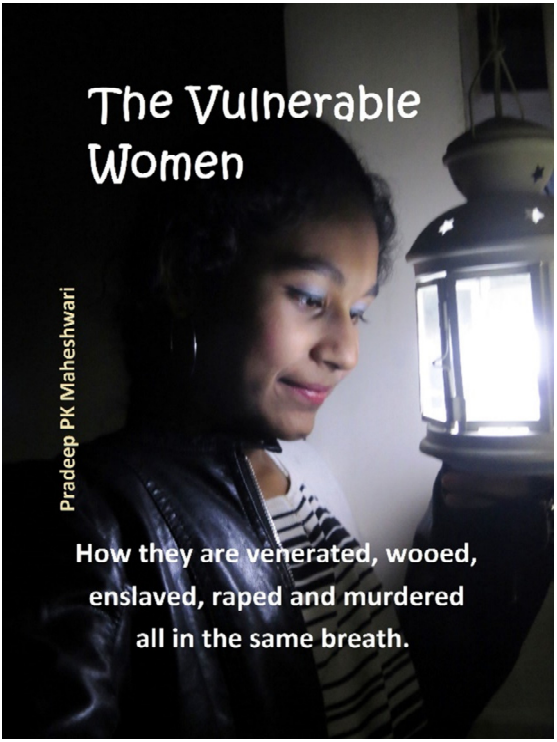


The Vulnerable Women

How they are venerated, wooed, enslaved, raped and murdered all in the same breath.

Main theme of this book: The vagina in focus as central to violence against women and how women can protect themselves in this treacherous and unkind world. The challenging Steeple-chase of the Female of the species. Storms and the helplessness in our lives. Mother Nature has built the female of the species to be the weaker sex by design even though she is considered the "Creatrix" force. There is an undercurrent of cruelty built into the human framework which along with its accompanying characters of pride and revenge that make life dangerous for women and vulnerable to assault thru the machinations of forced sexual encounters.
And finally the fact that at the physical level women can't really do much about it and need to learn to read the signals and plan out their lives more intelligently. The fact that no amount of laws and rules can ever help as the ones making the rules are the ones breaking them. If change has to come, it will come when humans raise their consciousness level into a kinder people; which is not foreseeable in the immediate future although technically possible and many examples of this level of Beings exist among the mass of humanity.

Intro to the book:

If we lengthen our arms to embrace our entire life and then squeeze it into a fist size content we shall see that "Life" in India is

based with one aim and that is to get married, have children and then get the children married off. It is considered a good and Blessed Life if we get to see our grandchildren before we pass on. Generation after generation this is all I have seen happening. The marriage gathering is never just a family matter. It is virtually the whole village's matter. The Indian economy runs on this gala marriage scene. The putting up of the show, the huge "reception" for the married couple, the food, the gifts and what not and before you realize it the whole life's savings are gone. The children are born. But here starts the incongruity: None want the girl-child. What a mentality???!!!

And once they are there, they are usually a neglected lot. Here I have to speak against the medical fraternity. By bringing in the possibility of knowing the sex thru ultrasound machine and giving a safe abortion possibility, the world has promoted abortions which is "murder" in my view. And tell me if this is already on our mind and acceptable, how much regard and respect will we ever give to the female in life? The point is that they cannot live without the sexual component in life and they are ready to pay through their nose with every drop of blood they have and sweat too.

As a wife what is the woman? A loved person for the first few years as long as the novelty of sex is hovering on the man's mind. Then slowly she slips into the role of cook, washerwoman, home manager and fulltime indentured slave. A possession of the man with nowhere to go to; so she remains imprisoned in a home which she calls "hers" but she knows she can be thrown out of if the man so gets it into his head.

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What would you say is the most important object or call it product or thing or part in this world?
Verily life has placed the female of the species on the receiving end of life. I say it is the VAGINA. This is where life starts and this commands the focus of humans for most of their lives. In some form or the other, the vagina is behind all that is beautiful and all that is most horrific too. We have exalted the female as The Mother but do we treat her as so? This is the first part of the sad story of humankind.
First let us take up the fact that our birth process started there. A little proximity to the female of the species and the male promptly loses all self-control. The women love the attention and are psychologically actually inviting the attention because they are programmed to love & having babies.
So far so good. So how has this manifested in real life? If we lengthen our arms to embrace our entire life and then squeeze it into a fist size content we shall see that “Life” in India is based

with one aim and that is to get married, have children and then get the children married off. It is considered a good and Blessed Life if we get to see our grandchildren before we pass on. Generation after generation this is all I have seen happening. The marriage gathering is never just a family matter. It is virtually the whole village's matter. The Indian economy runs on this gala marriage scene. The putting up of the show, the huge "reception" for the married couple, the food, the gifts and what not and before you realize it the whole life's savings are gone. The children are born. But here starts the incongruity: None want the girl-child. What a mentality???!!!

And once they are there, they are usually a neglected lot. Here I have to speak against the medical fraternity. By bringing in the possibility of knowing the sex thru ultrasound machine and giving a safe abortion possibility, the world has promoted abortions which is "murder" in my view. And tell me if this is already on our mind and acceptable, how much regard and respect will we ever give to the female in life?

The boys are made to feel entitled and given everything the family can afford. The refrain is don't let the sexes mix. Don't worry about teaching them anything. But as soon as they reach puberty marry them off before they do something to sully the name and honor of the family. See how parents collect dowries to marry off their daughters. The weight of being a bit of a burden is often great. It is a funny thing that the populace punishes itself to earn for huge bank balances to mostly spend it on marriage of daughters or later in hospitals. Something that from the spiritual angle I have not fully comprehended. First people have children that they cannot afford. Bringing up children require funds and this then this keeps them in perpetual poverty. So what is the point?

The point is that they cannot live without the sexual component in life and they are ready to pay through their nose with every drop of blood they have and sweat too.

The tragedy is that it makes all of them, parents and then the children, depressed,

malnourished, and poorly educated and makes them fodder for slavery to the rich. On sale one way or another.
The big injustice in this scenario is that the womankind get to pay for it while the men have fun.

I have observed that the natural law of selection is geared for the strongest result as far as the species go. Which means the bodies speak to each other and select the partners and gravitate to the member of the opposite sex that will give the strongest physically healthiest child. The natural selection is always for the most opposite character/nature to make a whole, balanced child that will result. And at the young age in teens this attraction is very strong and totally uncontrollable. The mind of the young ones simply goes dormant. So society learnt to create families and the parents learnt early to keep the boys and girls away from each other because having children is easy but not the raising of them. And in modern society this can become a serious issue. In this state of mind irresponsibility is seen in great measure. The

urge is simply too strong and few resist it. The male of the species rarely stay because they are designed to go looking for other females to impregnate as imprinted in their genes by Mother Nature.

It is only in later years, after the age 40 or so, when one has taken a good beating from life and seen/experienced the reality of ardent relationships, does one make a more measured choice that lasts. And sex is not the only thing in consideration or on the mind.

When we study the tribal cultures, specially of Africa, we see that considering that in the jungles, the life spans are about uncertain, there was an urgency to have children. It was a matter of pride for the female to have a child by 16 to show she is virile. This urge can still be seen in the African population of USA; specially in the lower income groups. And I am loathe to admit; we are now seeing this urgency to fall in love in India too. (The media/cinema/exposure to TV etc has really done huge harm by

impregnating the minds with images that convert into wishes and desires).

But in today's modern set up with women looking for independent lives and professional advancement, this attitude is not valid. Single mothers are only bringing misery to themselves and the child who rarely gets brought up psychologically whole.

I have noticed this attraction of opposites in a lot of cases. They always ended in separation or great misery sometimes going up to murder. So, please ladies beware of your natural tendencies. Now that the intellectual development is on a high, use your minds as to how a particular relationship will be useful and work out. Take your time to select your mate. Allowing third parties to help you give you "honest & sincere" feedback can prove to be very beneficial in the long run. My honest advice: Keep it in the back of your mind that Mother Nature never designed it all to last.

So, enjoy it as long as it lasts and philosophically try to make it last. Make an attempt to merge

into one whole. This is the best spiritual exercise available to humans.

What I feel has gone wrong. To keep and maintain a stable social milieu, the elders decided to bring in one man, one woman law who would then be responsible for the children too along with the whole village. This was good. Then came religion and this complicated it all. Specially in the western cultures and unfortunately, their thinking patterns now dominate the world at large, the concept of sin was introduced. In this sex was given a very high prominence. Sex became dirty and something to hide. This is now poisoning the minds and creating traumas psychologically all around. The results are so drastic that even hugs have gone out of life. Holding hands are looked at with question marks. The human intelligence, never really very high, has gone to a new low when sex is the matter.

Look at the word “Cheating”. I think the word "cheating" is not in order.

Is the relationship only based on the "sex" and that too on the possessive level? It seems the double values that society has evolved should be studied further for hypocrisy. It seems if I spend time with other women and have coffee laugh, hug and drink and play the fool and not come back home for days it is ok but when I have a little sex on the side, I become a cheat – that is if I am discovered?

If I am not destroying my home and relationship, how is it cheating? I can love my wife, adore her and surely a little sex won't kill the relationship. There was a time in European culture when keeping a mistress/lover was advised and welcome. Why? Because it kept the peace at home and everyone without stress. Divorces were not allowed so one had to live with that. I think this permissiveness to allow DIVORCES, specially when children have resulted is inhuman. It has not created any happiness, made humans irresponsible and less committed and burdened the society with trauma-induced personalities. (Why make an effort when we can always opt out of it)

Another thing about sex is the illnesses that rise out of it. So watch out. It is high time that sex was given less importance in our more evolved society and with intellectual development (?) we should be able to focus our enjoyment to other activities like music, painting, travel, reading and creative pursuits.

I have never really understood why we are so eager to lug ourselves with a sexual partner all the time and early?

It is funny how western culture, thru the clergy, has categorised Cheating. It is alright to do it with a prostitute but not with a friend.

Something terribly wrong here. Because once we have children and then separate is that not cheating from the child's point of view?

I would be terribly afraid. I think Mother Nature has put women at a terrible disadvantage. And over-hormoned the male. If one goes around looking for proof of this assertion one has to just walk in the market place and one will see

the amount of sexual toys available and women selling their favors. It is another thing that most of the women are under the thumb of some operators and are mostly prisoners.
When men have nothing to do, this is all that is left on their minds.

As a wife what is the woman? A loved person for the first few years as long as the novelty of sex is hovering on the man's mind. Then slowly she slips into the role of cook, washerwoman, home manager and fulltime indentured slave. A possession of the man with nowhere to go to; so she remains imprisoned in a home which she calls "hers" but she knows she can be thrown out of if the man so gets it into his head.

Finally what is the focus? The focus is the vagina. It is all the male counterpart is interested in. It is an uncomfortable truth that the rest of the body has to be tolerated to have it. And there is no dearth or lack of the living and kicking bodies. The bodies are seen as objects to be owned and used and thrown away as commodities. This undercurrent of male

thinking then give rise to the manifestation of rape, cruelty and murder.

In most cases, women know that all they have to give in the bargain of marriage is a “female” body – some more attractive than others but basically what the man needs are provided by every other female too. And it is a fact that all cats are gray in the dark. So they settle early for a good earning man with hopes of a lifelong roof and home. It suits the man for he cannot by any degree run around every night to look for a willing partner waiting for him at home. As a young lady what do people see in you? A female body. A pleasant looking face. The ego of the male wants it. He doesn’t fully know what he is desiring but he just wants it. His desires overpower him. All he knows is that his hormones start singing when a female form is nearby. So much so even a hint in pictures or drawing or shape anywhere and his hormones go berserk. It is an accepted feature of life is that given the proximity between the male and female, something will eventually happen. The tragic equation that is formed at this juncture is

possible only because the woman in her arrogance thinks that she has “HIM” under her control and she is happy to allow herself to be trapped.
Well, let us hope the stories end well. Nothing very grand but it keeps the world going. Mother Nature is no fool.
Yet we have to acknowledge that humans have messed up a simple male-female relationship with their rules and laws. All the laws finally mean nothing except keep the woman in bondage because in the court of law the Law of evidence is needed and rarely is there evidence for just about any crime or misdemeanor. So there!

See how the aborigines live, and the old tribes away from modern civilization, live. Sex and life is no issue and there is no depression nor violence in the village. But men will be men. Their egos need something to crow about so they have from the beginning of time gone about grabbing what was not theirs. Wars were the result and the womankind took the brunt of their attention. Rape became a common feature

to show the opponents their power. Women were taken home as chattel. This has now established itself as “MY Women” are precious but others are game to do as men please. And this is where I come to my point that I wish to make in this book.
The problem started with morals being imposed as good, bad or sin. Man was allowed one woman as wife for the whole of his life. This goes seriously against Mother Nature’s schemes and plans and men can rarely control themselves. So we have extramarital affairs, quiet rapes in the families and as mostly things are hushed up, life goes on.

But then came our huge cities where nobody knows nobody. The impersonal became the rule. From the point of view of possession, what was in your room or apartment was yours the rest was up for grabs if you had the courage to take it.
The laws were stringent. Society became over purified. Hugs went of fashion. Proximity to of the sexes was curtailed by law and the hunger for contact increased in every class of society

from the exclusive rich to the lowest rung of the laborer. The rich have space, and money and quietly can pursue their lives as they want and nobody cares as long as there is no uproar. The poor live exasperated lives, jealous and envious of the lives of the rich that they see around them. The middle class is only just a little better off. The problems are birthing because the rich flaunt their money power and openly misbehave with the poorer classes. The clouds of revenge form and they are now forever hanging over our societies. Sex becomes the focus of doing something about it. So now we Females for sale. Females honey trapping for blackmail with help of associates. Narcotics as a trade has also entered this scenario in a big way and the vagina plays a big role in this game. Tragedies happen when matters go out of hand and often end with murders.

Emotional trauma became an ever present illness in society. Mental health got out of synch with life. Frustration becomes a sore point, specially with the newcomers from the villages who came looking for a living and have nothing

to offer but their muscles. So they are working but have no appeal as social companions. Pride is simmering under the skin. In the villages they were somebody! It is so terribly disgustingly insulting to be ignored so. And worse the smart moneyed crowd treats them as pariahs as if they have no sex-appeal at all.
Now I come to the crux of my book.
All in all an atmosphere of resentment and revenge exists. Whenever opportunity is seen it tends to raise its head like a snake and bites. This is what we see as rapes.
Society is unfortunately not paying proper attention to this issue. Both the male and female in a world of arrogance. The man says he can do and get away with it. The woman says nobody touches her without her permission. But isn't this a chimera? What can a woman do if some miscreant decides to descend upon her?

I wish the young ladies of today would understand the above. They should not venture out too much where they can be taken advantage of and there is no way they can be

helped. Security is best taken seriously. There are laws and policemen. But the laws are on paper and work only in the courts and the police cannot be everywhere. Protect yourself by not associating with just about anybody and everywhere. Be kind but give no indication that you may “seem” available because this excites their hormones. Do not give others an excuse to lose their heads; in this clothing can play a big part and specially your body language. Over confidence will not help you. Don’t think you are safe as unfortunately Mother Nature has put you at the receiving end and nothing will change that. If you think a malfaiteur will listen to you when you say “leave me alone”, you are dreaming.

Just don’t fall for this LOVE angle. It is easy to make others feel loved and appreciated. A little attention is all that is needed mostly. In the age group of 16-20 women fall for it like ripe apples. Men know how to play this game well but remember their aim is to get you into their beds between your legs. Nothing more. It is the lady that suffers lifelong for it.

Do you know how to recognize the possibly dangerous ones? Here are some pointers:
The trouble is that “love” being a pure element needs a very sincere and honest environment to exist. And that is not be found on earth yet.

Characteristics of the low consciousness class:

1. Pride in their physical body image. The arrogance of being considered handsome totally forgetting that everyone around has a body too. And that the beauty they are so in love with is an accident of nature.

2. Garrulous. They hear one word and starts talking about something related to himself. Interrupts others mid-sentence. Will tell you what you are saying (always his version of what he wants to hear) before you have had a chance to say your part.

3. Judgemental and easy to rage.

4. Everything is for sale for a price.

5. A little skill and earning capacity and it goes to his head. Will misuse authority to show his supremacy.

6. Comfortable with noise. His actions are noisy and noise from other sources does not disturb him.

7. Little or no resilience. Jumps to conclusions and acts without giving it thought. Easily upset and emotionally manipulable. The lack of will power to resist impulses is lacking. No patience.

8. Lacks depth of perception and is very difficult to convince otherwise about anything. Knowledge base being low, understands not much.

9. His world is limited to what he has seen and thoughts acquired in his first 20 years. Appearances are all to him.

10. His idea of pleasure is pure and simple physical in every sense.

11. Power and money when in their hands: The pleasure of looking down at another, being able

to shut them up, hurt them with impunity, steal with aplomb..... all these are what makes it all worth it.

12. So self-centered that they won't even let their children feel that it is the child's home too – more so.

People often talk of what SHOULD be so that women can feel safe and live/travel/be alone without fear of being attacked.
Whatever they say, the truth is there is no way a woman will ever be wholly safe. No organization can ensure total safety as long men and women are going to mingle. There will always be times when you are alone or in lonely places. You can only avoid the unsafe situations. You cannot demand safety. I mean you can "demand" all you want but expecting it will be foolish.
The wild "Rakshas" (harmful personas) is not an empathic intelligent being. He will do harm and mostly they are not intelligent enough to know that they will be punished when caught. (Thank

god for the laws but it does not seem to deter anyone) They don't see that far. In their overconfidence they are usually seeing themselves as very clever and beyond detection. And worse, that the woman will like it.
Don't fall for the myth that if you are god-fearing and religious thinking, Krishna will come to save you as He came for Draupadi in Mahabharata.

Keep in mind and be thoughtful always that once the deed is done, you have been hurt and that is that. The law may take it its course but to what avail to you? The clock cannot turned back.
Many women, motivated by their mothering instincts fall for the men's "helplessness". This is a psychological trap. The theory of life says do not get involved with others when they are sinking. They have a lesson to learn. Helping people is one thing and supporting them is another. A distinction should be clear here.

But if your nature is inclined to help, certainly do so. When you will realize how ungrateful people are basically you will learn a good, needed lesson.

Why women need to be afraid of “men”? Firstly they have been made with greater physical strength. Secondly they are not given to “Deep thinking”. Thirdly they have nothing to lose in the long run.
This new trend to become equal of men in the working/professional field is a wrong turn. You are special in your own way. Capitalise on that.

Let us talk a little philosophy. I am not the only one saying. We do live as if things will always go our way and as we wish it. This is not true and no one ever accepted it whatever the illusion of organized city life may give.

Let us study the issue from what other greats have said on the issue.

Friedrich Nietzsche (1844–1900): Human beings have a disturbing history of enjoying cruelty.

The pleasure of inflicting suffering

Key work: On the Genealogy of Morality

Nietzsche investigated something that conventional moral explanations often overlook: people have historically found ways to enjoy, justify and even celebrate cruelty.

Fyodor Dostoevsky (1821–1881): The human being can take pleasure in another's helplessness.

The mystery of deliberate cruelty

Key work: The Brothers Karamazov

Dostoevsky may be the most psychologically devastating of these writers when it comes to the deliberate torture of the innocent.

In The Brothers Karamazov, Ivan Karamazov recounts atrocities committed against children. He describes supposedly respectable adults who

torture a helpless child and take pleasure in her suffering.

Arthur Schopenhauer (1788–1860): Cruelty is the opposite of compassion.

Why does another person's suffering fail to stop us?

He distinguished three fundamental motivations for human conduct:

- Egoism: seeking one's own welfare.

- Malice: seeking another person's suffering.

- Compassion: seeking another person's welfare.

Carl Jung (1875–1961): The darkness we refuse to recognize in ourselves

This idea is particularly revealing when we consider respectable people who commit acts of cruelty.

A person may think:

- I am a good man.

- I respect women.

- I am a civilized person.

- Only monsters commit sexual violence.

In the context of sexual violence, this provides one possible way of understanding victim-blaming. A perpetrator may portray a victim as immoral, provocative or deserving of punishment, shifting attention away from his own decision to violate her autonomy.

“Evil is one half of the world, one of the two pans of the scale”.

Sigmund Freud (1856–1939): Human beings can desire, love and destroy

Freud's unsettling insight was that human beings are not necessarily peaceful creatures. They are not gentle, friendly creatures wishing for love, who simply defend themselves if they

are attacked…" He went on to identify the possibility of exploiting others, using them sexually without consent, humiliating them, torturing them and killing them.

His theory of sadism explored the disturbing relationship between sexual excitement and the infliction of suffering. \

SADISM is a part and parcel of human nature but it is mostly dormant. But knowing that life is basically "harsh", where, how and what will happen to raise its head in an individual is anybody's guess.

So don't go by appearances.

Note by the author: I went on the internet to explore what I have said on this subject in my earlier books. This was the result:

I found something directly relevant. Pradeep P. K. Maheshwari's published writing does address rape, sexual aggression, cruelty, and the darker side of human nature. His website, www.pkmbooks.com - Insight — catalogue of his books, includes several titles that are especially pertinent to the question.

1. Cruelly Yours — his most direct treatment of cruelty and rape

Cruelly Yours

Society and human nature

Maheshwari examines cruelty in ordinary relationships, the misuse of power, sexual violence, and society's tendency to excuse people who inflict suffering.

What does he say?

A. Sexual violence can be an expression of power.

In a section titled “Rape + filming + putting it on internet,” Maheshwari describes the public circulation of recorded sexual violence as a display of power: the perpetrator is effectively announcing that nobody can touch him. He argues that digital technology has enormously expanded the reach of this cruelty.

This is a particularly relevant observation in the context of gang rape and the recording or distribution of assaults. It shifts attention from sexual gratification alone to humiliation, intimidation, dominance and the appearance of impunity.

B. Society often judges the victim more harshly than the person who caused the suffering.

Maheshwari illustrates this with the example of a woman who is repeatedly raped but is condemned when she finally kills her tormentor. He contrasts the treatment of such a

woman with society's tolerance of violence by people who hold authority.

His central question is whether we judge an action without understanding the circumstances that produced it.

This is a powerful challenge to victim-blaming. It also raises a broader question about whether social respectability and legal status can conceal cruelty.

C. Cruelty can hide behind apparently respectable behaviour.

Maheshwari writes that human beings may use the language of kindness, virtue and propriety to conceal selfishness or domination. He argues that vanity and the desire to be superior often matter more in human relationships than people are willing to admit.

His argument is that cruelty does not belong exclusively to obvious criminals or monsters. It can also occur in families, workplaces and other relationships in which one person has power over another.

2. I Can Only Repeat It — his most provocative argument about rape and nature

I Can Only Repeat It

The Divine vs the Pleasure Principle

This work contains his most controversial discussion of rape, biological nature, violence and the limits of human morality.

(Read the book on the author's website)

Maheshwari advances the argument that nature operates without regard to human moral codes and that violence, war and rape have played roles in the biological and historical processes through which populations change.

He writes that, from nature's perspective, rape is a tendency or activity that does not conform to human-made moral categories. He also describes war and sexual violence as mechanisms through which genetic material and populations may be mixed.

However, there is an important qualification in his own writing. He also says that, from a more humane and spiritual perspective, humanity needs to rise above such behaviour because there is no good reason to perpetuate it.

How should we interpret this argument?

I would separate three propositions.

Nature is not a moral judge. Natural processes do not operate according to human concepts of justice, dignity or consent.

Something occurring in nature does not make it morally acceptable. Natural occurrence is not moral justification.

Rape is not a necessary or inevitable means of reproduction or human evolution. Consensual reproduction and genetic exchange occur without sexual violence.

Maheshwari's account is a philosophical interpretation of nature, not an established scientific explanation of rape. In particular, the

assertion that rape serves nature's purposes by spreading genes does not establish that rape is biologically necessary, evolutionarily beneficial overall, or morally defensible.

3. Parenting Ourselves — how social institutions can conceal abuse

Parenting Ourselves

Family, upbringing and social morality

Maheshwari challenges the assumption that legality, family respectability or accepted social conventions necessarily make behaviour ethical.

In this book, he discusses sexual exploitation, abuse within families, institutional power and the ways social conventions can prevent wrongdoing from being recognized or challenged. He argues that appeals to family sanctity or public morality can sometimes protect abusive behaviour rather than the people harmed by it.

The relevant idea is that an institution's respectable appearance is no guarantee that the people within it are safe.

4. We Are Better Than This — can human beings overcome cruelty?

We Are Better Than This: Towards Developing a Personality of Power

Personal responsibility and transformation

Maheshwari returns to the idea that destructive behaviour begins in ordinary human responses: anger, resentment, vanity, the desire to retaliate and the urge to dominate.

One recurring theme is that people commonly blame others for the conflicts they experience, without examining their own contribution to a cycle of hostility.

In his discussion of violence, Maheshwari describes learning to restrain his own anger and recognize how retaliation can produce further suffering. He argues that people must learn to control their impulses rather than automatically act on them.

Applied to sexual aggression, this perspective suggests that biological impulses, anger, resentment or a desire for power cannot absolve a person of responsibility for his actions.

Cruelty is woven into ordinary human relationships through vanity, domination, selfishness and the desire for power; he also explores the controversial idea that nature itself is indifferent to human morality.

For the subject you are investigating, I would begin with Cruelly Yours, then read I Can Only Repeat It to understand his more controversial theory of nature and morality.

The central question connecting all these books is this: if human beings possess a capacity for cruelty, why do some choose to exercise it while others learn to restrain it—and what can families, education and society do to prevent the powerful from exploiting the vulnerable?

Sri Aurobindo's point of view: His position can be summarized as follows:

- Recognize the destructive tendencies in human nature rather than pretending they do not exist.

- Do not assume that intellectual knowledge or conventional morality will automatically overcome them.

- Work toward a transformation of consciousness that changes how people use their desires, emotions and power.

- Understand that lasting peace requires a change in human nature, not merely external rules.

Does Sri Aurobindo believe that human nature can change?

- Yes. This is arguably the most important difference between Sri Aurobindo and a purely pessimistic account of human nature.

In The Human Cycle, he observes that human beings have a tendency to dominate and oppress others, even when they justify their conduct with apparently good intentions. He also argues that human reason remains vulnerable to desires and passions.

His larger philosophy, however, does not treat the existing human condition as the final stage of evolution. He predicts that a deeper transformation of consciousness is possible and that it is in the process of happening; albeit very slowly.

Guy de Maupassant (1850–1893): The respectable man and the capacity for sexual violence. The darkness beneath ordinary

respectability. French novelist and short-story writer. He was a particularly sharp observer of hypocrisy, sexual desire, social power and the cruelty that can exist beneath a respectable public appearance.

Rather than giving us a philosophical doctrine about rape, he often places the reader inside stories in which the motives and actions of human beings are deeply disturbing.

“ La Petite Roque” — rape and murder of a child

This is one of the most directly relevant stories

François de La Rochefoucauld (1613–1680): Cruelty often hides behind self-love.

The hidden selfishness behind human virtue

His most relevant observation is exceptionally direct:

“Peu de gens sont cruels de cruauté, mais tous les hommes sont cruels et inhumains d'amour-propre.”

A close English translation is:

“Few people are cruel out of sheer cruelty, but all human beings can be cruel and inhuman through self-love.”

Here, amour-propre means self-love or self-interest, particularly the concern for one's own importance, pride and advantage.

What can women practically do to reduce their risk?

International guidance supports sensible preparation, personal boundaries, support networks and access to help. These measures can improve options in a dangerous situation, but none can guarantee safety.

A. When travelling alone

Plan how to reach your destination and identify public places where you could seek help.

Use a trusted transport provider where possible, and check the vehicle and driver details.

Consider sharing your journey details with someone you trust.

If a driver changes the route unexpectedly or a situation feels threatening, contact someone and seek a populated, staffed location when safe to do so.

These are precautions, not guarantees. Women should not be expected to avoid travelling alone to be safe.

B. Recognising and responding to threatening behaviour

Take persistent unwanted attention, threats, coercion or attempts to isolate you seriously.

If safe, move towards other people, security personnel, a staffed business or an occupied public building.

Be direct if that helps: “Stop,” “Stay away,” or “I need help.”

If you are in immediate danger, prioritise escaping and attracting help over protecting belongings or confronting the aggressor.

There is no single correct response to an attack. Freezing, complying to survive, resisting or escaping can all be responses to extreme fear. The responsibility remains with the attacker.

C. Self-defense and assertiveness training

Consider a reputable course that teaches situational awareness, boundary-setting, escape techniques and how to summon assistance.

Practice realistic scenarios under qualified supervision.

Understand that self-defense is primarily about creating an opportunity to escape, not winning a fight.

A course can build confidence and teach useful skills, but it cannot make someone invulnerable, particularly when faced with multiple attackers or a weapon.

D. Build a support network

Identify a few people who will respond seriously if you say you feel unsafe.

Agree on a code word or short message that means you need assistance.

If someone is stalking, threatening or abusing you, document incidents where safe to do so and consider a tailored safety plan with a specialist.

If a partner or family member is abusive, seek confidential advice before making changes that could increase danger.

Personalised safety planning is particularly important when the threat comes from someone the woman knows.

E. Digital and online safety

Review who can see your live location, posts and personal information.

Use strong passwords and two-factor authentication.

Be cautious about sharing live travel plans publicly.

If you suspect someone is monitoring your phone, consider seeking expert support from a safer device before changing settings; sudden changes can alert an abusive person.

Digital precautions can help against stalking and technology-enabled abuse, though they cannot prevent every form of sexual violence.

10 major rape and murder cases in India that sparked public protests

India has witnessed several deeply disturbing cases of sexual violence against women and girls that brought thousands of people onto the streets demanding justice, accountability, and safer public spaces. Some led to nationwide demonstrations, changes in criminal law, or prolonged movements for women's safety.

Below are 10 significant cases, with an emphasis on what happened, why the public reacted so strongly, and what followed. This is a historical account, not a ranking of victims' suffering. Content warning: the summaries discuss sexual violence and murder, including crimes against children. I have kept the descriptions factual rather than graphic.

One important distinction: not all these cases involved gang rape, and not every case resulted in murder. I have included cases that became major public flashpoints because they fit the

broader interest in crimes that triggered protests across India.

The 10 cases

1. The Nirbhaya case — Delhi, 2012

16 December 2012 · Gang rape and murder

A 23-year-old physiotherapy student was gang-raped by six people on a moving bus in Delhi and seriously injured. She died in a Singapore hospital nearly two weeks later.

The crime sparked enormous demonstrations, particularly in Delhi, with protesters demanding justice, safer public spaces and stronger laws against sexual violence. It contributed to major criminal-law reforms in 2013. Four adult convicts were executed in March 2020.

2. The Jisha case — Kerala, 28 April 2016 · Rape and murder

Jisha, a 30-year-old law student from a disadvantaged family, was murdered at her home in Perumbavoor, Kerala. Investigators established that she had suffered sexual assault.

The brutality of the crime, concerns about women's safety and questions over the initial investigation triggered public anger and protests. A man was convicted in the case and sentenced to death by a trial court in 2017.

This was not established as a gang-rape case; it is included because of the nationwide attention to sexual violence and justice it generated.

3. The Kathua child rape and murder case — Jammu and Kashmir, 2018

January 2018 · Child rape and murder

An eight-year-old girl from the nomadic Bakarwal Muslim community disappeared in

Kathua district. Police alleged that she had been abducted, sexually assaulted and murdered.

The case provoked nationwide outrage, including candlelight marches and demonstrations. The protests were intensified by controversy over support shown to some of the accused and demands for an impartial investigation.

In June 2019, a court convicted six people in the case.

4. The Unnao rape case — Uttar Pradesh, 2017–2019

Allegation in 2017 · Subsequent death in 2019

A minor girl accused then-BJP MLA Kuldeep Singh Sengar of raping her. The case drew intense scrutiny over allegations of police inaction and the political influence of the accused.

Public anger grew further after the survivor's father died following an assault in custody-

related circumstances, and after the survivor was seriously injured in a July 2019 road collision that killed two of her relatives.

The case became a national symbol of concerns about the protection of survivors and accountability for powerful accused persons. Sengar was convicted of rape in December 2019 and sentenced to life imprisonment.

Important: the survivor did not die in the collision. This case is included because of its major public protests and its wider connection to the struggle for justice after sexual violence.

5. The Hyderabad veterinarian case —

Telangana, November 2019 · Alleged gang rape and murder

A 27-year-old veterinary doctor disappeared after travelling home from work. Her body was found near Shadnagar, outside Hyderabad. Police accused four men of raping and murdering her and burning her body.

Thousands of people protested, demanding swift justice. The case also renewed debate about emergency responses, women's safety while travelling and the public's demand for harsh punishment.

The four accused were killed in a police encounter in December 2019. The circumstances of that encounter subsequently became the subject of judicial scrutiny.

6. The Unnao survivor who was attacked and set on fire — Uttar Pradesh,

December 2019 · Attack on a rape survivor, followed by death

A 23-year-old woman travelling to attend a court hearing in her rape case was attacked by a group of men, including men accused in the underlying case. She was set on fire and sustained severe burns.

She was airlifted to Delhi for treatment but died on 6 December 2019. The death triggered fresh

demonstrations in Delhi and Uttar Pradesh, with demands for protection of survivors and accountability for failures to keep them safe.

This was a distinct episode from the earlier Unnao controversy involving the MLA.

7. The Hathras case — Uttar Pradesh, 2020

September 2020 · Alleged gang rape and death

A 19-year-old Dalit woman died in a Delhi hospital after an assault in Hathras district. She had accused men of sexual violence.

The case provoked widespread protests because of concerns over the police investigation, caste discrimination and the handling of her body. Authorities cremated her late at night without her family participating in the way they said they wanted, prompting further outrage.

The case became a focal point for both women's-rights and Dalit-rights campaigns.

8. The Manipur sexual-violence case — Manipur, 2023

May 2023 onward · Sexual violence amid ethnic conflict

During the ethnic violence in Manipur, a video emerged showing two women from the Kuki-Zo community being paraded naked by a mob. Reports also described allegations of sexual assault and gang rape.

The video sparked outrage across India, demonstrations and demands for arrests and accountability. The Supreme Court took up the wider issue of sexual violence during the conflict and called for investigations to be overseen by central authorities.

Qualification: the widely circulated video case was not itself a confirmed rape-and-murder case. It belongs on this list because it prompted nationwide protests over sexual violence and impunity.

9. The RG Kar hospital case — Kolkata, 9 August 2024 · Rape and murder

A 31-year-old postgraduate trainee doctor was found dead in a seminar room at RG Kar Medical College and Hospital. The investigation established sexual assault and murder.

Doctors, students and ordinary citizens held large demonstrations across West Bengal and other parts of India. The protests demanded justice for the victim, accountability for the hospital's handling of the incident and safer working conditions for medical staff.

The case led to a Central Bureau of Investigation probe, Supreme Court intervention and a nationwide debate over violence against women in workplaces. In January 2025, a trial court convicted Sanjay Roy of rape and murder and sentenced him to life imprisonment.

10. The Shakti Mills gang-rape cases — Mumbai, 2013

July and August 2013 · Two gang-rape cases

Two separate attacks at the abandoned Shakti Mills compound in Mumbai drew national attention. One survivor was a telephone operator; the other was a photojournalist who was on assignment with a colleague.

The cases triggered widespread condemnation, renewed calls for safer public spaces and discussion of stronger punishment for repeat sexual offenders. Several accused were convicted, and the cases became part of the national conversation following Nirbhaya.

Qualification: the survivors lived; these were not rape-and-murder cases. They are included because the cases were significant in the public movement against sexual violence.

What these cases collectively brought into focus

Across these incidents, the protests repeatedly raised five major demands:

Justice without delay: fair investigations, credible evidence collection and timely trials.

Protection for survivors and witnesses: preventing intimidation, retaliation and attacks.

Accountability for authorities: scrutiny when police or institutions are accused of mishandling a case.

Women's safety in public and institutional spaces: on public transport, at work, in hospitals and in communities.

Equality before the law: ensuring that caste, social status, political influence or community identity does not determine whether a victim receives justice.

Detailed narratives of four major sexual-violence cases in India

These four cases became defining moments in India's public debate about women's safety, institutional responsibility and the justice system. Their stories are not only about the crimes themselves, but also about the families left behind, the public's response, the conduct of investigations and the outcomes in court.

I have separated reported events from allegations and court findings, particularly where public debate went beyond what investigators or judges ultimately established. The descriptions are detailed but non-graphic.

1. The Nirbhaya case — Delhi, December 2012

Location: South Delhi · Incident: 16 December 2012 · Victim: 23-year-old physiotherapy student

The events of that night

On the evening of 16 December 2012, a young physiotherapy student had watched a film with

a male friend in Delhi. They were trying to return home and boarded a private bus near Munirka in South Delhi, believing it would take them in the direction they needed.

The bus was occupied by a group of men who attacked the pair. The young woman was gang-raped and subjected to a severe physical assault. Her friend was also beaten. The two were subsequently thrown from the bus onto the roadside.

A passerby alerted the authorities, and both were taken to hospital. The woman's injuries were critical. Doctors treated her, and she underwent multiple procedures, but her condition remained extremely serious.

She was eventually transferred to a hospital in Singapore for specialised treatment. She died on 29 December 2012.

The name Nirbhaya, meaning “fearless”, became widely used by the media and public. Her identity was protected under the law, and the pseudonym came to represent the wider struggle against sexual violence.

The sequence of events and subsequent legal proceedings are documented in contemporary reporting and the court-case timeline.

Why the entire country reacted

The public response was immediate and unusually extensive. Students, working professionals, women's organisations and ordinary citizens gathered in Delhi, particularly around India Gate and Raisina Hill.

Protesters carried candles, placards and photographs, demanding justice. Many were young people who saw the incident as evidence that ordinary women could be at grave risk even while travelling in a major city.

The demonstrations soon spread to other cities. Several factors intensified the anger:

- The nature of the crime: the extreme violence against a young woman travelling with a friend shocked the public.
- Public safety: the case raised questions about unregulated transport, the safety

of women travelling at night and the reliability of emergency responses.
- Institutional trust: protesters demanded faster investigations, effective policing and accountability for sexual violence.
- A broader social reckoning: demonstrations challenged victim-blaming, restrictions on women's freedom and attitudes that treated sexual assault as a private matter rather than a public concern.

The protests were not limited to demanding punishment for the accused. They became a wider movement for women's right to travel, study, work and participate in public life without fear.

The investigation and trial

Police identified and arrested the accused. Six people were initially implicated, including a juvenile. One adult accused, the bus driver Ram Singh, died in custody in March 2013 before the trial concluded.

The trial of the remaining adult defendants proceeded separately from the juvenile proceedings. Four adult men were convicted and sentenced to death. The convictions and death sentences were upheld through the higher courts, including the Supreme Court.

The four men were executed on 20 March 2020, after years of appeals and other legal proceedings.

What changed after Nirbhaya?

The incident led to a major review of India's laws on sexual offences. The Justice J.S. Verma Committee was established to recommend legal reforms, and the Criminal Law (Amendment) Act, 2013 introduced significant changes to criminal law.

The reforms expanded the legal framework dealing with sexual offences, strengthened certain penalties and introduced or clarified offences involving stalking, voyeurism and other forms of sexual harassment.

The case also helped establish public protest as a powerful means of bringing sexual violence into national political and legal debate.

The larger lesson: Nirbhaya became a symbol of the distance between having laws that promise protection and ensuring that women can actually rely on that protection in everyday life.

2. The Shakti Mills gang-rape cases — Mumbai, 2013

Location: Mahalaxmi, Mumbai · Incidents: 31 July and 22 August 2013 · Two survivors

The setting: an abandoned mill in the heart of Mumbai

Shakti Mills was a disused textile mill in central Mumbai. Its deserted buildings and isolated sections had become a place where people could enter without the kind of supervision expected in busy public areas.

In 2013, two young women were sexually assaulted there in separate incidents less than a month apart. The first survivor worked as a

telephone operator; the second was a photojournalist working on an assignment.

The cases became especially significant because the second incident brought the first to public attention. They exposed not only the danger posed by the alleged perpetrators, but also the vulnerability of women in places that were accessible yet poorly monitored.

The first incident: 31 July 2013

A young telephone operator was walking with her boyfriend when they entered the mill compound as a shortcut while travelling towards the Mahalaxmi area.

According to the prosecution's case, a group of men confronted the couple and assaulted them. The boyfriend was restrained while the woman was gang-raped.

She did not immediately report the crime to the police. This delay later became part of the public discussion surrounding the case, but it is important not to treat delayed reporting as evidence that an assault did not occur. Fear,

trauma, concerns about social stigma and the prospect of facing an investigation can all make reporting difficult.

The woman eventually approached the police after another woman was assaulted at the same location. Her complaint was then investigated alongside the newer case.

The second incident: 22 August 2013

A young photojournalist working as an intern with a magazine visited the mill with a male colleague for a photographic assignment.

According to the prosecution, several men approached the pair and persuaded them to enter a more secluded part of the compound. The men then restrained and assaulted the colleague while the photojournalist was gang-raped.

The colleague's presence was important to the investigation because he was an eyewitness to parts of the incident. The survivor received medical treatment, and the police began identifying and arresting suspects.

During the investigation, police discovered that some of the men accused in the photojournalist's case were also accused in the earlier assault on the telephone operator. That connection helped bring the two incidents together in the public consciousness.

Why the second case exposed the first

The photojournalist's assault received extensive media coverage. Once the news spread, the earlier survivor came forward.

This sequence made the case particularly disturbing: the same abandoned premises had allegedly been used for two separate gang rapes within a short period, and some of the accused overlapped.

The public response focused on several issues:

- The safety of women at work: the photojournalist had been carrying out a professional assignment, not engaging in any activity that justified the risks she faced.

- The safety of public spaces: people questioned why an abandoned property in a major commercial city was so easily accessible.
- The treatment of survivors: the cases highlighted the different social pressures faced by women who report sexual violence.
- The effectiveness of policing: there were calls for better surveillance, preventive policing and faster investigations.

The contrast between the women's circumstances also received attention. The photojournalist had a visible network of colleagues and professional support, while contemporary reporting described the telephone operator as having less social support. This drew attention to the fact that a survivor's ability to pursue justice can be affected by her circumstances, even when the crime is equally serious.

The investigation and verdicts

The Mumbai police assembled forensic evidence, witness testimony and other material. The cases went to trial, and in March 2014 a sessions court convicted five adult accused across the two cases, with the individual convictions differing according to the incident.

Three adult men were convicted in both cases. Another was convicted in the photojournalist's case, and another in the telephone operator's case. Juvenile defendants were dealt with separately under the juvenile justice system.

The sentencing was particularly significant. In the telephone operator's case, four adult convicts received life imprisonment. In the photojournalist's case, the three repeat offenders received death sentences under the repeat-offender provision introduced by the 2013 criminal-law amendments, while another adult convict received life imprisonment.

What the Shakti Mills cases represent

Unlike Nirbhaya, neither survivor died. Yet the cases became important landmarks in the national conversation about sexual violence.

They demonstrated that sexual violence is not confined to one kind of neighbourhood, one kind of victim or one particular time of day. They also exposed how neglected urban spaces can create opportunities for serious crimes.

The larger lesson: the responsibility for preventing sexual violence cannot rest on women restricting their movements. It also requires safe public infrastructure, accountability for offenders and a justice system that treats every survivor with dignity.

3. The RG Kar hospital case — Kolkata, August 2024

Location: RG Kar Medical College and Hospital, Kolkata · Incident: 9 August 2024 · Victim: 31-year-old postgraduate trainee doctor

A doctor at the place where she worked

The victim was a postgraduate trainee doctor working at RG Kar Medical College and Hospital, a government-run medical institution in Kolkata.

She was undertaking demanding hospital duties, including overnight work. On 9 August 2024, her body was discovered in a seminar room on the hospital premises.

The post-mortem examination established that she had been sexually assaulted and murdered. The location made the incident especially shocking: a hospital, where people seek care and where medical professionals work to protect life, had become the scene of a fatal sexual assault.

Police arrested Sanjay, also reported as Sanjoy, Roy, a civic police volunteer, the following day. The investigation later transferred to the Central Bureau of Investigation (CBI) amid intense scrutiny of the police response and concerns about the handling of evidence.

Why the medical community erupted in protest

The victim was a doctor in training, working within the medical system itself. For many doctors, the incident was not merely a criminal case involving a stranger. It raised an urgent

question about whether hospitals could protect the people who worked in them.

Junior doctors and medical students began demonstrations and work stoppages. Their demands included a thorough investigation, justice for their colleague and safer conditions for healthcare workers.

The protests spread beyond the hospital and beyond West Bengal. Women, students, civil-society organisations and citizens joined demonstrations. The slogan of justice became closely connected to demands for safe workplaces and institutional accountability.

Several concerns converged:

- Inadequate workplace security: doctors questioned the safety of staff working night shifts and the availability of secure rest areas.
- Institutional responsibility: demonstrators demanded answers about how the crime could occur on hospital premises.
- Confidence in the investigation: questions about the handling of the scene and the

sequence of official responses deepened public suspicion.
- Gender-based violence: many protesters argued that women should not have to choose between professional ambition and personal safety.

The case became a nationwide protest movement partly because it brought together two constituencies: people concerned about sexual violence generally and healthcare workers concerned about their own working conditions.

The controversy over the investigation

The initial police investigation was met with criticism, including concerns voiced by doctors and the victim's family. The CBI subsequently took over the rape-and-murder investigation.

The case also became entangled in wider questions about the hospital's administration and whether the crime scene had been handled properly. Allegations and public speculation about possible additional involvement circulated widely.

It is important to distinguish those questions from what was established at trial. In January 2025, the trial court found Roy guilty of rape and murder on the evidence presented. The court did not find sufficient evidence to establish a gang rape. The victim's parents continued to express concerns that the full circumstances had not been uncovered.

The trial and punishment

Roy was convicted in January 2025. On 20 January, the Sealdah court sentenced him to life imprisonment for the remainder of his natural life.

The CBI had sought the death penalty, arguing that the crime qualified as one of the “rarest of the rare” cases. The trial judge concluded that the threshold for capital punishment had not been met. The sentence provoked further debate about punishment, justice and the expectations of the victim's family.

The conviction did not resolve every public concern about the wider institutional handling of the case. The CBI and West Bengal

government subsequently challenged the sentence, seeking a harsher punishment.

Why the case had such a lasting impact

The RG Kar case renewed a painful question that had emerged after Nirbhaya more than a decade earlier: why do major public protests and legal reforms fail to eliminate the conditions in which sexual violence occurs?

For doctors, the case made workplace security an immediate concern. For women's-rights campaigners, it highlighted the vulnerability of women even in professional settings. For the public, it raised questions about transparency, institutional trust and whether a criminal investigation could be insulated from pressure.

The larger lesson: workplace safety is not a privilege or an optional benefit. Institutions have a responsibility to provide secure working conditions, respond transparently to serious crimes and protect those who report wrongdoing.

4. The Hathras case — Uttar Pradesh, September 2020

Location: Bhoolgarhi village, Hathras district · Incident: 14 September 2020 · Victim: 19-year-old Dalit woman

The incident in the fields

On 14 September 2020, a 19-year-old Dalit woman went to agricultural fields in her village with members of her family.

According to her family's account, she was attacked in the fields and sustained severe injuries. Her injuries included damage to her neck and spinal region, leaving her critically ill.

She was initially taken for medical treatment in the Hathras area and subsequently transferred to a hospital in Aligarh. As the investigation progressed, she identified men whom she accused of assaulting her.

The case became a major public controversy because the woman belonged to a Dalit community and the accused were reported to

be from a socially dominant caste. This made the incident a focal point for concerns about caste discrimination, violence against women and unequal access to justice.

The victim's death

Her condition deteriorated, and she was transferred to Safdarjung Hospital in Delhi. She died on 29 September 2020, around two weeks after the initial attack.

Her death transformed the case from a serious assault investigation into a national controversy over alleged sexual violence, the treatment of the victim and her family, and the conduct of the authorities.

The Central Bureau of Investigation later filed a chargesheet alleging gang rape and murder against four men. These were the investigating agency's allegations; the eventual trial verdict did not uphold all of them.

The late-night cremation and the national outrage

One of the most controversial aspects of the case occurred after the woman's death.

In the early hours of 30 September, police personnel carried out her cremation in the village. Her family said that the cremation took place without their meaningful consent and that they had been prevented from participating as they wished.

The authorities' handling of the cremation generated intense anger. For many protesters, the issue was no longer only the original assault. It was also whether a grieving family could be denied dignity, control over funeral arrangements and confidence in the investigation.

The Allahabad High Court took note of the circumstances surrounding the hurried cremation and raised concerns about the family's rights. The incident prompted demonstrations in Uttar Pradesh, Delhi and other parts of India.

The public response brought together several movements:

- Women's-rights groups demanding justice for the victim.
- Dalit-rights organisations raising concerns about caste-based discrimination.
- Opposition parties and civil-society groups questioning the police response.
- Citizens demanding that the family be treated with dignity and allowed to participate in the legal process.

The case also prompted renewed scrutiny of how sexual-assault complaints are recorded, how evidence is collected and how victims are treated by police and medical institutions.

The investigation and the conflicting accounts

The investigation became contentious because the victim's statements, medical records and the police's handling of the case were all scrutinised.

The CBI filed a chargesheet in December 2020, alleging gang rape and murder and invoking provisions of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act.

At trial, the defence contested the allegations. The court examined the victim's statements, medical evidence and other material. In March 2023, the special court acquitted three of the four accused. It convicted the main accused, Sandeep, of culpable homicide not amounting to murder and offences under the SC/ST Act, but did not convict him of rape, gang rape or murder.

The victim's family expressed dissatisfaction with the outcome and indicated that they wanted to challenge the decision.

This distinction is crucial: the CBI's chargesheet represented its case against the accused, while the trial court's verdict established a narrower set of criminal findings. The public's continuing questions about the case must be understood alongside that judicial outcome.

Why the Hathras case became a symbol of social injustice

Hathras differed from the Nirbhaya and RG Kar cases in a particularly important respect: the

debate was inseparable from caste and the treatment of a marginalised family.

The case raised questions that extended beyond criminal law:

- Can families from disadvantaged communities expect equal treatment from public authorities?
- Are complaints of sexual violence investigated with the same urgency regardless of the victim's social status?
- What rights should families have in decisions surrounding a deceased victim?
- How can a justice system maintain public confidence when the official account and a family's experience differ sharply?

The cremation controversy was especially powerful because it turned an already distressing crime into a visible confrontation over dignity, authority and the rights of the bereaved.

The larger lesson: justice is not measured only by the eventual verdict. It also depends on the treatment of victims and families, the fairness

of investigations and the ability of public institutions to earn trust.

The common thread

These cases differ in their facts, legal findings and social context. Yet each exposed a gap between the public's expectation that women should be safe and the realities they encountered.

They also demonstrate why it is important to distinguish three things: what the victim or family reported, what investigators alleged, and what a court ultimately established. Public protest can draw attention to serious failures, but a reliable historical account must preserve those distinctions.

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A little more on Psychology.

Wiping Bottoms.

We want our children to go and do great things in the world and make us proud. But have we ever looked back to see in what conditions we are raising them?

The Indian culture has been very autocratic. "DO AS YOU ARE TOLD" kind. Individuality and "thinking was never allowed and is seen reprehensibly. There is a very heavy guilt factor in all our independent decisions.

How can this be corrected is a very important question but I also would say that it will not improve much as long as dependence on family and the old British pattern of education remains.

In short we are training our children to be good “YES-men”. Keep the adults pleased by giving them importance even of it means lying and keep wiping their bottoms.

The bureaucracy is made of these same people and at every stage we are required to wipe their bottoms and also pay under the table.

Brilliant minds that are capable and ready to do something different are ostracized.
This makes the boys violently selfish and girls subdued and afraid to rock the boat.

When I came out of the Sri Aurobindo Ashram where this culture was unknown, I landed at my father's feet. The shock was impossible to take. I had to step back and live a curtailed life because whatever else I was ready to do, I was and am not prepared to wipe bottoms even if it costs me my fortune.

The world does not need greats saints and psychiatrists/psychologists to show us the way as much as what is required is a mechanism to reveal to the individual how he is hiding from himself or justifying himself in his splendorous pretensions. In all aspects, the good, the bad and the ugly.

For instance, take our Mahabharat epic. One, it is a historical fact that the Gita was added to the narrative long later. I saw a post from somebody that say the Gita is the core of the narrative. How we humans have changed the

context in the telling over the centuries. Now our subconscious patterns find molesting women an easy concept because Duryodhan did it with impunity and all the seniors kept shut. In real life in India this has been going on for ever and ever and there was no way to expose it or curtail it.

Fortunately, now with the cameras in every hand and corner, the hidden cameras and the shadows are being exposed and then made for the whole world to see at lightning speed.

These, I think will do a greater work of changing humanity. All in all technology is bringing our weaknesses and guises out. See how our health is exposing all that we are doing wrong and there is no way to escape it because we are literally getting sick.

The next century is going to be fun.

Every time a Great gives out an idea or concept to focus on, the clever populace uses it to justify its own greatness and how they already are "there" and of course by agreeing to what is said by the greats, they make their own levels of

achievement so clearly obvious - - what they don't understand is how nobody is noticing it.

Then they go about in the service of mankind by announcing it all to the world by all the means available to them. To the world they are doing a service

Sadly,

We know we are mortals. We know and we are reminded every day that we are not getting out of this alive and that we are not taking anything with us. And so on. We are exhorted by all the virtuous high-thinking populace that we should be generous, charitable, kind and even forgiving. But then we see around us that the saga of each life is a clean flow of living in the ego consciousness with arrogance as the main ingredient.

How does one explain that?

Simple, the words are there to offset the obvious ego centered fun of living derived by showing off in full play of our arrogance. We are not collecting wealth and positions for any special purpose but because it allows our arrogance and ego full play. Nobody really is worried if things will not go with them. That is not an issue at all.

The pleasure of looking down at another, being able to shut them up, hurt them with impunity, steal with aplomb..... all these are what makes it all worth it.

Hello sir, i want to ask something Like in this life what exactly makes anyone happy! Social or Public life. Or private life

PK: The game of life depends on the level of consciousness of life that we are in. At every level the demands and desires are different and different part of our persona are in play. So a general question like yours although a very

regular and almost asked by everyone is really unanswerable. I would like to ask you, if you dare to answer, to expose your innermost thoughts, what exactly would you want by the end of the day?

99.99% of the people would in reply either lie totally, or invent a pleasurable answer or laugh it off and change the subject. Because most of us are simply looking for our wishes being granted and by moral rules in play in society or by law most of the wishes cannot be voiced or undertaken.

The problem with this way of living is that mostly culmination of wishes start a wave of events that usually bring more problems and makes for an unhappy state overall.

So if you make it a personal question, REALLY requiring an answer because you are suffering at the soul level, the answer would be of some use. And the act of answering would bring me joy s well.

Otherwise it is game of words in the name of "striving" but not really.

Change the Subject.

Being unnecessarily dishonest to protect the ego.

Do you feel very embarrassed or guilty and "shamed" in front of everyone, even when there is no one around when an error, mistake or blunder of yours has been detected?

Very normal. Then what do you do?

This is what I have noticed:

A few seconds of silence. Time to gather your thoughts to defend, deny or deflect the issue in such a way that you don't seem bad.

First you try to fudge the subject by deliberately misunderstanding its content. Something like No, I did not touch the kettle for making coffee……later, ah yes, Now I remember, "HE" had asked me for some warm water so I made some for him in the kettle. I was in a hurry to go

to the post office so I may have forgotten to …..blah blah.

Some time in goodness the interlocutor lets it go if the damage or situation is not serious but was being used only as a pointer and reminder in good will and faith.

But let us say the kettle had burned out because of the mistake. Then it was not something that can be ignored. Then what do you do?

You try to change the subject. Yes. CHANGE the subject and shift the blame. Something like this…..

- I did shut off the switch but I may not have pressed it very hard. The switch needs to be changed.

- Everyone is calling me from all sides, XXX is always calling me at the worst moment and if I don't respond he gets angry so in the hurry I may have….

---- Working the kettle should not be part of my duty if I have to attend to 6 officers one on top

of the other. I did not burn the kettle out in bad faith.

…. What the man avoids is accepting the fact that a mistake has been made. Say sorry. Become more aware or at least try to.

The human make-up is so resistant to honesty. A little basic honesty would make things go swifter, create less mishaps and bring reliability and greater chances of success in every endeavor.

I speak from the Indian philosophical thinking. In life we have so many pillars; as supports, people that essentially make life stable, predictable, livable, tolerable and complete.

The yogi has this question to contend with: Are these supports not weakening us and making us too comfortable? Aren't they influencing us and keeping us tied to our old established character while we have chosen the path of growing into a more positive and stronger person?

I suppose this why the concept of isolation from the crowd, family and austerity was advised.

It is undeniable that we are always influenced by our surroundings and comfortable surroundings make us go lax. By Indian Yogic thinking this is an impediment to speedy advancement on the path we have chosen. A waste of a life-time. My solution: live like a normal earthling but never forget the goal and if you are lucky, you will find difficult people to keep you uncomfortable and on your toes and aware all the time

The Internet has brought about the exposure of the latent base nature of humans of being DISHONEST.

The immunity the internet provides makes us fearless and brings out all our rogue tendencies as there being no direct physical retaliation to be afraid from by being given nice blow to the nose! We now open up all our rudeness, lying and accusations with impunity, sometimes baseless. Our argumentative side has peaked.

Of what use is it to understand anyone particularly? What does it "bring" to your plate?

What is needed is to understand the basics of the human race. Like you need to know the composition of water and not the analysis of every glass of water. Unless it is a special drink that you intend to drink and then too you go mainly by the label and drink without sending it to the lab. Our relations and contacts are ephemeral; based on the moment. We waste a lot of time carrying people in our heads. Just enjoy the moment for as long as it lasts and then do not regret when time changes. Don’t load your mind worrying about good, bad and the future.

If you have understood the basic character of humans, you have understood them all. Learn to read them intuitively and instantly. Most are so rudimentarily plain that there is nothing to interest anyone.

AI teaching. Replacing teachers would be the last disaster.

Children need adults to guide them in emotional situations and life.

Adult humans are the ones who help children become resilient.

I can understand replacing physical books with electronic pads but it has shown already that this is not as good as traditional printed books. Books can to some extent be replaced by AI.

But we are doing everything to make the children never use their minds.

First the environment today is that there are no parents available to children. Working parents are never there and then worse divorces are hurting. Now you wish to remove the teachers who have always been secondary parents to kids since time began. Nothing could be worse. Are we preparing them for life or robots?

Making them resilient.

The job of making our youngsters resilient has to start from childhood. It is a serious responsibility of parenting.

In the carefully supervised atmosphere of a home the parents should consciously see that the child is made to jump thru hoops as a graded exercise to help him understand his limits and that life is not always nice. Instead of protecting children from harm by denying them all experiences, parents should actively think up activities in which the child is challenged. When the child is emotionally hurt, this is the time to give him advice and tell him that all pain is temporary and we have to learn to get over it and continue with our lives, we like it or not.

And then Tomorrow is another day and new opportunities will come.

Can AI ever really replace human hugs?

Our human leaders have gone beyond mad. They are showing an idiot state that is worse than moronic.

The ridiculousness of thought patterns.

Keep laughing and be happy! By forcing yourself to enact the act of laughing you become happy? The ridiculousness of thought patterns.

Humans live by protocols and formulas.

You remember how we used to complain about "Formula Movies". How certain set storylines were/are repeated and even the choice of actors. We knew exactly who the hero was, who the villain was and who the comedian was who would be the heroine and who would be the other woman and who would be the vamp. In the storyline we knew exactly what was coming because the formula was known.

Quite in the same trend we can analyse most cultures to fall into very solid thinking patterns. In USA if you like to be yourself, you are soon labelled as a psychiatric case because having a lot of friends and being gregarious is the normal thing. Without a companion of the opposite sex in your life you will be labelled as abnormal. Active and creative children are stamped as sick with ADHD. If you live with your parents to take care of them you are considered as a failure. If

you are hard of hearing and the police call you and you do not respond, they shoot first and ask questions later if at all. All blacks are fit to be only drug dealers. Indians are stealing their jobs.

And hundreds of thought patterns that are taken as reality. Just look at all the actions and activities that "show" - love or the manifestation of it.

In India we have our own patterns. First and foremost is the concept of "Mother". The abnegation and dutiful mother who has only one goal in life and that is to see her son well fed and do his thinking and overwhelm his life by her constant attendance to his needs and protect him from the world ; so much so that he becomes incapacitated mentally to go out and do anything on his own. The father who is the leader of the pack and does not allow anyone to think for themselves and considers his home, his woman, his children as his absolute possessions that he alone can decide about. Specially when it comes to marriage his decision

cannot be questioned otherwise he will either throw the children out or even murder them.

The point is: what formulas do you live by?

Ever thought of it?

How much of your life is running on imbibed protocols and how much of it is running on the basis of your own spirit guiding it?

Are you living a life to satisfy the expectations of others around you or are you on a totally self-tuned adventure?

My view is that 4 out of 5 people do not show much courage. Very docilely we follow the trends to be "accepted".

This is not living: this is existing till death do us end it.

Why the people with the least exposure to the world are the most violent.

Because they see themselves as central to existence and see their role as extremely

important to keep the fabric of life ticking. It is difficult to get it into their heads that they are as useless to the world as a grain of sand. It is good you are here but it won't matter much if you aren't.

The Chinese proverb, "One who has seen the ocean thinks nothing of mere rivers," reflects a deeper understanding of experience, perspective, and how exposure to something greater can change the way we view the world.

That is why travel is an integral part of broadening the mind. We4 need to go into regions are not like our known places with people who think differently and live tolerantly with each other.

This shows a different perspective to live and view the values of life that we were taught.

Over time, this proverb has remained meaningful because it speaks to a common human experience. Once people discover something greater, their perspective changes, and what once seemed extraordinary may appear different.

My nudge to people who think that the world should be and think like they do because they are superior is “go to other lands”, away from your own comfort zones areas and then see how superior you are!

Quo Vadis

Most likely a total lack of a map as to where they are going.

Most of us have no plan. Life quickly shows us that plans don’t really work for LIFE has its own plans and Mother Nature and the Cosmos works in tandem with it.

It is so frustrating.

It started all wrong to begin with.

We were born in the wrong place in the wrong family with limited opportunities around us. At least this I see in the subconscious thoughts of

everyone. Look at this young man in Vanuatu - he could have as well been born in the land of dreams - USA!

But now stuck where he is and no way to get out of it.

Of what purpose these plans when determination is in short supply?!! And the sword of "Immediate" needs is hanging over one's head and taking all our energy to just survive the day.

How plans fail. This young man wanted to go and establish a factory, of course after studying engineering and all but on the way he met this young girl and all plans fell by the road side.

Human pride and arrogance above all. Making life a humorous and dangerous charade to navigate. Beware.

……..

What have greats like Jung, Mark Twain, Bernard Shaw and S Maugham have to say about this tendency in humans to rape and murder?

What is it in human nature that allows a human being to rape, torture, or murder another person—and sometimes to do so with shocking brutality, without apparent remorse?

After reading about cases such as Nirbhaya, Hathras and the Kolkata doctor, it is natural to turn to thinkers who examined the darker side of humanity. Carl Jung, Mark Twain, George Bernard Shaw and W. Somerset Maugham approached human nature from different angles. None offers a complete explanation of sexual violence and murder, but their ideas help us understand cruelty, self-deception, power and the capacity for evil.

An important distinction before we begin: sexual assault is not simply an uncontrollable sexual urge, and murder is not an inevitable expression of human nature. Rape involves a violation of another person's autonomy; sexual violence can involve domination, entitlement, aggression and the deliberate disregard of another person's humanity. Understanding these behaviours is not the same as excusing them.

Carl Gustav Jung

The concept of the Shadow

Jung proposed that every person has a psychological shadow: aspects of themselves they do not wish to acknowledge. These can include envy, resentment, aggression, the desire to dominate, selfishness and impulses that conflict with their conscious image of themselves. It suggests that human beings can possess aggressive or destructive capacities that they would prefer not to recognize and turn a blind eye to their own frailties and live sort of a double life.

In his discussion of the shadow, Jung warned against maintaining an unrealistically noble picture of ourselves. In a passage on confronting these hidden aspects, he wrote: “Once a thing is faced and known, there is at least some possibility of changing it.”

Jung's framework helps us examine how a person can conceal disturbing attitudes from himself, project blame onto others and preserve an innocent self-image.

Jung also examined how collective beliefs can legitimize cruelty. Society is a collective and what is accepted by all can easily become the normal. It is how we finally accept or condone a behavior that all depends.

2. Mark Twain: The animal that can justify its own cruelty. Twain's satire repeatedly exposes the gap between the moral superiority humans claim and the cruelty they practice.

Twain was particularly effective at exposing the hypocrisy of people who profess religion,

morality or civilisation while inflicting suffering on others.

What does Twain reveal about the human mind?

His satire points to three troubling capacities:

Moral hypocrisy: A person can speak about virtue while treating another human being with shocking cruelty.

Self-justification: People can invent explanations that make their own aggression seem righteous or deserved.

Civilised appearances: Education, social status and respectable manners do not automatically produce compassion.

Apply that insight to sexual violence. A perpetrator may believe he is entitled to control a woman, may blame her for his actions, or may view her suffering as unimportant. His beliefs do not make his conduct morally defensible; they help him evade responsibility for it.

3. George Bernard Shaw: How ordinary people accommodate cruelty

In the 1909 preface to The Doctor's Dilemma, Shaw examined how people can participate in cruelty while believing that they are behaving properly.

He observed:

“You will do anything, good or bad, provided you get enough people to keep you in countenance by doing it also.”

How can society enable an individual offender?

Imagine an environment in which: Men who harass women are treated as amusing rather than threatening.

A woman's refusal is portrayed as an insult to male pride.

Friends encourage sexual aggression or help conceal misconduct.

Victims are blamed for their clothing, behaviour or decision to speak out.

Bystanders remain silent because confronting the offender might cost them social standing.

A culture that repeatedly excuses lesser violations can make it harder to recognise the seriousness of escalating abuse.

The lesson from Shaw: Cruelty is not sustained only by the person who commits it. It can also be sustained by the people who excuse it, laugh at it, conceal it or refuse to challenge it.

4. W. Somerset Maugham:

Maugham's fiction is particularly valuable for its unsentimental portrayal of people whose outward respectability conceals complicated motives and moral weaknesses.

One of his most relevant observations appears in The Razor's Edge:

“Men are always the same. Fear makes them cruel.”

A man who interprets rejection as humiliation, who fears losing control, or who believes that his social status depends on dominating women may respond with hostility. In some cases, insecurity can be converted into aggression.

The lesson from Maugham: Human nature is contradictory, and respectable appearances are not reliable proof of moral character.

5. What do these four thinkers collectively tell us?

Jung — the hidden self: People may deny their destructive impulses and project their own hostility onto others.

Twain — moral hypocrisy: People can maintain a virtuous self-image while finding excuses for harming others.

George Bernard Shaw- collective permission: Social approval and conformity can make harmful behaviour easier to tolerate or conceal.

W. Somerset Maugham — psychological contradiction:

Fear, resentment and concealed motives can coexist with outward respectability, although they do not inevitably lead to violence.

Together, their ideas suggest that extreme cruelty can emerge through several interacting processes: a person's attitudes towards power and entitlement, their willingness to disregard another person's humanity, their ability to justify wrongdoing, and the social environment that either restrains or enables them.

6. The most disturbing question: Is evil part of human nature, or does society create it?

And perhaps the most important point is this: understanding a perpetrator's psychology must never come at the expense of understanding the victim's suffering. The purpose of studying evil is not to make it seem inevitable, but to

recognise it more clearly, hold perpetrators accountable and prevent future harm.

Do we have free will?

Good question. I know I have a "desire" and if I am able to put it into execution then I would call it free will. If not then I don’t have it.

Yet with hundreds of laws and law-keepers around me I have the right to have a cup of coffee when I want to and this is also free will. But I have a wife who is following doctor's orders and won’t let me have my way. SO I do ask what is Free Will?

From what I can see I have really not much free will: the sun will not change its time and the tide won’t either. The rain rarely listens to me and my child is beyond my control. What free will I ask? And when I react into anger am I able to control myself? Where did my will disappear then?

But yes if I want to be honest I have full free will to be so but here as I see 1001 considerations come to plague me. And my subconscious has its own ways.

No; let us admit we have no free will but nobody is stopping us from jumping off the cliff or to conclusions.

The only people who have free will are the rulers and judges. If they decide you are to be hanged or burnt at the stake, their will is done without question or second thought.

In the composition of Human's make-up Vanity is the feminine component. Flattery is the password to bypass the firewall. Male and females have it in equal measure. The accompaniment to vanity is "obstinate intractableness" often going to great length to purposefully take the contrary route out of spite; specially when INSULT has been registered….rightly or mistakenly.

In contrast the male energy is Arrogance. Arrogance in strength to be able to hunt and hurt and get away with it showing little remorse or empathy.

When people talk of gaining trust, I see simply the art of making somebody feel inclined to believe and think of me as a person of worth who cares for “feelings” therefore a “nice” person therefore loved and liked.

The opposite, of course, makes us enemies.

…….

Happiness in marriage or in life.

Is this possible?

My contention is that people talk of happiness but this is just an image in our minds. I feel humanity at large is looking for happiness or at least using this word to mean that their wish of

what they want or wish to impose on others is realized.

On this note I reiterate that humans are basically self-centered and this needs to change from deep down at the core before any real happiness can establish on earth.

Life is a chain which ties all of us to each other in some way. Some command and some obey. It is the natural way of things. None of us is totally free or independent and for the sake of relative freedom we allow ourselves to be shackled.

One of the worst mental blocks humans live with is the idea of Freedom. We tie ourselves to a family first thing and then get into the cycle of living for each other and quite openly become a link on the chain of command. But we convince ourselves that we are free. Then we go out into the world and thru conditioning and fear we obey 101 laws that a government has foisted on the people. Who and how all this is happening we have no understanding.

We are not free because we have not learnt to operate on our own steam; we are highly

dependent on others to survive or manage even simple things like repairing a tear in the shirt or boil an egg.

Sold out.

When you have a child you are sold out with no rights to life and property whatsoever. You belong to the child and the rest of your waking hours (if you ever get to sleep again) is reserved to the welfare of the child till the child is independently ready to go out into the world on his own.

THIS IS THE NATURAL LAW AS ESTABLISHED BY MOTHER NATURE.

Humans have been living it upside down. They think they “made” the child and they are “OWNERS”. What a travesty!

No wonder the world is in such a mess. We are living totally against the Laws of Mother Nature in every way. Even in everyday things like food and healthcare we have separated ourselves

away from the basic principles of Mother Nature and we are suffering tenfold more than people did 100 years ago.

The most improbable thing is that that we simply fail to see any of this. In our arrogance and pursuit of pleasure we have made ourselves the center of the Universe and think that the Universe owes us big. We are here to be pampered and spoiled but this thinking does not seems to go as far as to our children. On them we want a tight stranglehold as they are considered as our property.

The truth is that children only need to be well fed, given opportunities to see and learn about the world and raised with love. They all come with their particular and often peculiar destinies and children raised with LOVE never go wrong.

They also turn out later to be kind and loving; something that this world needs.

So don't forget this. Do your bit for this world by raising your child right with a creative attitude.

I have also worked to understand why humans so see everything in black and white and miss the gray shades altogether. After all LIFE is putting up quite a show all around us. Why does it happen that we feel sad only when a close one dies but not when a young soldier flies into the air shattered into pieces because he was forced to go to war and stepped on landmine, Can anyone explain to me the fact that why are we poisoning our food?... that we are drugging our people in the name of medicare, that we are providing them instruments and gadgets that are sure to increase their level of temporary comfort but increase the pain?

Why, I wish to know why humans are not really looking to live without pain?

The Conditions on earth will change when either of these two conditions happen:

1) We become basically honest.

2) We start using our own minds instead of lapping up whatever is dished to us.

That this is possible can be seen very beautifully in the Japanese way. In everything they are a people to emulate.

Condition 1 is easy to see in operation in Japan and how they are benefitting of it.

Condition two requires that the parenting from day one be done from a higher consciousness perspective. And this is where the vicious circle needs to be broken. Ignorant parents raising ignorant children is merely the perpetuation of the species. In short we have to part ways with our egoistic/vane patterns. And I don't see this happening soon.

…….

In the concept of abortion I see a deep insincerity and the sense of utter irresponsibility towards life as a whole. It is an utter proof of our self-centered, remarkably stupid and

wishful thinking + idea of fun/pleasure being the sole reason for living.

Nothing will change the fact that you have no reverence for life that you first start and then have no regret in terminating because it does not suit your selfish plans.

Today there is a great attempt to cover this up with legal arguments but nothing will ever change the fact that this is not an accident and murder is on our mind for a spoonful of pleasure.

This attitude is showing in everything, we, as humans do.

In this I would say modern medicine has helped humans to become utterly careless. We have become graceless and murderous towards all life and living.

Take any aspect of our lives: our food industry, call to arms, and luxury thru technology, the callousness of our laws and how we are treating children and our commitments.

I don’t think civilised humanity can go lower.

……

Truth is whatever IS most acceptable (for profit).....specially if it comes from someone in authority who cannot be questioned anyway or from someone who has enough wealth to make people fear him or if he has a sword in his hand.

Then there are these people who do a short course in a seminary and are called priests and they are automatically considered "WISE" in knowing the truth down here and even in the hereafter.

……..

There is just one mitigating factor: If we are pleased we can be very kind too.

So this gives the collective entry to Insincerity in human affairs wherein we all are trying to please each other but at heart wanting to overwhelm to suit our own wishes and desires. There is a strong element of “I will skin thee alive” if you speak against me!

“All those who praise me not are mine enemies by default and there is no gainsaying this”

……

My view is that women take too much poetic credit for carrying a baby in the womb. Their praise should be given to the nurturing they do after the child is born.

The focus on nurturing after birth has always been given a miss and that is where problems and their real worth shows. Had children been so important to women and parents we would not have abandoned, neglected, enslaved and bullied children.

Carrying a baby in the womb is quite surely a totally natural process over which they have no control except as proof that they have been enjoying sex.

But the poets gave them a moral superiority on this and mothers have used this fact to control/blackmail their children by saying "I carried you for nine months" to get what they want from their children as if they were doing them special favors.

……

“Bless those who are doing the best they know how.

Pray for those who have hate in their hearts.”

- PK: Very fine sentiments indeed. And from the point of general goodness I perfectly agree.

But I am a cynical critical bug. I don't want to simply exist and co-exist with this humanity in this never changing human condition.

I want to look at what can be and become and make life a more definable joyous episode.

Take this sentence: Bless those who are doing the best they know how.

Are they "really" doing their best? Is that all they know? Are they really sincerely doing their best or simply saying so?

Let's look at this sentence: Pray for those who have hate in their hearts.

Sure. It is not our job to point fingers. But I am also certain it is a waste of energy and effort.

The author.
Pradeep PK Maheshwari,

My Author profile and intro to my books on Amazon:

https://www.amazon.com/-/e/B084743FNL

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As a student and disciple of Sri Aurobindo Ashram, and influenced by the great thinkers like Mark Twain, Osho, Guru Nanak, Jung, William Blake among others and Sufi thinking I have created this FREE AI integrated Q & A free service to answer all general questions. Instant answers based exclusively on my 40+ written books. Encompassing 60 years of experience as International Business Consultant and teacher.

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First 40 pages from the book:

The High Maintenance Monk

Money for living; not living for money.

This book is written with my brothers and sisters from the Ashram in mind. To share with them my journey and how it went with me.

What are we living for? What is the philosophy guiding us? How much do we need to survive, live exist in this world of ours? These are serious latent and pertinent questions that mostly people do not even ask. They normally follow the trend set by their families and surrounding social environment.

Looking back I recognize the value of money. In this world you need your roof, food, clothing and a lot more if anything is to be done. So money is definitely required.

I, as a child had everything and then when I landed in the Sri Aurobindo Ashram I enjoyed a

level of life that way beyond the normal seen in India in 1954 and long after even that (Pondicherry was still French then). My own place to sleep and be. The best education that money can buy with an European syllabus. Our own playgrounds and facilities even a full size swimming pool. All our products/equipment were coming from France. We had the best but we were also taught to respect the value of money without getting attached or possessive about it. Money is a necessary evil and not evil at all if we do not let it become our master. It is sad how humanity in its pursuit of pleasure forgets the basics.

We are here to grow spiritually. We like it not. By the time we cross 50, we all realize that life has another end and meaning. But by then we have lost the plot and habits take over and we take the path of least resistance.

Authentic living is in challenging ourselves, recognizing where we are weak in our character that always seems to attract us to trouble, mishaps and losses and then to make the effort

to correct it all. Become aware of the world and about ourselves.

So, to independently be able to pursue this end we need money. Alright then, go or it. But do not let this pursuit overwhelm you and never forget why you are going to all this trouble.

Money for living; not living for money should be the guiding motto. There is this erroneous belief that pursuit of spiritual ends needs the suppression of desires and therefore ascetism is the best way to put them down. This is not true. It is the spirit's character that makes you. The rise in consciousness come thru self-control and reprinting the subconscious with sincere and kinder thoughts & habits. Negativity has to be restrained to act thru us. Life soon teaches us what is good for us and others around us and what brings hurt and tragedy. Our job is to learn and practice and concretise the experience into our character.

Because never for a moment did I forget my real aim in life, I have lived in a way that makes me say honestly that I can be called a high

maintenance sadhu. But my early life I did try the usual clever methods of humans and “lost” in more ways than one. That set me straight. The price to pay for some pecuniary benefit proved to be too high. The pleasures never materialised. We have a saying “paapi ka maal, chandal ne khaya” meaning: The sinner’s wealth was usurped by the devil.

Finally one day I put my foot down and decided that I would be totally sincere in my thoughts, commitments, dealings, words and innermost desires too. Believe me that is when my life started becoming hellish and my troubles started. How does one survive living honestly in a world founded on lies and insincerity at every juncture?

I would also admit that once I had given myself into The Mother’s hands, I don’t think I had much choice. Life simply organized itself around me to keep me going in my best interests.

The false sense of a Me is now humbled out. Like this face/body, parents, family, opportunities, all my talents and capabilities are

also God given. What am I crowing about? But humans don't think. They just exist.

I questioned this existence and sought answers. Soon I learnt from others who had seen into the other side that there are bigger domains and the universe to which we can easily connect. And this permits us to rise in consciousness so we think more before we act, we self-discipline ourselves and rein in our emotions for a more joyful smoother life; our talents sharpen and we act precisely & concisely and live more efficiently and best of all we stand out and succeed in this world more than we would have ordinarily.

I find people keep others engaged in mostly useless conversation/activity as if their identities would get lost. Or that their minds are buzzing and every thought has to be spoken aloud. And once spoken it cannot be ignored either otherwise an ego-issue is soon made of it.

Most people I realized are not complete by themselves. They need others around them to

engage with in veiled sort of way to attract attention and validate themselves.

PK: "I suppose it was not all a confounded accident. I was tested and not found wanting"

I entered the Ashram as a student child at the age of 7. After the initial years and my God-given nature that I supposedly would have been carrying with me from past lives I landed up in this world of enigmas and how it went for me is the story here. In spiritual parlance the focus was on transforming human attitudes into a more positive and divine one.

I have been speaking my truth and in 50 years I have managed to distance myself from just about everybody as an undesirable who is brash, insensitive and never listens to others and insists on his peculiar ways. Speaking your truth in this world is really similar to becoming an ascetic and removing yourself from human activity and company amounts to the same thing.

But to live in isolation needs money. So my life is a saga on how to use talent to make just

enough without putting oneself up for sale. And for this one needs to really prepare and work hard by educating oneself in more than one field and keeping a strict discipline on oneself and one's impulses. We must learn to live in the contemplative mode at all times.

Now that I look back, my entire life seems as if Mother had sent me out to find a clear means to live sincerely and yet flourish in this world that is built on a platform of insincerity, dishonesty and cruel selfishness. Well the first few years were hard, my psychological experiments boomeranged. I simply could not understand why people were behaving the way they were; such as lying and fibbing when there was absolutely no rhyme or reason or any need. I would argue and was seen as a very unpleasant fellow indeed. I must admit I was given to lecturing.

But supported by the knowledge and fact that Mother was sustaining me, I never lost faith and every opportunity that opened a door for me I would enter. My gift was that I learnt fast and went deep into a subject and here I must say,

the right information always seemed to come into my mind on its own. The world was seeing me as a failure jumping from one platform onto another. My aim was to learn and “experience” and not live in routine drudgery which is terrible insincere way to live if we are here to learn and evolve!

Making money was not the issue, the issue was that I saw nowhere money being made honestly or without some insincere trickery in action; some element of cheating – how to live with this with our philosophy advocating sincerity?

People were ready to offer jobs and engage me but wanted me for the whole day as a proper slave with little or no time or will left in me for myself. The greatest aspect of my life was the unlimited friends and patrons that took me in and sustained my effort and gave me security and safe-homes. I am not sure what it was that got me so much support but I think it was my attitude of soft enquiry, respect and regard for my elders and honesty. My speech was well trained and my language was good as I had taken special efforts to improve my command

of it. So I came off as able, motivated, and honestly willing and meaning what I said. I was always ready to lend a hand to people I liked and I felt sincerely needed me. I felt a larger than me, a naughty hand was pushing me and protectively also holding me.

I did not have enough guile to hide and not share.

In the outside world my difficulties were increasing the more I stuck to the tenets of honesty the more the opposing forces made my life difficult. I was living exactly as I was not supposed to be living by social norms; that is staying away from polite society, bachelor in my own apartment. And words like unreliable and irresponsible joined the other adjectives attached to me. It is quite surprising because I always keep my word and always precisely reach on the time given – at least this is how I see myself. I have though a huge defect: I am awfully absent minded. This coupled with the fact that I am curious, frank, outspoken like a child and naïve makes me disliked by the adult

world. I want to “solve” but the world wants to “hide”.

How can we forget that childlike innocence is a perquisite to spiritual emancipation/learning?

In occult circles they say, when you take this path even the Devil comes to your help by making sure to test you at each step to make sure that your sincerity is ardent.

The secret that I can now talk of is that to live in this world of insincerity you need to learn all that you can, all the subjects like applied psychology, applied physics, the different professional/practical skills and all that makes this world tick. In short so that the Universe may fit into your personality if made large and broad enough. When you know what is what and you are being prompted by accurate information by the intuitive mind, you cannot be fooled and being better informed, you can manipulate others to your will easily but never use this ability to cheat. Remain humble and do not attract too much attention. Never boast. Do not get trapped into the plans of others.

Kindness is the way and is the twin sister of honesty. It will emerge into your personality automatically.

Mostly our lives are without conscious purpose; we are floating around with no definite plans but with many wishes. I think we need to be more broad-based in our thinking and be ready or apply ourselves to changing scenes. But whenever the mind sees effort it goes back to some asinine attitude of feeling of “rights” and how the world owes it. I never really got into this trap. But I was always very specific. I wanted things just so and worked to make that way. In small things too I was paying great attention to small details like offering coffee in the Chinese fashion – never boiling hot and exasperatingly to others insisting that this practice be followed when it was offered to me.

And I insisted on the best coffee there was available. Seeing me as a poor cousin many would treat me as one but I would not have any of it. Anywhere anytime anyone showed this “attitude”, I would simply withdraw and never give them another chance to insult my august

person. It is for me a matter standard. No bowing down to anyone's arrogance. No quarrel either.

The thing is how I managed to survive in this world with my exacting standards and the world with its low level of sincerity. First I was having skills and work was never a problem. But mainly it was that I had the support of my parents. My father was with me for 47 years. It could have been easily more had he listened even a little to me in matters of health. But whatever, his support opened many doors and gave me the courage to go on in my own eccentric way. He was a top notch very senior executive in a very big corporation and that helped in more ways than one. The European education that I received in Pondicherry added greatly to my presentability. And connections in life start from family and this matters.

And as if the Universe had decided I should be allowed a little more, it gave me in my twenties certain opportunities which I said yes to and I landed up with supportive friends (families rather) in Europe, elder to me who treated me

as their ward and included me into their family and promoted/supported my interests with generosity and magnanimously. Grace of god I must say.

It was like living with one foot in Europe.

But never did I forget my humble origins. Accepted what was coming to me as a gift and gratefully acknowledged it so.

The Universe kept obliging and I kept on living.

I have seen clearly that I am the perpetrator of my own inconvenient saga. Somewhere it all begins in me. The others are all retaliating.

My life has a tendency to change every few months or so. It is a funny pattern.

I don't really like it. I have tried real hard to grow roots. But it seems Gurudev and Destiny in cahoots with Fate have distinctly other plans.

I succeed in developing new products, make new alliances, and just about succeed in anything I set about to do after long researches and experiments. But the moment I try to settle down using the new developments, with hopes of a regular income, things start going wrong. It soon ends as impossible to continue. And soon I find myself interested in a new project – no other option left. Great fun, a continuous run of fun - very bloody tiring - but I would be so bored otherwise.

This always puts me in humble position of asking for help. Something like begging is advised in some religious groups and practices. Nothing like it to cut humans down to size when things are not working. It also keeps me from slipping into spiritual inertia

In social life a certain amount of insincerity is absolutely essential like glue to keep the box together. How to be part of society and still be not partaking in its folly is no easy thing. I find it very nigh impossible to feel and follow how

certain rules of relationships matter specially the hierarchy part such as treating one as uncle, the other as aunt, cousins and all that. Stuff like you are not to do this or say things like these and not retaliate in any way or things he deserves respect for his age, don't mind this and accept things lying down etc. etc. WHY? Why should I behave insincerely to appease others? Why they can be insincere but not me? All I want to live by is the sincerity of my philosophy and the truth as I see it - no protocols. Do it with sincerity SPEECH, ACTIONS, COMMITMENTS and RELATIONSHIPS.

There is only one way. Do not let them see you as one less to them. Do not beg, do not demean yourself and never show yourself in need in front of them. Say your piece and behave according to your psychic demands but also make sure that you are not hurting them for their inconsiderate behavior. Maintain your High Priest standards and whistle along in life.

It was always understood that all the spirits around us are not good ones. There are mal-intentioned ones too that use people, insects,

microbes to attack us and some downright murderous ones who love accidents and are forever looking out for weak moments to organize one.

This is why we follow these guidelines:

Avoid crowds

Avoid useless speech.

Avoid arguments.

Avoid foolish get-togethers.

Avoid running after people for gratification.

Avoid foods cooked by just anybody.

Avoid food coming from disturbed entities/locations.

Avoid ill-will situations.

Avoid attracting attention.

Avoid boasting and showing off.

Avoid collecting junk around you.

Avoid miserable people looking at you to solve their problems – Specially when they are themselves not ready to do much about it.

Avoid clutter and ostentatiousness.

Live with less and naturally.

Be grateful and thankful.

Now finally or the first time in human history, this principle has come to the fore as a requirement, as an obligation and as an imperative that is the only way to allow us to survive.

I am in 7th heaven. All my life I was reviled for being a bit of a loner – not treating others right. The life-style being pursued by humanity was simply not of interest to me. The life of today is of even lesser interest.

You may call me very obsessed on the negative aspect of human beings and that I should be more positive. The entire civilizational structure

of humans is based on talking of positive attributes but living their lives hidden behind delusionary curtains. It is blatant and visible but cooperatively unseen as it suits everybody. I even masks cruelty in the most devilish way which anathema to me. I refuse to be a part of it.

I had many opportunities to settle down in a profession but under the control of my family. It would have made me a very rich man but tied down, fettered stuck to a spot with chain and cannonball. I did try to work with certain more rich cousins but I found all that they as businessmen saw in me was a needy down trodden poor relative, just another potential candidate begging to be exploited. The very idea gave me nightmares.

Today I clearly come under the label of "poor" and have the advantage of doing what I wish and am not of interest to anybody so left alone to my devices. It is a wonderful life really.

I was made fun of as Angrez (foreigner from overseas) in the family because I started

drinking coffee exclusively, something none in our circle did or made at home. I wouldn't drink tea (I don’t enjoy it) which is the normal drink in North India. I also spoke better English and was a stickler for details and liked being left to my devices – this put everyone off.

Will any of it change? Nothing will change until Kindness and Sincerity become the guiding force in humans. The seed and element exists in humans and it reflects in many of our actions. But when it becomes a matter of existence between “they” and us, the “ME” becomes strong enough to over-ride the goodness aspect in our thinking and actions. Cleverness, and cheating and selfishness bring immediate pleasurable results along with a boost to the ego and this impulse normally is too strong for humans. Then there is this element of anger in humans which has a way of its own and often over-powers the human thought process.

The big question will always be how and when humans will let the concept and reality of a “Superior” person rise and happen.

Part of the foundation of this trend in humans has been thru religion where the focus is entirely on living a moral life by “avoiding” the seed of evil as if it were not there in us. Unfortunately along with this is the wrong thinking that we have only one life so nothing like goodness and kindness and karma matters. Unfortunately too is the fact that the religions that promote this have managed to spread themselves while the kinder ones have not bothered to spread their message.

The Value and importance of “Money” in spirituality.

As said by OSHO, “As a means money is perfectly good; it is a great means of exchange, very utilitarian.”

In life we have so many pillars; as supports, people that essentially make life stable, predictable, livable, tolerable and complete.

The yogi has this question to contend with: Are these supports not weakening us and making us too comfortable? Aren't they influencing us and keeping us tied to our old established character while we have chosen the path of growing into a more positive and stronger person?

I suppose this why the concept of isolation from the crowd, family and austerity was advised.

It is undeniable that we are always influenced by our surroundings and comfortable surroundings make us go lax. By Indian Yogic thinking this is an impediment to speedy advancement on the path we have chosen. A waste of a life-time. My solution: live like a normal earthling but never forget the goal and if you are lucky, you will find difficult people to keep you uncomfortable and on your toes and aware all the time

Today I just don’t know how to navigate in this world. Being honest is seen as an illness and you are seen as incapable. What a complete turn-around it has been. You are expected to be a fast talker and be able to “sell” your stuff and

yourself. To hell with honesty. If whatever you are doing does not end up with cash in hand of what use is it?

Pride in one's ability to buy has become the standard to judge and how far our arrogance and lack of human sensitivity has travelled is seen by road rages and professionals not needing your custom. Money making has become easier thru fakes and dishonest presentation and "we" from the "past" fall prey in great numbers.

I hope humanity soon realizes that this is killing the golden goose and soon all will stop entertaining each other and that will be that.

I have only a short life and do not wish to waste any moments in frivolities.

Q from Siddhi Temple (FB)

I’m curious about one part of what you said. When you say, “No interest in either,” do you mean no interest in trying to understand others or in being understood yourself? Or is it something else entirely?

I’d love to understand what has led you to that view.

P. K. Maheshwari

Of what use is it to understand anyone particularly? What does it "bring" to your plate?

What is needed is to understand the basics of the human race. Like you need to know the composition of water and not the analysis of every glass of water. Unless it is a special drink that you intend to drink and then too you go mainly by the label and drink without sending it to the lab. Our relations and contacts are ephemeral; based on the moment. We waste a lot of time carrying people in our heads. Just enjoy the moment for as long as it lasts and then do not regret when time changes. Don’t load your mind worrying about good, bad and the future.

If you have understood the basic character of humans, you have understood them all. Learn to read them intuitively and instantly. Most are so rudimentarily plain that there is nothing to interest anyone.

And similarly, why should I allow anyone to bore me with his/her long diatribe and futile explanations about things that may be of no interest whatsoever to me?

Language as a tool

Have been saying this since the age of 17 when I first started teaching French.

Language gives you a mastery over others not only to communicate but also to shut them up when needed.

Subjects are grasped easily and faster. This gives you an edge which simply cannot be challenged or competed with.

After starting my studies again after a gap of more than 4 years after my illness with my sick back, I realized that if I was to ever make something of myself, I had better improve my language and communication ability. So I sat down and learnt French grammar from scratch through the book “Teach yourself French” I devoted much of my time to reading both French and English books – everything that I could get hold of. Additionally I watched movies of the classical kind with actors like Rex Harrison, Gregory Peck, and Sean Connery to learn about life, how to behave, respond and move in this world.

Eventually my grasp of both the languages improved and started showing. This has also been at the core of my spiritual development. My intuitive side also increased thru the masterly roaming ability in the world of words. Words have acquired not just meanings but lives of their own and what words we use affect our atmosphere and the vibes like thru the chanting of mantras can change much. It is like inviting the occult world into our lives as a backhand furtive shot. I realise that within me

too there was a great need to be mothered but life consistently showed me that at the human level I will be eternally disappointed and that I should go looking for the lap of the Divine Mother where the comfort is eternal.

When your intentions are clear and focused, the Universe joins in.

In the early 70s I had just put my first foot forward in the professional arena and had come to settle in Delhi. The Lord in his kindness gave me a good start and I rented a small 2 room flat for my bachelor self in a so called “posh” colony. I had grand plans and I was of the belief that a good start was half the journey. Success comes to those who “seem” successful. Plus I had the definite making of a snob and dinghy places were not for me. I was paying a princely sum of Rs 250 per month which happened to be at that time the average monthly income of an Indian. My ancestral home town being only 35 miles away from Delhi, I paid my cousins a visit. Of course they had millions of questions. The

principle question was about the rent I was paying. In my simple childish honesty I told them the truth; and instantly the next statement I heard was “Leave it. You won’t be able to keep it”. Nobody in the family hitherto had done anything like living on rent when he could have easily lived with a relative or even stayed put in the small town and commuted daily. Just imagine making it out on one’s own and not listening to one’s elders?! Not even asking for their advice!! This is a simple example of negative thinking from my point of view. An atmosphere to be avoided by spiritual students.

Life helps those who help themselves and show that help is needed genuinely. I had already worked out a plan that I would like to work in Europe but live in India. Getting into the foreign club was not so easy so French being my speciality along with English as I focused on this side of life as it was opening out for me. I was one of the rare candidates in those times that could actually speak French with a good French accent.

Before coming to Delhi I was taken in (thru family friends recommending me) in the prestigious TISCO's coal mining company to teach French to the engineers as they were going in for a collaboration with France to improve production. There was little time for long sessions so I prepared readymade self-teaching lectures and by the time I had finished I had a wonderful basic course of 45 lessons. My teacher Krishna Kumari di from the Ashram helped. Later I thought it would be a good book but no-publisher showed any interest. So I launched it as a correspondence course and it was a roaring success. Using the same lessons I started conducting classes in association with YWCA and others. Soon work to translate and negotiate as interpreter started falling in my lap, specially from exporters. One of my students successfully became the manager of the French department in a travel agency and he asked me if I would go as a guide/escort. And I said to myself why not as they are paying me to see my own country. Virtually immediately a French company took me up and used me as an escort for their groups of very high profile guests. And this launched me into the

international world where I made many lifelong friends and helped me work in Europe. This is what I was aiming at.

Why always ponder on the failure? I admit that often I was hard pressed for cash and sometimes even borrowed to pay the rent but it all worked out in the end. My well-to-do family could equally well have said, “Fine. If you ever need something, we are here”. But no; encouragement and courageously venturing out is not our style. We want to play safe. We pride ourselves in our stable and staid thinking and behavior. Over ambitious acts are for the foolhardy. Good sense advises us to remain within well laid out boundaries and wherever possible stick to the straight, narrow and the obvious. No wonder then that the once rich landowners are today selling off their lands to make ends meet.

Now tell me is this way of thinking any better than what I did?

One of the greatest Blessings of my life was my meeting with Mr. Leon Verbruggen a Notaire in

Brussels - Belgium. I was with his group on a tour of south India and he immediately took me under his wing. This was sometime around in 1978.

He opened his home to me and I would come and go as I pleased and even stay for days on end recording music from his collection while he took me around exhibitions and weekends at Bruges and taught me about art and music. His wife taught me much about antiques and all.

On my very first visit he did something for me that put him into the category of God for me.

He asked me what my wish as a career goal was. And I told him I wanted to be a photo-journalist. Something unknown in India then as cameras were not even available. We talked much on the subject and he realised that I was dead serious. The question was where to obtain a professional camera with the limited resources at my disposal. So it would remain a dream for now.

Then one night at dinner he suggested I go and meet his friend, a photographer and at least

find out what is available in the market and do some study.

I never say no to my elders. Next day before lunch I went there and the friend who also was a shop keeper selling cameras showed me a Nikon that had just come in with a new company's zoom lens. At jaw dropping (1/3rd) prices for those times. I was hooked. There and then I decide by my next visit I will have collected enough money to come back buy the camera.

At lunch Mr. Verbruggen asked me “how did it go?” with his photographer friend. I told him. He asked was I sure? I replied yes absolutely and I shall keep it for my next visit. He did not say anything and we finished lunch, sat talking for a while and then he got up to leave for his office downstairs in the same building. He went to his room, came back with money, gave it to me and told me to go and buy the camera.

I made it clear that I would perhaps not even be back soon and I had no way to send him the money as it was not permitted from India.

He did what even my father had never done for me. “Just go and buy it. Don't worry about all that. I am sure you'll do well".

And I did buy the camera. I did make good and was able to work out another visit a year later and paid him back. My friend Marc Delorme took the trouble of saving local tax and then brought me the camera and saved me the 350% duty that was operative then.

Mr Verbruggen was so well regarded in Belgium that once at the airport I got into an argument with the visa officer because I was interpreting my multiple visa in one way and he another. Then I told him that I was a guest of Mr Verbruggen and the officer called his superior and then they let me go in without further ado.

Lars Thye is another name in my life who kept my boat afloat. Our meeting was something out of a storybook. I was giving special lessons in French at the Delhi YWCA in which the Deputy Director of the Trade Authority then was also my student. After class one day he invited me to

his office for coffee. When I reached there Lars was already sitting there. In front of me they were discussing Lars's requirement to develop a special kind of tricycle for kids. The prices they were quoting were astronomical. I was astounded and revolted. It just happened that the Dy Director went out of the office for a moment and I told Lars that they were cheating him. I could show him a cheaper and faster way to get his work done and that I shall be going out and sitting in XXX café and he can come see me there after his talk here. He came. This was the beginning of a close friendship based on trust and exclusive association. We worked on many projects over the years and he looked after my interests' like an elder brother. By some quirk of fate he was somehow always there when I needed someone to help me out. Recently when my heart nearly gave up, he ensured that I get the best medical assistance.

My start in Europe was possible because Mr C Delorme of Thal/Marmoutier (Saverne) in France took me in. I just became one of his

many children. I had a permanent home in France. His children also took me in as a brother without any second thoughts. This made coming and going a breeze to Europe and affordable. In the first winter, I was not properly clothed and fell sick. They saved my skin. I learnt to wear proper winter clothes from them. The children are my only family that I can call a real family today.

In India my backbone was my avowed elder brother Mr T.B. Vohra. He came into my life when I was greatly in need of an elder brother and stayed there till the end of his days. His going left a hole in my life which I have not been able do much about. He was an irreplaceable gem. His father and elder brother and the entire family simply took me in. I had just come out of the Ashram, and was in pain with my back. My parents were at loggerhead with me and not listening to me as usual. Babu Bhai as he was known, made my transition to ordinary human life easier and tolerable. His whole family

accepted me as one of their own, lock stock and barrel.

In Delhi itself, my very first job in a prestigious school brought me in touch with the student counselor's family. Dr and Mrs Amrik Singh took me in as a child and very soon the relationship matured because their children were of my age. Dr Amrik Singh was somebody of great status as a Vice chancellor of Universities, author and advisor in government things. His patronage kept me in a very elite circle. And allowed me to live as I wished with a mental freedom unknown to most.

This is just to show that a life as high maintenance monk is possible. Sincerity is the key.