent the means and devices to mimic the english climate: the "pankhawala" indian servants fanned the english before the electric fans were created; delhi was their winter capitol and simla as the summer capitol to enable the english saheb to breathe easily. and to accommodate these and other absurdities of the dress code and such, the king had to have a steady influx of material and manual resources. since these accommodations cannot be made for the entire nation or even for all bureaucrats, even within the ruling class, the ranks had to be made on a sliding scale. this then formed the higher and lower ranks in the indian staff that served the english staff serving the upper class lords. at the height of the english rule, the english viceroy of india had a staff of some 3000 indians serving the servants serving the servants serving yet further servants serving ultimately the top notch personal servant of the viceroy. and these indian servants and sepoy and bureaucrats prided in serving the english as it placed them above the indians serving the indians. there is an old american country saying that depicts this form of hierarchy that also existed in the u.s. slaves: "the kitchen nigger looks down upon the house nigger, who looks down upon the yard nigger, who looks down upon the field nigger."

as nature makes no distinction between the rich and poor at birth of an infant, this distinction must have to grow from miniscule gene nurtured by a plethora of the caregivers, gradually forming a mindset that survives only in comparison.

but, it is in nature of every element to be, and the human minding naturally tires of the meaningless repetitive motions of life, and seeks to be free,

does the turtle shop for a new shell
or the bear for fur spray to groom well?
do birds invited bids to build them nest
or fish for an aquarium to swim and rest?
do birds in a flock race,
as do commuters to avoid the face
of the fellow workers, for the fear
as it extends the time of uniform they wear?
does the foxhunt fowls only to hold
frozen for other foxes until sold?
does the tiger go on a deer round up
to sell to other tigers the deer meat ground up?
do creatures seek god and pray
for the juicy meat or to make their rivals sway
or for a good hunting ground they never found,
offering fish or fowl to the almighty hound?
the answer to all this we do know is: no,
what we don't is where else to go
to live peacefully in here and now
without a plethora of guides to tell us how.

a letter to granddaughter

i do not know if you had kept a daily journal, when we had lived it the krishnamurti school dorm in ojai, california at the besant house in ojai. if you did, by going over the past interactions of material and emotional kind with you and your mom the natural form of caring for the son will emerge.

it may show you the core of the natural and cultural relationship that shapes the mindset of the child based upon the dependence, both child's and its mother's. dependence converts natural love into possessiveness, ownership; mine, not anybody else's. then as the child grows its sphere of ownership expands. it includes toys and siblings and playmates. then further, neighbours, schoolmates and so on, and by the time the new young adult becomes a parent, one's mindset is so much cramped with the images of everything acquired from mother, father, teachers, preachers, politicians, and employer, all of whom keeping one fully engaged in the acquired way of life, that one has had no time to know if any of such acquired mode of action was really naturally called for.

fast forward, and your infant son may be required to enlist in the army and fight for a country that did not exist a hundred year ago, and may not exist in the aftermath of a nuclear war.

i can feel your emotional affection. and that sets me free from the fear of losing the granddaughter, had our linkage been formed of the idea of possession of you as my granddaughter. to retain you i would

be loading you with things, that children grow up with acquiring from the adults. even emotionally what you have been receiving from me being quite opposite of what you have been receiving from all others, that you could not form a habit of copying it, as you have in other walks of life including the religious kind. i am telling only what i do not see to be right or necessary. the word: question comes from quest, which is to search look for. and one can look for what exists. every next moment not yet existing one cannot see it. that is the beauty of the newness, like your child's every new motion and emotion is awakening appropriate response in you as the new mother.

as i do not possess you, nor do i wish to add your child as a possession as great grand child. i accept him as he naturally would be, not unlike me, without having to wear any identity to ward off the fear of others.

it is this apprehension that comes from seeing the pictures of your infant son with store bought things surrounding him. as he grows up, his parents will be giving him more things to buy which they will be required to keep earning more, just as what your parents did to send you and your sister to schools in california. the school's director had told me, that to afford that they must have spent a hundred thousand dollars a year (for how many years?). not every parent could do that kind of upbringing of their children. the seeds of socioeconomic apartheid are sown in mother's womb, genetically in genes. and then, the other well meaning adults begin to condition the child's natural motions and emotions to fit with the constitutional and ideological mould of a given country.

in my case, my mother being farmer's daughter who never went to school was spared from the lessons in the child rearing, and my grandfather had given up is one and half acre farm to his brother, and to send his son to school up to 10th grade, good enough for the

wage slavery of serving a state railway, instead of being a “gamar”, a derogatory term for a villager. in 1920s during the height of the the gandhian indian independent movement the schooling was, and still is to earn a living as a wage slave. so as long as he was happy with my schooling progress report that made him wish for this son of his to earn more in the employ of the state. so he had no complaint against me. and he had no time for the inner turmoil his son was experiencing in the shifting political identities of being a subject of state within the british suzerainty, then to pakistani subject and then the indian one. and all this happened within my schooling from elementary to the middle school. what spared me from having to adhere to listening to only one idea of existence, i was given many, and all contradictory to each other. this enabled me to question all of them. so naturally, i do not concoct one more rule of law that i find unnecessary. nor do i expect you or any other mother to accept this on the basis of relationship, either.



moving in pathless land
needs no guide,
nor knowledge or provision
of what one would need;
truth of moving in pathless land
of hand to mouth living in the now,
like butterfly leaving no trace on flowers
leaving every one on one's own
to exist in the pathless land.

pilfering light and layers of green,

how are you tree?
in one place you stood still,
yet you move at will.
what do you think
of a world that shrinks?
time turns and so does the scene,
is this how you too perceive?
yet, in one place you stood still,
is this your will?

would you uproot
if you could be free without a hoot?
do you dare sing
like the fowl in spring?
how far would you run
towards the evening sun?
or do you know more,
thats greater than truth, so much so, its lore? do you comprehend
this wishful friend?
in one place you stood still,
yet, you move at will.

is this far-fetch?
for a dream as this is such a stretch
i am not a tree

but i am aware of beings beyond me
to see you so tall
you've must have seen it all.
is it by grace
that you choose to stay in place?



nature and nurture



truth, as is, as felt as nature's experientially ecological existence;

truth as interpreted by the thought, creating the conflict between nature and nurture.

one is conceived in coming together of various elements. at death these elementary forms' present states disintegrate, and integrate in yet different formations. even though what is happening is a wholesome act, being born or dying is not repeatable, nor one can retain it as memory, nor can one learn anything from that experience. in fact, not even the day today experience is repeatable. everything, like every moment, happens just once. that which is a living being

constantly changes, evolves. consider the changing forms a grain of seed undergoing transformations, from seed to plant to food, to excrement, to soil and so on, interacting with other elements along the process relating the form with motion functioning beyond the scope of thought.

that change, the evolving is the motion of life expressed in actions. a living being cannot not act. physical biology does not distinguish between voluntary, the athletic type physical motions and involuntary, the forced laborer work. the effects of emotional aspects of every biological motion are experienced as biologically agreeable (pleasant) or disagreeable (painful) sensations as feelings. it is beyond the notions of provincial preferences. that is as is, and it does not subject itself to likes and dislikes. except for the purely physical pains and some ecocentric sense of fulfillment all pleasures and pains are acquired as thought through propaganda-induced fear of being left out, fear of survival. and this artificially induced effect of thought out action can be modified or undone to some extent, the effects of “legal” (pharmaceutical) or illegal drugs created ailments, for instance.

being alive is experienced as motion, both physical and emotional together, only when flowing with the natural pace needing an initiating act or responding act. all living elements, whether in the forms of stone, vegetation or creatures move in harmonious interactions among the elements. so is true with the humans who are not enslaved or are not in forced service of others as wage slaves. as these unintended, imposed and ordered acts are not made in response to one’s personal need, they are devoid of the emotional content, such as a sense of fulfillment, like drinking water that quenches the thirst. this interrelated interdependence among the thirst, water and sense of quench is the nature’s interplay of form with function. a severance

of the physical motion of a limb or organ from its mindfulness as the function of the brains then lets the brains to act as a thinking organ without the function of the related body parts; or brains acting in sync with the ghost limbs, like the quivering severed tail of the house lizard, or like the body of the dead snake that moves when touched. thus persons who act mechanically, performing somebody else's physical motions create a second (body)self made of thought. as the severed limb creates a mental sensation of a ghost limb, a slave's or a wage slave's entire physical body is severed from that person's natural motions of life. so one creates a ghost person as a second self that lives in the world of the day dream, weaving the web of the wishful thinking.

it is only in thinking that one can live in day dream. and thinking for the most part is made up of the improvised memory of the past, both pleasant and painful. thoughts are interdependent with words of one's language, the mother tongue or the language one speaks, writes and thinks in. it may be a colloquial in form and function, but when thinking, one feels it to be inadequate in expressing or conveying what one feels. so one adds the physical gestures of the face head hands, and even in feet by stomping or jumping, as it is done in in frustration and the theatrical performances. what is happening on stage is all thought out motions devoid of the factual consequences for the actors or the audience. so the theatrical acts are augmented by the exaggerated physical motions, the musical sounds and the set and light effects.

in classical indian training for the speech, an ideal posture for the speaker is standing with arms folded and expressing all that one wants to convey is only in words. this writer had had some initial training of such speechmaking. it included gathering together all

one's perceptive senses in observing the central theme evolving like the seed becoming the fruit bearing tree. and it is spontaneous, much as the seed that does not need a step by step description on how to grow up. so, too, the speech is not mouthing the speech writer's words written down on paper or in computer, as most speakers these days do. in this person's personal experience of such memorized speech was mouthed by a u.s. dignitary a v.p. or somebody in tokyo at the asia culture centre of japan in 1969. in the short speech he advised the japanese saying that "japan should retain its rich traditional culture while at the same time become modern." in audience's response time this writer had asked the speaker that the tradition and becoming modern are contradictory, how can japan retain its traditions and be modern? he had not given any thought on the speech prepared for him. so to avoid facing this contradiction of the terms, cleverly he stated, that this "raised question being educational, let the host professor nakamura answer it" professor hajime nakamura asked this person to restate the question, and after hearing it, agreed with this person saying that both the traditional and modern being opposite of each other, cannot be practiced together.

japan does both alternatively, as expressed in "shigoto tokini wa suit, uchi e kimono". (at work the business suit; at home the kimono.)

in thinking one improvises or even creates new words. this works fine when thinking, acting or when writing stories, but it creates misunderstanding when communicating with others. the language of the law, church and commercial ads, for instance, that never really convey the substance of the words used. common language is commonly understood when referring to the appropriate action needed in the now. but in discussing and talking about some unrelated abstract idea about things, when everyone makes one's own meanings of the

words of the common language the mutual understanding remains absent. then persons of power create a new dictionary of the same language trying to explain one's stance with the new meanings of the words in the very language. thus one word forms two or many contradictory meanings of the same word, like the language of the court, religion and politicians. the physical act of killing, for instance: it is in legal profession perceived in terms of degrees, like the first or second degree murder or "manslaughter". this upping and downing of the degrees is invented by the two sides to intensify or reduce the punishment. the lawyer's language, called legalese is professionally kept out of the common folks to safeguard the lucrative legal industry. the nine supreme court justices of the nation almost never arrive at the unanimous decision of the case, and their one vote this way or that way defines the outcome of someone else's act as just or criminal; the lawyer selected members of the jury made up of the lay persons get swayed by the clever language of the feuding lawyers, fall behind the juror who persists in their deliberations discussing the case.

while members of jury are required to come to a unanimous decision for the jury's verdict, why not all the 9 justices of the supreme court, too, be required to come to unanimous decision?

as the population increase adds to the already overcrowded degreed graduates of every subject offered by educational institutions, these persons are then forced to seek the means of earning a living, whether or not they are well informed and are able to perform the job. as they cannot find jobs due to the overcrowding of applicants, the employing agencies find ways to create new positions needing new workers. and one such new subject added in the school syllabus is the advertising. it covers every subject listed in the school syllabus,

creating graduates who advise and guide every other professional from art to managing a business of saving or destroying life of people. people are themselves experts in one particular field of knowledge, and hence who are ignorant enough to be gullible in every other motion of life outside of their cubicle or work station, be it in a factory or in the nation's governance and defense.

this working to earn a living requires a paper that advertises paper holder's credentials. depending upon the prestige related wage and perks, one also employs a person or a team of advertising personnels to sell oneself. the biggest such advertising venture in the world is to promote a person for the office of the u.s. presidency. all elected government officials win their seats more with the advertising than with their own personal talents. in the u.s. congress election of 2022, one person from new york got elected faking his credentials, and now, the rule bound congress is stuck with a liar person among them.

advertising for the presidential election costs in millions of dollars. this is quite unlike a living in the time before printing press was invented. the printed certificate of diploma has imprinted letters not on the paper only, but deeply also on the memory cells of the educated brains. the words are imprinted in the brains much like the volumes printed on computer, invisible until touched upon. once acquiring the position, almost every aspect of the thus chosen person's motions are geared to retain the status quo with the help of the staff, even to "go fishing" -- as one u.s. president did and as some other played golf, when his nation's soldiers are in the battlefield where they are killing or getting killed. all the presidential moves are planned as determined by his propaganda staff to be necessary for the re-electability of the position of the president, and hence also of his unelected hired hands.

the rich and kings live alike, and the etymology of the english language defines the word 'rich stemming from latin, rex, to high german, reich to rich, meaning king. when the rich do really control the living of the u.s. population, one wonders whether people are aware that they are ruled by the unelected bureaucrats and the u.s. had never been a democratic nation from the start. the u.s. government is fashioned after the english system, with some words change, like the president for the king; the two houses of the english, the commons and lords as the congress made up of house of representatives and senate. on paper, congress legislates and the president executes it. but in reality it is the less then 2 percent rich who control the nation, by the way of funding the national presidential and congress and states' elections. in order for giving a logically wholesome response in thought, speech and action, see if you can eliminate the ambiguity denoted by the spoken or unspoken words, and state the the right response or act according to the needed action.

thought is formed in a minuscule gap between a moment of experiencing and the natural response to it. among the humans this thought creates vocal expression, which then along with the natural growth of the person progresses from an infant's cry to the linguistic forms of words, vocal or written, referring to the needed precise response. with its various forms the language is a means of communication with all elemental beings. expressions beginning with the word: "may" imply a possible needed known action in response. expressions beginning with the phrase: 'i think', denote the speaker's not knowing what is required in response; expressions beginning with phrases like: "i guess", "i suppose," depict one's not knowing the right response. and the more common phrase:"i believe" suggests nothing more than a learned reluctance to look into the problem at hand and going along with the commonly practiced mode of thought out form of function.

for an effective communication to be, first of all, all persons in communicative needs must have a language in common, and everyone must be aware of what each uttered and heard word means for both the speaker and the listener. but that does not seem to be the case, even within countries of monolingual culture. initially, a culture is created from the expanding family, like a seed becoming many a tree, and then becoming a forest with all its components having genes in common; like creatures of the same species. their common living space becomes a country.

as for the ways of thinking, the asian people may have been taxed by different kings, but both the ruler and ruled did not consider the philosophical perspective sense of the ethereal matter to be under the domain of the rulers, like the english, islamic and jewish rulers did and do.

one of the effects of dwelling on the content of thought is that it dulls the nerves linking the physical organ activated in response, as it would otherwise create a physical motion. prolonged physical inaction beyond the needed physical rest and sleep is unwittingly practiced in the name of progress. machines have been replacing the human motions not only in slave labour, but are promoted in one's personal household living, including cleaning the teeth with the mechanical toothbrush. the latest field of automation is the thinking, the a.i., the artificial thinking which, too, like every other mechanical form promotes its limitedness as the uniformity. the standardization of the thinking faculty, whether the needed thinking is for a practical problem of physical nature or arising from an unknown field, like whence and where to of the very nature of existence in standardized form of religion and philosophy. and in its common commercial form it comes as "putting words in someone's mouth", because the system

knows you better than you yourself can ever know. without this form of standardization the commerce sector cannot exist, whether it is selling a new computer or new software, medicine to save life or a new weapon to destroy life.

a reaction to a thought out incident initially happens also in thought. and thought not having the material existence has no physical limitations to react to it in thought. a reaction to an actual incident or an event for most common persons unable to do anything about it would become a silent cry or distancing from the place or person associated with the unpleasant event. however, a materially resourceful person with the added following acquires more power gathered from his followers, such as hitler's personal hatredness for the jews had thus found support from the german people. almost all popular movements, whether social, political or religious have found popular support from people who all have issues with some certain matter, and had collectively acted upon it being inspired to act upon the thought out remedy thought out by the authority figure, a guru, a politician or a wealthy person, the employer.

dialogue takes place between two person in need of responding to the same single issue. when there are more than two persons, dialogue becomes a lecture that prohibits the listening persons to disagree and to suggest something else that the speaker needs to listen to. when observing something new that concerns everyone, the most effective way to communicate with people is to write it down just as one would write in one's journals. and print it or tape record it, and make it freely available also on the internet. reading or listening to a recording enables the reader or listener the pace by stopping the to read or stopping the tape, to interact with the expressed matter point by point without missing out the next point as one misses out

in live speech further while at the same time mentally responding to something one disagrees with or what one has observed differently.

then there is the non verbal language of communication with the humans as well as other elements, creatures and trees and animals. this form is almost lost to the urban humans depending upon their reliance upon the printed or spoken word. among the non urban humans of the distant rural areas and the primitives it is fairly common. there is a special event formed to communicate between the person and plants in the farming community of rural gujarat in india. just before the start of the planting season, the young girls are guided to plant grains in bowls, using the same soil from the farm, same grain from the pantry bin and same water from the pot. this writer had watched his two elder sisters plant wheat in two bowls, and water each one's own planted bowl guided by the mother. at the end of two weeks, despite of everything being likewise, the younger sister's plants grew taller than the elder sister's. and then the mother put the pondering question: why so? what was missing? then mother told them, that the plants, too, are living beings who need loving care like the infants. love is that nutritious element the lack of which retards the bubbling growth in infants and lush green growth in the plantlife. among the urban humans depending upon the emotional closeness two persons can work together asking and hearing each other nonverbally, not mysteriously, but in acute natural awareness of the work process of what needs to be done, or what one or the coworker needs to do, and doing it. there is a siamese old saying concerning the forest fire, that, "the turtle knows of it three days in advance." not only the turtle, but all other creatures and humans, too, can and do become aware of the process of motion eminently, without the computer assisted weather forecast, without the professional psychological assessment of behaviour trend, and without the verbal invention of heavenly favours.

when we do not pretend to be otherwise as status quo oriented propaganda of the media created by science, religion and commerce sectors, matter factly we are as much a biologically natural species as are all other creatures whom we despise, abuse and kill. natural calamities, viral epidemics and death accept no manmade superiority over other specie.

as it is observed, in the less educated and non urban human societies that sense of the superiority is either does not exist or is not prominent factor in their day to day living. one of the reasons for this is that away from the urban areas, the people live in close proximity of the creatures of the wild and other geo-physical elements, and interact with them. this is not the case with the urban dwellers. beginning with birth, an infant is either born or brought out surgically from the mother's womb surrounded by the salaried professionals of the medical industry, and thence forth, the infant is raised with the lotions and potions not asked by the infant, but despite the infant's violent cries and protests, it is administered for the profit motive of the industry. the circumcision though not routinely done now, by the physicians the male infant experiences the first form of physical violence right after the birth. from then on constantly being subjected to the imposition the infant is subdued to swallow the harmful potions. in such vulnerable state the now a toddler, the child is enrolled in the preschool kindergarten where it is conditioned to learn to take in the verbal input of command.

one of the overpowering learnt concern for the socioeconomically well situated humans is to live forever, or not succeeding in that, to live a long life. persons and creatures whose existence concerns factually being from moment to moment have no spare time, energy or thought of not only of living longer, but not have any thought of what

death is. a deer being chased by a predator is sprinting away not to be caught, but once caught, all its struggles to escape stops, and dies while being gored. this writer had extensively and intensively watched the polish government published book titled: 'we have not forgotten', a book of photographs of the jewish concentration camp. the book was sent to the faculty of fine arts of baroda university, where this writer was an art student. the dean (bendre', the artist) had told the class that all class may see the book, except this writer, saying that the photographs were too disturbing for this writer to absorb it. nevertheless this writer insisted on seeing the book, and sure enough, it took him years before he could overcome the effect, that made him observe minutely the photographs and news reels of the viet congs who were physically torn to pieces, and yet, when dead, had not a single trace of excruciating pain on their faces, but the serene tranquility. and for years the theme of his paintings contained his quest of what death is and is felt. and perhaps, as the residual outcome of that observations when seeing a leopard being bludgeoned to death by the city dwellers, he had felt very blow of the blunt lathis on himself, and then also in awareness of the fear element of the people hitting the leopard, he had himself also being as one of them. thus observing an event without taking sides, one arrives at a just resolution without violence.

birth and death in the natural world just happen at the exact moment when each elemental form's natural link with the mutual function is complete. being fully ripened and needing no further nutritive juices, the fruit is naturally separated from the tree. whether it falls to the ground, or is eaten by a bird or an insect or a primate, the fruit moves from one form of interaction to another with other elemental forms. an aware person, too, just withdraws from the human form, once one's natural function being completed in human form. till then,

one is only too involved with all surrounding elements to have idle thoughts.

noam chomsky is an inspiration for the young and thinking adults for his insights in the human language and its universality even in different languages connecting all humans, generating the hope for a peaceful and just way of living. observations of the universal grammar has helped in understanding and remedying some problems concerning the children. noam observes this linguistic form of communication of humans to be unique to humans. no other creatures have limbs and organs and vocal chords for speech like the human's. but then, it is likely that the much of noam's active life is engaged in the field of thought and thinking guided human interactions mostly of violent nature. so he may not have had much chances to observe the way of life of other creatures and primitive human life, the universal grammar of the abstract form of language linking all elements in nature. in nature every species has the limbs and organs unique in itself, noam himself marvels the ability of an ant to finding its way that is not charted like the streets, highways, the gps, and it does not have the global positioning device of humans.

more verbose the society, the lesser the mutuality of sense of grasping the content. in contrast, the lesser the reliance on the vocal form of communication, the more developed is one's sense of non verbal communication. people living in the jungle in the close proximity of the free creatures have the ability to communicate non verbally with and to understand other creatures, and even other natural elements. there is no urban linguistic word for the universality of the non verbal impulse that pulsates in the cosmos connecting the motions with purpose among all elements. perhaps, due to having lived in the forest of ozarks of arkansas miles away from any rural settlement, this

writer has had almost mundane interactions of nonverbal kind with other dwellers of the forest, two legged, four legged, multi legged and legless. it was the mutually absence of apprehension that this writer had then lived among them as just one of them no more or less.

it is not that the urban humans are totally incapable of this instinctual awareness. it is simply not required in the confined motions of life controlled and governed by the living dependent on the wage slavery. the much of modern human sense of awareness of what is is suppressed by the slave owners.

now let us see if this sense of dependency on wages to earn a living, not being natural, may be removed using the very linguistic skills that is used to control and retain slavery. of course, as gandhi had observed in his prime active life, that, “ it is not in the interests of the rich to cooperate with the poor; it is in the interests of the poor to non cooperate with the rich”. and that awareness of gandhi had helped in uniting the indians to vacate the british rule. gandhi was a good communicator. once in a townhall meeting gandhi talked about keeping the streets clean.. one young person told gandhi, that every city authority came to his village and criticized the unclean streets, but nobody ever showed them the remedy. gandhi saw a broom lying in some corner. he picked it and started sweeping the street. and not only people got the message, gandhi, too, got the message: do it yourself first, and then tell others.

due to the process of education with the carrot and stick mode the dormant awareness is not awakening the people. it generates the fear of insecurity, the fear of losing out. starting with the good grades in the class, then progressing with finding an employment, then the promotion, finding and appeasing the spouse. and all the while it gener-

ates a wanting the pat on back by the superiors - teachers, preachers, officials, employers and peers, and even a kiss from one's beloved spouse. that fear is the motivating factor that wants the recognition as the shield to hide the fear of the unknown.

this fear is not actually of unknown, for unknown being unknown one does not really know it to be harmful. the unknown being unknown one cannot think about it. thinking requires the medium of words and words are all about the known things, beings and acts. so the fear of the unknown is of losing the known. one knows everything about it and one also knows how to respond to the known, including one's ability to respond and weaknesses in responding to it. so one thinks of what one would do and how. thinking is very verbal. see if you can think without words, without phrases made of the improvised impressions of the past events. that is memory. it is not a recorded movie of the past event.

one may do an experiment to see the factual happening and its fading impression as the memory. one may write down in journal of daily happenings. then as the journal progresses, writing first, and then reading what one wrote last week, last month, last year ten years ago... and see how memories are tainted with one's present understanding of what is what. that understanding may be factual or of what one may have liked it to have happened. with the passage of time, the disturbing sore spots are softened with the idealized explanations and justifications for why one had acted the way one did.

feelings are biological response to a happening unlike thinking, feelings being felt in biological sensations. they cannot be refelt the same for the second time, nor one can change what is felt. one can think about it as how it felt, but the thought of it does not become actual feeling. thinking about what was felt to be a pleasant sensation

becomes a desire to have that pleasant feeling, and in failing to have it one physically feels to be wrapped up in the opposite thought, the sadness, the misery and deep sorrow. in such a state of being, even one's thinking drowns one into the miserable morass.

in order to observe the nonverbal process of an immediate response one is required to make in the now, one has to be wholesomely and passionately engaged in observing the hindered motion. it leaves one no spare time mind and energy for anything else but to find a way out. there, the mind is not an organ that does the thinking independently, but is a body part or even the entire body that is engaged in that particular action. but in a prescribed and regulated living such a creative impulse never arises. when one is forced to do some work one has no interest in, that one begins to think of escape. now an escape may get one out of the unpleasant and hurtful situation, but it may also lead one into more miserable place. for being someplace else and engaged doing one loves to do one has to have one's every step taken in awareness free of the fear clouding one's perceptive senses. knowing where not to step frees one's feet to do the stepping into unknown.

a wishful thinking happens when one's awareness is disconnected with time, place due to being in uninteresting and repetitive activities. that unaware thinking itself is repetitive, and nothing comes out of it. as word: 'create' defines something that comes out of nothing for the first time, a creative act cannot be ordered, learnt or wished even by oneself. this negates the creative act to be a profession like the fine arts - the painting, sculpting, architecture, theatre, dancing, music and literature. if one genuinely questions these professions, one notices that these are commerce formed acts, promoted by the media for the benefit of the artists and their promoters. in the con-

temporary arts fields, unless the artist is made famous by the promoters, nobody bothers to go and view such work, or acquire it. and just because one is made famous for one work it does not enable the artist to have the second work to be as creative. but then, the viewers, too, are not free to see and feel for and by themselves. people buy things made by persons made famous and familiar to them with the help of the advertising and media.

one needs to see how influential is this notion of familiarity in one's life's motions, whether in one's acquisitions or even in one's likes and dislikes of religious, philosophical and social matters. the advertising industry is all about conditioning the masses to guide to spend their hard earned money in a promoted way, in health or sickness, every which way to try to ward off the fear of being left out, and follow the crowd.

birth and death are increasingly governed by the commerce controlled chartered venues of thought, whether political, religious or sociological. is this not why the freedom is equated with the living of the wild and the untamed?

this is quite an aware state of being devoid of the known. in an unknown state of being things are happening on their own natural volition. as it is unordered and uncharted, with no fixed point of departure, and hence not certain point of arrival, the goal, or the aim, but simply going, feeling all that is felt without resistance or indulgence.

and nature pervades everywhere.



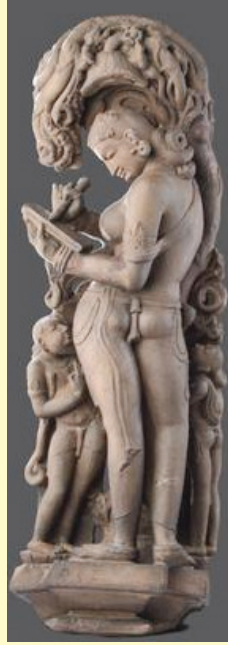
being natural and acquired

indian subcontinent had big kings like ashoka and akbar who controlled large areas, but did not abolish the local names of the kingdoms they conquered. mogul king akbar called it the land hindustan, from the river sindhu, and the british referred to the land as india, still referring to sindhu and people the hindu. the 530+ suzerain states were known by their local names none of which was called bhārat. the word bhārat as the son of the mythical king bhārat was picked up by the independence activists like bhagat singh, and was made popular by the writers like tagore and the r.s.s. founder sarvarkar.

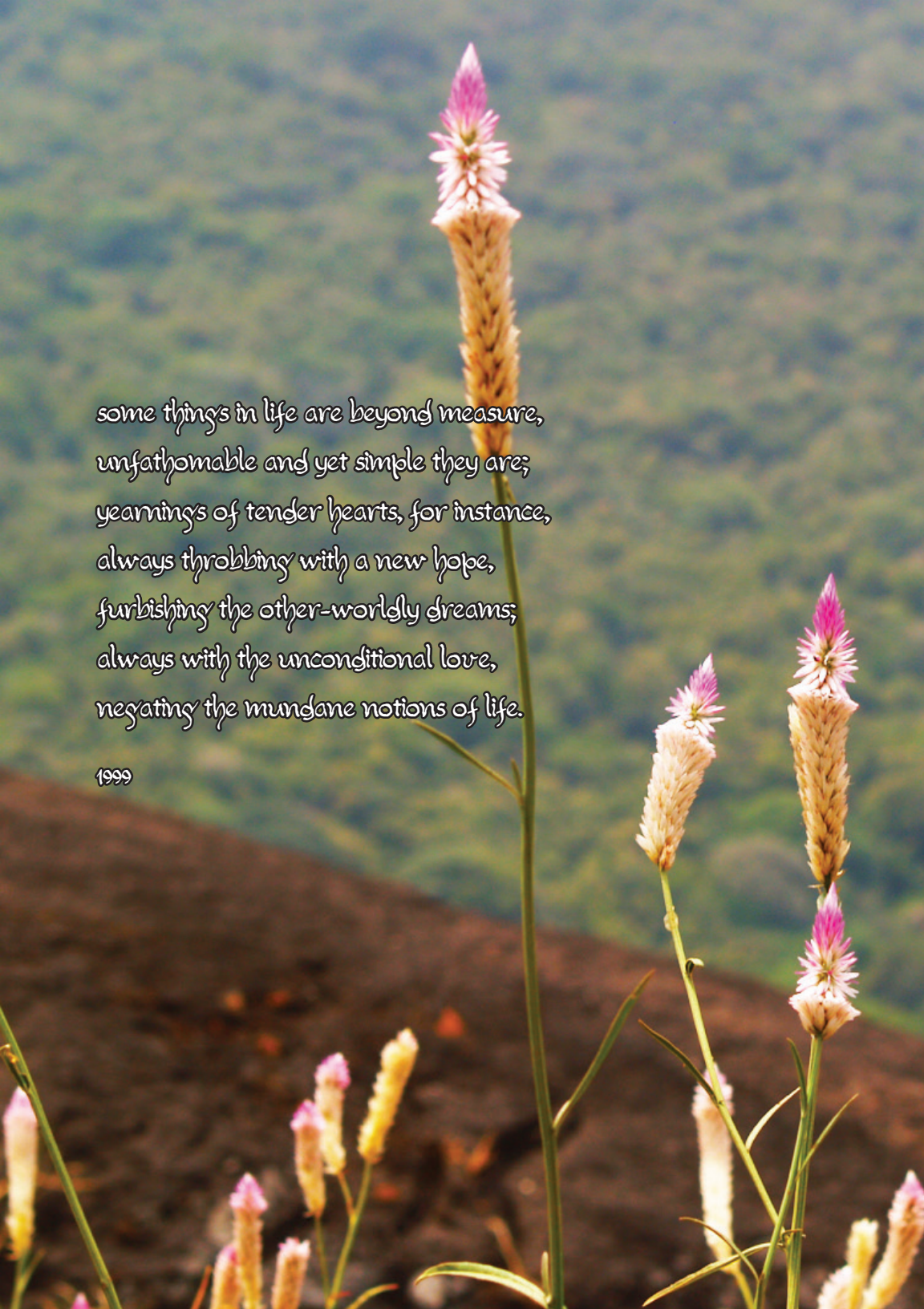
on february 2, 1835, british historian and politician thomas babington macaulay delivered his 'minute on indian education,' which sought to establish the need for indian 'natives' to receive an english education. the famous lord macaulay's minute settled the dis-

pute in favor of anglicists—the limited government resources were to be devoted solely to the teaching of western sciences and literature in english. he wished to cultivate a group of indians who could support and uphold british interests. this group would be “indian by blood and colour, but english by likes, beliefs, morality, and intellect.” lord macaulay believed that “indian learning was inferior to european learning.”

in this context, by changing names of the country and places, but practicing the english suzerainty the indian p.m. modi exemplifies the success of the english lord’s concept of the indian education, that of allowing the hindu thought and practice of indian by blood and colour, but otherwise english by law and beliefs. thus the modi govt. is very much motivated by the english superlatives and tries to be better than the english in the notion of oneup-ness. so all the words -- names, adjectives and address of things, and even weapons are royal and superlative. there is no vasudha, the earth inhabiting one family, as people living in the same house as one family do not compete and fight, except unless they are led to follow mahabharata where cousins fought and killed each other guided by their very lord krishna.



expressing emotions in absentia
stone-freezes the lover to the single solitary act
for the person causing it
and emoted by.
emotion of love transforms into longing
elongating a moment into realm where time stops
of witing,
never satisfying with the written words
whether it conveyed the feeling
in absence of the loved one in person.

The image features several tall, slender stems of flowers with elongated, spike-like heads. The flowers are in various stages of bloom, with some showing vibrant pink petals and others appearing more yellowish or white. The background is a soft, out-of-focus landscape of rolling hills or fields in shades of green and brown, suggesting a natural, outdoor setting. The lighting is bright, creating a warm and serene atmosphere.

some things in life are beyond measure,
unfathomable and yet simple they are;
yearnings of tender hearts, for instance,
always throbbing with a new hope,
furbishing the other-worldly dreams;
always with the unconditional love,
negating the mundane notions of life.

1999