

बलराज मधोक

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Dear Shri Masani,

Bal Raj Madhok.

फोन ५८११८८

"सरस्वती सदन"

जे-३६४ जगन्नाथ मधोक मार्ग
राजेन्द्र नगर, नई दिल्ली-६०

14.6.76

Shri D. N. Poddia conveyed your good wishes to me on phone last night. I sincerely reciprocate your feelings. As things are I am to go back to Patna jail on June 17 & therefore may not be able to meet you when you come here on June 22.

I have before me the statement of the Indian National Congress issued by it on August 11, 1975. I agree with every word of it. It is a matter of regret that all efforts of men of good will like you have failed so far to bring about national reconciliation & the country is fast moving on the road of Soviet type ^{may be} one party authoritarian rule. The longer this situation continues, more difficult it would be to regain freedom & restore democracy in the country. Power not only corrupts, it also tends to perpetuate itself by all means, fair

power.

It is a pity that Shri J. P. Narain has failed to play any constructive role after his unconditional release. Not only has he been physically incapacitated by his ailment, he has, like Mrs. Banerji, surrounded himself with persons & groups who have as scant respect for freedom and democracy as those who surrounded Mrs. Banerji. The greatest service we can render to India at this time is to retire gracefully and stop providing shelter to elements & parties working for anarchy and lawless exploitation. They are only providing a handle to Mrs. Banerji to persist in her folly.

A national alternative is needed of the hour. But it cannot be built on the negative basis of anti Congressism or anti Indirism or non Congressism. It can & must be built on the basis of a positive & distinct ideology & programme of action without fear of being called "reactionary", "rightist" or "what not".

Y. S. Dasani
Bombay.

With kind regards, Yours S. Dasani

B. N. L.

Ames
D. L.

1. We stand for positive unity of like minded parties and elements on the basis of definite and distinct ideology and programme of action. Adoption of populist slogans, clichés and methods of the ruling party and its Communist allies will only strengthen them and not us. We should not mind what persons in power call us. So long as it suits them politically they will continue to call us reactionary, rightist, communal and what not. We should be clear in our own mind as to what we are and we must have the courage of conviction to stand by it openly and p-ublically .
2. We should not try to please all people and say and do things which may mean all things to all p.eople. As things are, the new ~~party~~ party's main appeal will have to be directed to the peasantry, the self employed sector including shop keepers and artisans and all those who have some regard for democratic and Gandhian values. Any attempt to make this party a hotch potch of conflicting and disparate elements on the basis of anti-Congressism or anti-Indiraism or non-congressism will be counter productive. This is the lesson of SVD experiment in 1967.
3. We have to fight the battle of freedom and democracy in the country. It is an irony that Mrs. Gandhi is attacking us as enemies and subverters of democracy and she herself is posing as defender of democracy. We must turn tables on her. This can be done only if we strictly adhere to democratic norms, means and methods in our thoughts and action. Those who have no faith in democracy, who do not tolerate any kind of dissent in their own ranks and who are intolerant^{an} of any criticism, can not fight the battle of democracy with an open heart and clear conscience. We must therefore insist that all those who join the new unified party must commit themselves to democratic norms, means and methods unequivocally. This demands that we disassociate ourselves with all kind of violent, subversive, clandestine and un-constitutional activities. Democracy stands for open society. Therefore those who want to fight the battle of democracy must do everything openly and be prepared to suffer for their convictions in open way . Any thing which encourages anarchy and indiscipline and gives handle to the powers that be to perpetuate their authoritarian rule and methods would be counter productive and negation of the ideals and values for which we stand.
4. Freedom of thought and expression is the basis of democracy. Freedom of thought in its turn depends on freedom of living. He who pays the piper calls the tune. Therefore to preserve democracy in any country, it is essential that the peoples life and living is least controlled by the State. All authoritarian states pursue statist policies and try to get control over the economic life of the people to make them subservient and destroy their freedom

their freedom. That is why Gandhi ji said.....

" Self -Government means a continuous effort to be independent of Government, whether it is a foreign Government or it is national. Sawrajya Government will be a sorry affair if the people look up to it for the regulation of every ~~day~~ detail of life. A nation that runs its affair smoothly and effectively without much state interference is truly democratic. Where such condition is absent the form of Government is democratic only in name."

The new party therefore must explicitly reject the concept of total planning.

5. Democracy is a continuous and evolutionary process. It seeks to maintain links with the past by ^{spec} retaining traditions. That is why Mahatma Buddha told the Prime Minister of Ajat shatru that the Lichhvi republic of North Bihar will continue so long as its leaders:

1. Take their decision after full and free discussion
2. Respect tradition
3. Give due ~~xxx~~ weight to the voice of elders
4. Give due respect to Matri-shakti

These four conditions for preserving democracy are as valid today as they were 2500 years ago. The concept of total revolution is negation of this. It is ^{an} authoratarian concept. It cannot fit in with democracy. Instead of talking of Total Revolution in any shape or form, we must clearly spell out the changes ~~xxx~~ we want in the social, economic, educational and political field in concrete terms.

6. Democracy provides for change through the ballot box in a peaceful and constitutional way. Violence can have no place in it. In fact democracy and violence can not co-exist. Therefore the New Party and those who join it must explicitly abjure violence and violent methods for the achievement of political objectives.

The logical conclusion of what has been said above is that Sangarsh Samiti and its plans of Sangarsh can have no place in the scheme of things of the new party. The Sangarsh Samiti therefore must be dissolved and the struggle for restoration of civil liberties and democracy should be carried on by the new party through a campaign of political education of the people by peaceful, nonviolent and constitutional ~~xxx~~ means.