

An Award winning Srimad Rajchandraji-inspired Mahatma Gandhi's Hindi Play

MAHASAINIK

English version being staged abroad at Washington DC

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## **The Great Warrior of Ahimsa**

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By

~Prof. Pratapkumar J. Toliya~

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## “The Great Warrior of Ahimsa”

REFLECTIONS AND REVIEWS OF SOME CRITICS & SCHOLARS WHO READ THIS PLAY

(1) “We went through the entire script of your play in English “The Great Warrior” (Or “Could there be such a Warrior?”). we enjoyed it too much. Its theme, Entry scenes, Background Music and poet. Dukhlalji’s song of “Shanti ke Sipahi Chale” really creates tremendous heart-touching effect and impact on the spectator along with commentary and various colorful light and sound effects. In this process the Play is highlighting the ideals of Ahimsa of Bhagwan Mahaveer, Srimad Rajchandraji, Mahatma Gandhiji, Muni Sahajanandaghanaji and Acharya Vinobaji’s Panchavati Teertha which transforms and transcends the hearts of the viewers.

“Moreover, the actual contribution/bravery of non-violence in practice which you have remembered in your preface is extremely important and inspiring one from the historical point of view for the field of Shanti Sena, wherein you have indicated your personal role also as a Shanti Sainik with yellow scarf under my leadership during the grave communal riots of 1969 in Ahmedabad. For this, as a Playwright, you deserve not hundreds but thousands of compliments. Thanks”

**Dr. Harish Vyas** (Professor, All India Pedestrians Sarvodaya Worker and leader of Shanti Sena during 1969 communal riots at Ahmedabad, establishing Peace through Shanti Sena by risking life and keeping death ready in the fist, exhibiting live spirit of Mahatma Gandhi’s & Srimad Rajchandra’s ideals of Ahimsa.)

(2) “The play presents Everlasting influences of Gandhian ideals. Gandhi is proved here as an inspiration to follow the Path of Non-Violence. Gandhi is a unique Warrior who listened to the Words of his preacher. Non-violence: Is it the Weapon to wars and destruction? It could. Gandhi showed and proved it. Best compliments to this Unique Play.” **E.P. Menon**, Global Pedestrian and author of “Footprints on Friendly Roads”

(3) “A befitting Play for befitting title of “The Great Warrior of Ahimsa” and “The Maker of Mahatma”. – **Makarand Dave**, Gujarati Saint, Poet

(4) “A rare play with good imagination and ideas with novel Theme. It reminds me Acharya Kripalani doubtfully telling Gandhiji “Bapu, I am the professor of History and History says that there has been no War so far without violence.” Gandhiji replied “You are the Professor of history & I am the Maker of History, you will teach it once” **M.K.**.....

### Future World Wars Preventive Play

“Your Play (The Great Warrior of Ahimsa) is doubtlessly the superb as a DRAMA, but more than that it has become more alive (Living), because you have made this living person –a General—an instrument responsible (by change of his heart) to prevent future wars and destruction of the world. Hasn’t Baba Vinobaji expressed hope in Geeta Pravachana” that the grace of God will descend even on any Satyagrahi till he remains alive on the earth?.... God requires the instrument of human being to keep his GLANCE OF COMPASSION on the earth.

“It is a matter of Great joy that you have transported the team of SHANTI SAINIKS unto the Fourth World War!! ...Moreover, you have made the Play in one SHLOKA reaching unto “JAI JAGAT” (The Whole universe be victorious) and “JAI JAGAT GANDHI” is greatly significant!!! Here lies real spirit of creativity. This is our second compliment to you.”

--Sushri PRAVINA DESAI, ACHARYA KUL, PARAMDHAM ASHRAM, PAVNAR (5-7-2018) (On the occasion of ACHARYAKUL Samanvaya Kumbh International Conference at Bodhgaya, Bihar, Oct, 2018)

A. I. AWARD-WINNING SRINAD RAJCHANDRAJI-INSPIRED  
MAHATMA GANDHIJI'S HINDI PLAY

• महासैनिक •

ENGLISH VERSION BEING STAGED AROUND IT WASHINGTON D.C.

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# The Great Warrior of Ahimsa

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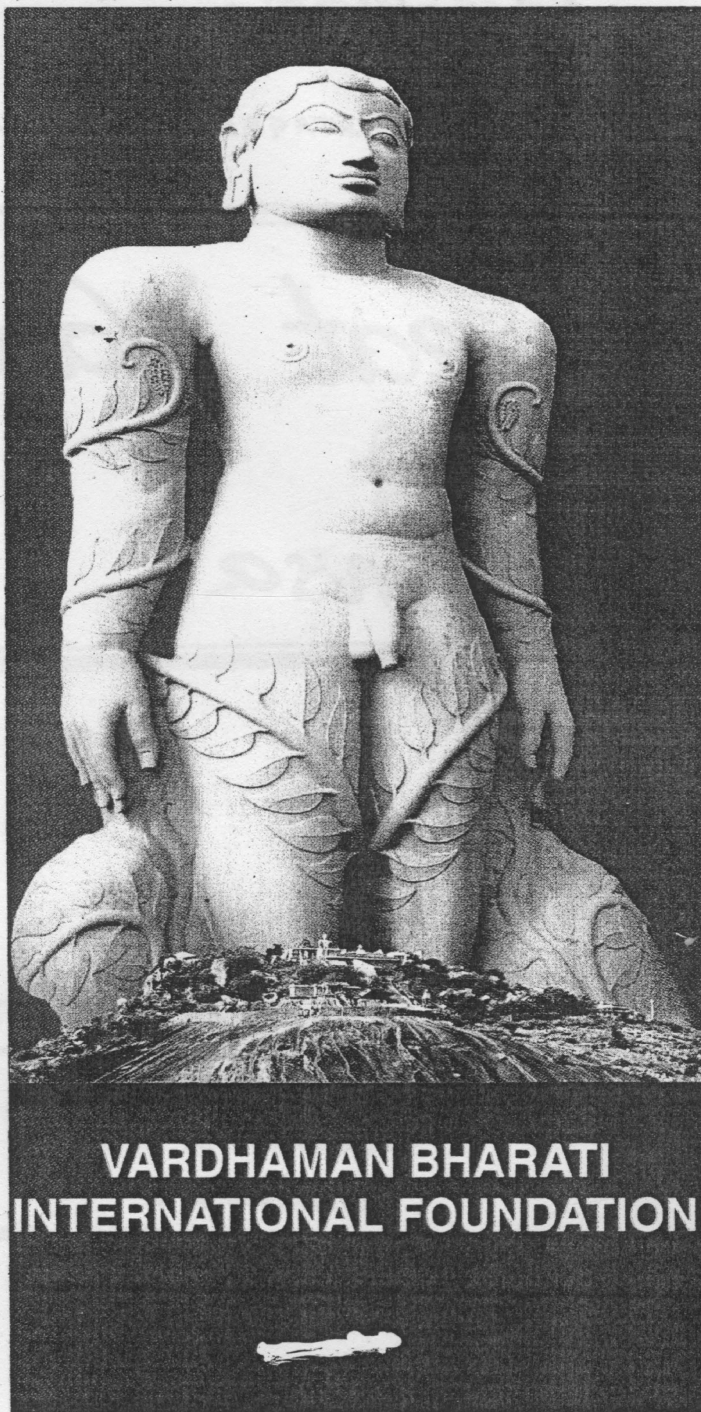
By

• PROF. PRATAPKUMAR J. TOLIYA •

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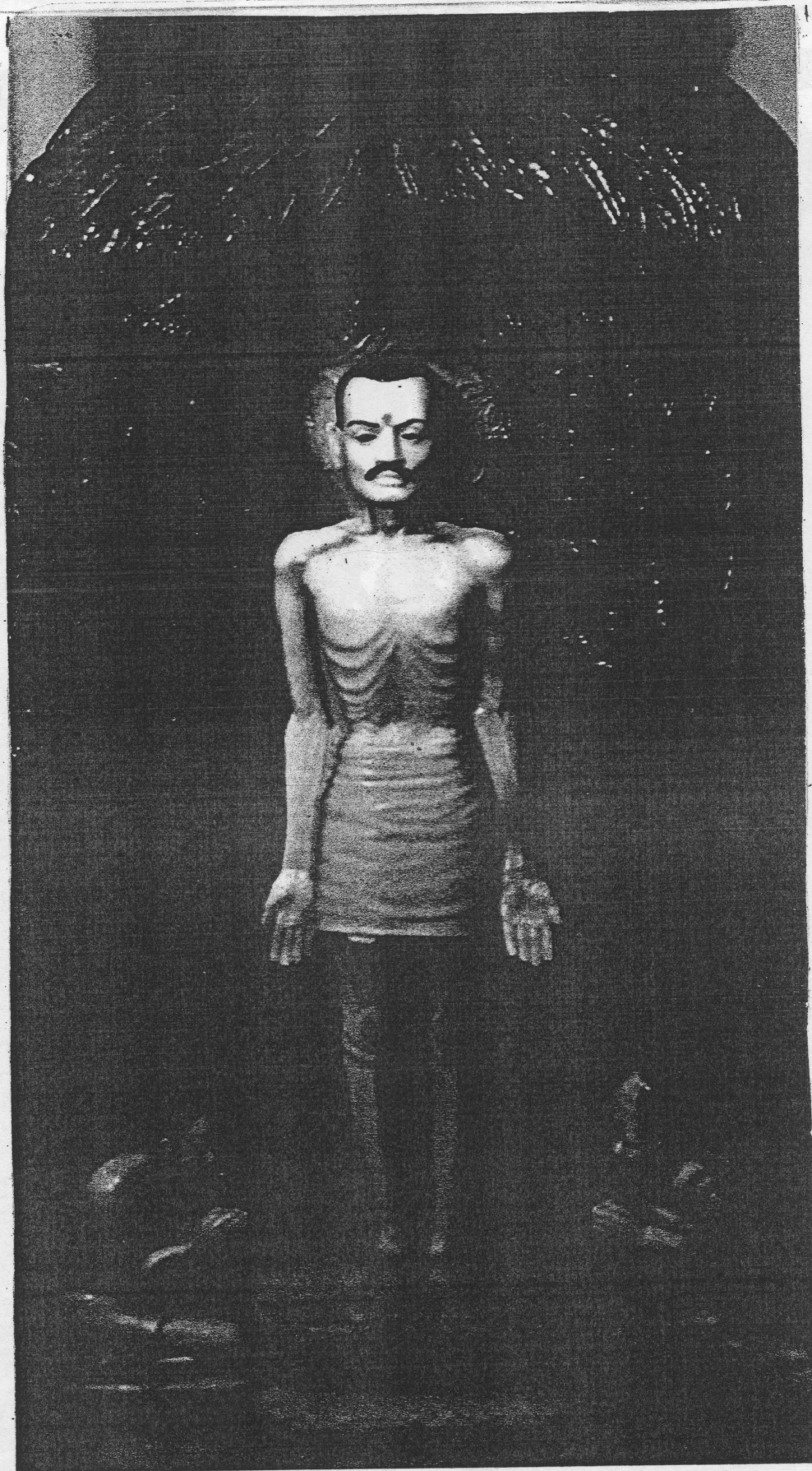


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**BAHUBALI--SON OF BHAGWAN ADINATH RISHABHDEV : FATHER OF HUMAN CULTURE  
THE FIRST NON-VIOLENT WARRIOR OF AHIMSA**

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## Srimad Rajchandraji

INSPIRER OF PRESENT NON-VIOLENT WARRIOR OF AHIMSA MAHATMA GANDHI -

MAHATMA GANDHI--THE GREAT WARRIOR OF AHIMSA : WHEN HE SAID I HAD  
OF HIS SOLITARY VOYAGE: LONELY PATH: PEKIA CHALO RO...

COULD THERE BE SUCH  
A WARRIOR ?

*The Great Warrior  
of Ahimsa*

• महासैनिक •

MAHATMA GANDHIJI

INSPIRED BY  
SRIMAD RAJCHANDRAJI  
HIS SPIRITUAL GUIDE

"THE MAKER OF MAHATMA"



PROF. PRATAPKUMAR J. TOLIYA





MAHATMA GANDHI--THE GREAT WARRIOR OF AHIMSA : "M A H A S A I N I E"  
ON HIS SOLITARY VOYAGE: LONELY PATH: "EKLA CHALO RE"





# CELESTIAL

AWARDED PLAY ON M.G.

• महसैनिक •

THE GREAT WARRIOR OF AHIMSA  
RETURNING TO HIS DIVINE ABODE.

By

PROF. PRATAPKUMAR J. TOLITA .

THE GREAT WARRIOR OF AHIMSA (NON-VIOLENCE) :

" COULD THERE BE SUCH A WARRIOR ? "



PROF. PRATAPKUMAR J. TOLIYA



\*\*\*\*\*  
A UNIQUE MODERN PLAY HIGHLIGHTING IDEAL OF NON-VIOLENCE  
ON UNIVERSAL SCALE

\* THE GREAT WARRIOR OF AHIMSA \*  
(NON-VIOLENCE)

OR

\* COULD THERE BE SUCH A WARRIOR ? \*

PLAY BASED ON

BHAGAWAN MAHAVIRA'S AHIMSA : NON-VIOLENCE

ADOPTED IN ACTION BY MAHATMA GANDHIJI IN HIS

AHIMSAK SATYAGRAHA ENCOMPASSING IN FUTURE GLOBAL STAR WARS,  
ALONG WITH THE GLIMPSES OF IDEALS OF AHIMSA SHOWING ITS IMPACT  
AS PRACTICALLY EXPERIENCED AND INSPIRED BY BHAGAWAN MAHAVEER  
PRESENT DAY FOLLOWER, MODERN JAIN SEER & GANDHIJI'S SPIRITUAL  
GUIDE

S R I M A D R A J C H A N D R A J I

"THE MAKER OF MAHATMA"

\*

BY

PROF. PRATAPKUMAR J. TOLIYA

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Formerly, P.G. Professor of Gujarat Vidyapith, Ahmedabad.  
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Director of Oriental Jain Records & Compact Discs,  
International Speaker, Innovator, 'Music for Meditation',  
Founder of Self-run activity of Vardhaman Bharati Inter-  
national Foundation, B'lore; Editor of "SAPTABHASHI ATMA-  
-SIDDHI and other Jainological Works and above all,  
Insighted Disciple of

DR. PANDIT SUKHLALJI, D.LITT.

(And above all, who, the author, stayed with Bapu at Poona for 15 days as  
a Scout Volunteer of GHAT PATRAK, at the age of 15 in 1945-1946)

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**"THE GREAT WARRIOR OF NON-VIOLENCE"**

**"COULD THERE BE SUCH A WARRIOR?"**

A Play on Mahatma Gandhiji's Mission of Ahimsa (Non-Violence) and Shanti (Peace), inspired by SRIMAD RAJCHANDRAJI, his Spiritual Guide, with glimpses from latter's life by PROF. PRATAPKUMAR J. TOLIYA, disciple of Padmabhooshan Pragyachakshu Dr. PANDIT SUKHLALJI D.Litt; with a forward by.....

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who had the Scriptures, Cultural History & Philosophies  
of last 2500 years just like a living Encyclopaedia on the  
tip of his tongue and who endowed me with the unusual insight  
of life and discriminatory analytic & synthetic thinking  
whom I am eternally obliged to by endowing me with his 14 years. started his feet at Ahar

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"THE GREAT WARRIOR OF AHIMSA"

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REFLECTIONS AND REVIEWS OF SOME CRITICS & SCHOLARS  
WHO READ THIS PLAY.

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(1)

" We went through the entire script of your Play in English "The Great Warrior of Ahimsa" (Or "Could there be such a Warrior?"). We enjoyed it too much. Its Theme, Entry Scene Background Musicals and Poet Dukhayalji's song of "Shanti-Ke-S-Chale" really creates tremendous heart-touching effect and impact on the Spectator along with Commentary and various colourful light and sound effects. In this process the Play is highlighting the ideals of Ahimsa of Bhagawan Mahaveer, Srimad Rajchandraji, Mahatma Gandhiji, Muni Sahajanandagharaji and Acharya Vinobaji's Panchavati Teertha which transforms and transcends the hearts of the viewers.

" Moreover, the actual contribution/Bravery of Non-violence in practice which you have remembered in your Preface is extremely important and inspiring one from the historical point of view for the field of Shanti Sena, where you have indicated your personal role also as a Shanti Sainik with Yellow Scarf under my leadership during the grave Communal Riots of 1969 in Ahmedabad. For this, as a Playwright, you deserve not hundreds but thousands of Compliments. Thanks".

=Dr. HARISH VYAS (Professor, All India Pedestrian Sarvodaya Worker and Leader of Shanti Sena during 1969 Communal Riots at Ahmedabad, establishing Peace thro' Shanti Sena by risking life and keeping Death ready in the fist, exhibiting live spirit of Mahatma Gandhi's & Srimad Rajchandra's ideals of Ahimsa.)

(2)" The play presents Everlasting influences of Gandhian Ideals. Gandhi is proved here as an inspiration to follow the Path of Non-Violence. Gandhi is a Unique Warrior who listened to the Words of his preachers. Non Violence: Is it the Weapon to fight? Gandhi practised it. Could Non-Violence be a shield against Wars & Destruction? It could. Gandhi showed and proved it. Best Compliments to this Unique Play." E.P. Menon, Global Pedestrian and Author of "Foot Prints on Friendly Roads".

(3)"A befitting Play for befitting Title of "The Great Warrior Ahimsa" and "The Maker of Mahatma".—MAKARAND DAVE, Guj. Saint

(4)"A rare Play with Good imagination and Ideas with novel Theme. It reminds Acharya Kripalani doubtfully telling Gandhiji: "Bapu! I am the Professor of History and History says that there had been no War so far without violence." Gandhiji replied challengingly: "YOU ARE THE PROFESSOR OF HISTORY & I AM THE MAKER OF HISTORY. I WILL PROVE THAT NON VIOLENT WAR IS POSSIBLE AND YOU WILL PROVE IT."

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## PREFACE

Arhat Jinas' - Tirthankar Bhagawan Mahaveera's principles were born out of limitless, purposeless Compassion for Universal welfare and peace. Prime principle of Ahimsa multi-dimensionally imbued with Atmajnana (Self-knowledge) and Anekantvada-Syadvada (manysided points of views), the overall integrated vision of Whole Truth and Life, is the only way out to solve all ills, all problems facing the mankind.

Bhagawan Mahaveera himself and his Great Heritage-line dedicated followers walking in his footsteps throughout the Ages, practised Ahimsa and other principles in their actual lives on spiritual level. Mahaveera himself was a majestically Great Warrior of Ahimsa who conquered his inner enemies like hatred & infatuation etc, and acquired Atmajnana-Kevaljnana paving the same path of INNER WAR firstly.

Out of several others, Bhagawan Mahaveera's present-Age follower Srimal Rajchandra followed the same principle of Ahimsa in his day-to-day religious life on practical and commercial level. He applied Ahimsa and other Jaina Principles and conquering his above-referred inner vices (of infatuation, hatred, ignorance, etc.) he too acquired the light of Atmajnana.

Mahatma Gandhi, greatly influenced by Srimal Rajchandra, not only practised and applied the principle of Ahimsa on his personal level, but also on the National and Global Level. His Ahimsa, Ahimsak Satyagraha became successful and instrumental in bringing Indian Independence. He became a uniquely Victorious Warrior of Ahimsa setting an example. He proved that Ahimsa could be applied on internal Spiritual Level, as well as on external Practical, Political, Material level too. Thus his contribution to Ahimsa, learnt and acquired from Srimal Rajchandra, the ardent follower of Bhagawan Mahaveera, is an unusual event of modern times.

In fact, Srimal Rajchandra and Mahatma Gandhi, both proved that Bhagawan Mahaveera's vast, integrated

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compassionful Ahimsa could be positively practised on personal, commercial, political, social, national and Global levels. Gandhi's concept of Ahimsa-based SHANTI SENA proves that Wars could be averted or fought without Weapons.

A future Warrior of Ahimsa like him could successfully apply this hatredless Non-violent War against injustices, wrongs of the world successfully. May they be nearby, national Ground Wars, Global Sky Wars or even forthcoming inter-continental Star Wars !. Ahimsa(Non-Violence) should be everywhere with Vijnana(Science) in the Centre.

Farsighted Bhagawan Mahaveera's Multi-dimensional integrated Ahimsa has opened several avenues of this peace providing blessing to humanity through Srimech Rajchandra and Mahatma Gandhi for implementation of Non-Violence in day-to-day individual and collective life. Following this a lot of bloodshed and Violence could be washed out from the world. Rabindranath Tagore had rightly and timely described today's Violent World as a "Greatly Mad mad world" in one of his wonderful songs "HINSHAY UNMATTI PRITHVI" (quoted in this Play).

Co-incidentally, these words by this humble Playwright are written in the backdrop and background of current ongoing American-British War on Iraq on international level (which cannot be justified unless or even it unveils the hidden Weapons of Mass Destruction, without spreading MASS DESPERATION !) and constant Cowardly Warlike Terrorist Attacks on innocent Kashmiris, recently the poor Pundits on Indian National level. Even the Gujarat Violence last year and the like. Have we, the bookish followers of Ahimsa, ever thought of, tried of applying Ahimsa just like Gandhi did, on national and international levels in context of various Wars and Problems facing today's world ? If Gandhi could do it in course of his Ahimsa Satyagraha during independence movement why not we ? This is the small but useful message this small Play is bringing to us. Why have we not formed and tried a Self-sacrificing Peace Brigade-Army of Peace Soldiers-SHANTI SAINIKS to quell, silence and win the Terrorists ? Gandhi, Vinoba, J.P., Ravishanker Maharaj, Martin Luther King and others have tried and done this in the modern times !!

Why we are not inspiring others for the same on international level ? Why the Peace-lovers of the world could

not offer such a Non-violent resistance on War-fronts ?  
Why the Anti-War protestors of current war, in place of  
mere Demonstrations, go on actual War-fields and prevent  
and convince all concerned or die for the cause of Ahimsa ?  
Time has come for Ahimsa lovers to think and do something  
in this regard, firstly in India against continuous Terro-  
-rist Attacks against the innocents!!!

If someone is enlightened or moved through  
 this Play, bringing the above message in an imaginative  
 dramatic way, this humble author will be tremendously  
 overwhelmed and feel gratified. That will be his greatest  
 prize, greatest award, greatest appreciation.

May (the sponsors) be instru-  
 -mental in carrying Bhagawan Mahaveera's Ahimsa across the  
 limited barriers of our religious places like the Upashthayas  
 and Temples, etc. May this great principle of Ahimsa spread  
 across the Seven Seas, across the whole Universe and proclaim  
 Victory and Glory of Bhagawan Mahaveera's Universal preachings  
 and establish the all-uplifting KINGDOM OF COMPASSION : The  
 SARVODAYA TEERTHA!

Shivamastu Sarva Jataha.

Jainam Jayati Shashanam.

Aum Shantihi, Shantihi, Shantihi. *Toliya*

Parul, 1580, Kumarswamy Lyt.) *Pratap Kumar J. Toliya*  
 Bangalore-560078 Ph. 26667882) Prof. PRATAPKUMAR J. TOLIYA

24th March, 2003.

*24th May, 2007*  
*1 January, 2016*

THE GREAT WARRIOR OF AHIMSA  
(Non-violence)  
COULD THERE BE SUCH A WARRIOR ?

(i)

SYNOPSIS ( With Sources, Background)

Yug-drishta Yug-Purush SRIMAD RAJCHANDRAJI [9<sup>th</sup> November 1867 : 9<sup>th</sup> April 1901], the great "Spiritual Age-builder", Foreseer and Apostle of Ahimsa [Non-Violence] & Karuna [Compassion], had left major, unique and unparalleled impact on Mahatma Gandhiji. SRIMAD RAJCHANDRAJI's influence in the "Making of Gandhiji" in course of his spiritual quest & Experiments of Truth and their implementation through Non-violence in life was tremendous and second to none, even much more than that of John Ruskin, the author of "Unto this Last" and Count Leo Tolstoy, as admitted by Gandhiji himself:

".....No one else has ever made on me the impression that Raychandbhai did. His words went straight **home to me**. His intellect compelled as great a regard from me as his moral earnestness; and deep down in me was the conviction that he would never willingly lead me astray and would always confide to me his innermost thoughts. In my moments of spiritual crisis, therefore, he was my refuge....." (\*A)

Gandhiji's outcomes and products of Peaceful Satyagraha and Non-violent War against the mighty British Empire for India's Independence, had roots in this influence, impact, making and teachings of Srimad Rajchandra. Gandhiji was destined to be a warrior, a Unique Non-violent Warrior in the footsteps of Universal Non-violent teachers like Mahaveera and Buddha, but differently, in the political and practical field on a large mass scale. This "Drinker of Religion and Compassion in abundance" and "Giver of Freedom to India" through Non-violent War, would have never come to the Stage of India's Independence Movement, would have never emerged as its foremost Crusador or Leader or "Father of Nation" and would have only become a converted "Clergyman" in East Africa during his early Days, had there been no Rajchandra in his life ! This has been minutely and carefully observed and recorded by no one else than Gandhiji's direct ascendant and spiritual heir like Acharya Vinoba Bhave, the Sarvodaya and Bhoodan Movement Initiator:

"Raichandbhai became instrumental in strengthening Bapu [Gandhiji]'s faith in Hinduism— this, a service which had naturally taken shape at his hands but from the view point of public, was his best act. In my opinion, his superb service is to manifest in himself, a burning zeal for Self-realisation" (\*B)

Is it not an irony of fate & fact and a twist of history that the makers of films on Mahatma Gandhi like Richard Attenborough and Shyam Benegal, etc. have mostly ignored, overlooked or neglected this Raychandbhai or Srimad Rajchandra, the real "MAKER OF MAHATMA" ? It remains to be seen about the present and future film makers on Mahatma Gandhi.

Though there are ample evidences about this fact as mentioned hereabove, what more is required than Mahatma Gandhiji's own speeches and writings about Srimad Rajchandraji in his above-referred Autobiography and elsewhere ? (\*C)

In fact, as elaborately mentioned in the Dream Sequence of this play, "the Spiritual foreseer and Visualiser of Indian and Universal Welfare" hidden in great but unassuming modern spiritualist Srimad Rajchandraji, had foreseen during his deep meditations in the caves of Idar, Gujarat-India, the potentialities in a young Indian Barrister to come from

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(\*A) "The Story of my Experiments with Truth":II:Ch.I.P.P.74-75-

(\*B) In a Marathi Letter Dt. 17-11-1935 writtten from Pavnar, Wardha

(\*C) Pl. refer to all the Appendices attached at the end of the play.



(ii)

abroad and to meet him at Bombay. He had visualized and foreseen India's upliftment and independence at this Barrister M.K. Gandhi's worthy hands. This advance Vision in Meditation was prior to the subsequent meeting between the two for the first time that materialised soon thereafter when Srimad Rajchandraji returned back to Bombay from Solitary Idar caves.

For the sake of truth, these hidden facts should be brought to light, especially when humble, **unasuming, publicity**-evading secret Seeker and Self-realised real Saint Seer Srimad Rajchandraji himself had never intended, cared or claimed for such a credit even in dream !!

Also when, as mentioned before, most of the historians and Film-makers of Mahatma Gandhi have not taken serious and honest note about the impacts of compassionate, simple and spiritual life and ideals of Srimad Rajchandra, the real "Maker of Mahatma" and chief inspiring and guiding non-violent force behind Gandhi and his non-Violent Wars, it becomes necessary, as it is high time now, that this important omission be rectified and brought to the notice of the peace-craving world, as artistically indicated in sequences of this play. In fact, this play was written early in 1969, the Gandhi Centenary year, probably much before the above films were made and produced.

There are three main and apparent motives behind writing this Play, which have emerged from the demand of this age and which have a particular background:

- (1) To highlight the above missing source of Gandhi.
- (2) To highlight the supremacy of non-violence of the unique warrior, non-violent warrior, in Gandhi and this too in the future times and for the future generations which are sure to doubt the very existence of such a warrior, such a seemingly frail & feeble person walked on this earth, as Albert Einstein has rightly observed.
- (3) To inspire the above future generations and warriors to adopt non-violent resistance and non-co-operation as taught by Gandhi, even in course of Planet & Star Wars, different and difficult, but not impossible, to be prevented or changed keeping the welfare of the entire humanity inspite of necessary fighting for Injustices, etc. This is possible through sincere discrimination, dialogues and following of Truth & Compassion and non-violence as Gandhi did. This right thinking is going to bring CHANGE OF HEART and Courage to refuse the wrong and world-damaging-destroying orders of the Superiors of the Wars, character of once cruel Major Captain turned non-violent Warrior following change of his heart in this play is one example of this motive.

While mentioning these motives, the humble author of this small play has a little but meaningful background and a glimpse of which seems to be worth-mentioning with a view to better understanding the formation of this play. In doing so, I shall consciously try to present the facts only avoiding the possibilities of self glorification.

Srimad Rajchandraji, the source of this play and Spiritual Guide or Guiding Force of Gandhiji was about two years elder to the latter. He passed away in 1901 at a very young age of 33-34 years. I was not fortunate to see him personally, but could come across his poems and writings and literature from my childhood, <sup>through my kind father</sup> which had become a matter of joy, inspiration and privilege. The same thing was in case of Mahatma Gandhiji's (X)

literature. Additionally, I had the rare fortune to personally come across Gandhiji and his direct descendents, (also those of Gurudev Rabindranath Tagore) from my young age.

Thus, I can most humbly state that, to strengthen my above-referred assertions and expressions pertaining to influence, spiritual guidance and Impact of Srimad Rajchandraji on Mahatma Gandhiji and the latter's implementation of the same, I have undergone the required studies of both of these luminaries. (\*D,\*E)

In this context, apart from other works of these two, I shall particularly like to recommend a small book (originally in Gujarati, later published in English also), containing the correspondence between Srimad Rajchandraji and Sri. M.K. Gandhi i.e. Gandhiji, consisting of 29 important Questions and Answers that passed between the two.

In addition to these reference studies, I had also the distinguished privilege to discuss these and various other aspects of Gandhian philosophy, from time to time, with disciples of Gandhiji like Acharya Vinobaji, Dada Dharmadhikari, Jai Prakash Narain, Kaka Saheb Kalelkar, Kedarnathji, Swami Anand, Ravi Shankar Maharaj, Balkobaji Bhawe, Gujarati poet educationist-Umashankar Joshi, Surendraji, Acharya Gurdial Mallikji, etc. and my great scholar-masters Padma Bhooshana Dr. Pandit SUKHLALJI and Y.Y. Sri SAHAJANANDAGHANJI, the Founder of Srimad Rajchandra Ashram, Hampi, Karnataka and others. This provided me a broad vision.

Born in a nationalist and philosophy, literature, music, loving family at Amreli, Saurashtra-Gujarat, I was fortunate to be in the patriotic national spirit from my childhood. In course of this, when our family had shifted to Poona, I had the unusually rare privilege to have a short glimpse of Bapu in 1945-46. I was fortunately selected to be posted at Gandhiji's personal room for a fortnight as a Volunteer at Dr. Dinshaw Mehta's Nature Cure at Poona where Gandhiji was camping. Though I was then a school student of 15 years of age, this provided me an opportunity not only to serve Gandhiji, but also to see and study his life and habits and ways of handling his responsibilities of struggle for Independence. Though remote and short-tenured, Gandhiji's influence had naturally gone deep into my consciousness. I still recollect his jolly mood and nature of lightly and humorously cutting jokes with me and with my other volunteer-friends then. I remember, how a great leader of his stature having tremendous national responsibilities on his shoulders, could keep his temper cool, light, balanced and smiling! I remember his punctual early risings, disciplined routines, meetings with people and public prayers over there-all reflecting his conscious Spiritual Life superimposing his practical political public life.

With these short joyous recollections of mine, joined are the series of my still more joyous memories of my years-long acquaintances with Gandhiji's first Satyagrahi Disciple Acharya Vinoba Bhawe. After Bapu Gandhiji's passing away, I had the privilege to be at the service of Vinobaji also during his walking Bhoodan-Gramadaan Tours of Orissa, Tamilnadu, Andhra and Gujarat, intermittently in between 1954-55 to 1960 in the first phase during my studies of Graduation and Post- Graduation and thereafter upto 1975 during my Professorship at times.

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(\*D) Autobiography (MKG), Mahatma Gandhi: The Last Phase (PYARELAL) and several others, particularly "The History of Satyagraha".

(\*E) "Srimad Rajchandra" (SR) Vol.I & II. "ADHYATMA RAJCHANDRA" (Dr. Bhagwandas Mehta); & Gandhiji's correspondence with S.R. : 29 Questions & Answers (SR), "Srimad Rajchandra and Gandhiji" (Mukulbhai Kalarthi). "Self Realisation" (J.L.Jaini), SR "A Great Seer" & "SRIMAD ni JIVANSIDDHI" (Dr. Saryu Mehta). Gandhiji's Speeches on Srimad Rajchandra, "SRIMAD RAJCHANRA - A Life" (Digish Mehta) and others. *late by Y.Y. Sri Sahajanandagharji's speeches - editings and biography (SRI SAHAJANANDAGHANJI GURUGARU) writing.*

During this long span of time, though I had the rarest opportunities to have long long dialogues and discussions with Baba Vinobaji on a number of literary, musical and philosophical subjects including those on Srimad Rajchandraji and Gandhiji. Moreover, being a great lover of music and I always moving with him with my SITAR, he used to ask me to sing devotional and spiritual songs written by Srimad Rajchandraji. Along with innumerable episodes with him, one of the memorable ones is of organising music-directing and singing his popular Secular Prayer Song of OM TATSAT with 20,000 School Children trained by this humble self at Baba's behest. It was on the sands of river Sabarmati at Ahmedabad on 20<sup>th</sup> December 1958. A number of such memories have taken the form of books yet unpublished. (\*F,G\*)

In addition to my above acquaintances, contacts and associations of Gandhian line of thoughts and studies, I was privileged to acquire the same related with Srimad Rajchandraji. The latter's studious descendents, scholars, works and places like various Ashramas associated with his ideology are amongst this. After leaving Vinobaji's intermittent walking tour shelters, I had to stay at Ahmedabad, Hyderabad and for awhile at Santiniketan for my Graduation and Double Post Graduation studies in Hindi, English Literature and Music. At Ahmedabad, I was extremely fortunate to get graceful shelter to study Jain and Comparative Philosophy also under my Great Obliging Master and rare Philosopher-Scholar Padmabhooshan, Dr. Pandit Sukhlalji Sanghvi, D.Litt, who was also known to be a Gandhian Jain Scholar and a studious authority on Srimad Rajchandraji (\*H). Another such Scholar was Pandit Becharadasji Doshi and also at times Muni Jinviyaji. All these were distinguished Professors at Gandhiji's Gujarat Vidyapith, which, later on absorbed this humble self also as one of its Post Graduate Senior Lecturers during 1968-1970.

Apart from having been associated with the above scholars as referred to above, I had not only the privilege to visit almost all the places and Ashramas of Srimad Rajchandraji, but also to stay and pass time in solitary seclusions, especially at Srimad Rajchandra Vihar Bhavan, Idar, the pious place of Srimadji's meditations and realisations (which has a prime reference in this play) and caves of Srimad Rajchandra Ashram, Ratnakoot, Hampi, Karnataka, under the further significant shelters of Srimadji's ardent follower-yogic practitioner-Scholarly Jain Monk, Y.Y. Sri Sahajanandghanji and Holy Mother Mataji Dhandeviji. This humble Self has remained associated with this lastly mentioned Hampi Ashram even now after passing away of the two latter Masters. (\*I)

During and after these Spiritual Shelters, seekings, studies and tours, my humble literary writings and musical creations went on.

A few of these, apart from other writings, the relevant Dramas and Plays to be mentioned are popular Radio Plays like "PRAGATI BHOOMIDAN KI GANGA" "VISHWATMA VINOBA", "RAVI REKHA", "SRIMAD RAJCHANDRA" (Broadcasts from A.I.R. Hyderabad, Ahmedabad, Rajkot and Bangalore) and well-acclaimed stage plays like "SHAHIDON KI AWAZ", "JAB MURDE BHI JAGATE HAIN!", "VIDROHINI", etc., which were not only written, but were also Directed and Staged at Ahmedabad, Amreli, Visnagar, Hyderabad and other places with over-whelming success for several nights.

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(\*F) Reminiscences of Days with Vinoba.

(\*G) Sthitpragya ke Sang.

(\*H) "SRIMAD NI ATMOPANISHAD", "SRIMAD RAJCHANDRA & GANDHIJI" etc. ("PRAGYA SA Edited by T

(\*I) Dakshinapath Ki Sadhana yatra: "A Seeker's Voyage to Hampi :

"IN THE MYSTERIOUS LAND OF MY MYSTIC MASTER". (Now included in 'Sri SAHAJANANDI GURVATH

As regards my Musical Contribution and Creations, apart from my Personal Stage Performances of Rendering Multi-lingual Hindustani Music, songs on Sitar and MUSIC FOR MEDITATION, etc., the above-mentioned Great Masters of mine graced me with inspiration, innovation and ability to plan, render, musically compose and produce about two Dozen Long Playing Gramophone Discs and about one hundred titles of Cassettes <sup>Compact Discs</sup> beginning with the famous poetical works of SRIMAD RAJCHANDRAJI, namely SRI ATMASIDDHI SHASHTRA, RAJ PAD, PARAMGURU PAD, etc. in musical forms in 1974-1975. Followed by these were other L.P.s like SRI BHAKTAMARA STOTRA, KALYAN MANDIR STOTRA, RISHI MANDAL STOTRA, MAHAVIR DARSHAN, VIR VANDANA, MAHAYOGI ANANDGHAN KE PAD, STHITPRAGYA, ISHOPANISHAD & OM TATSAT (Both blessed by Acharya vinobaji and released by Prime Minister MORARJI DESAI and RAVISHANKAR MAHARAJ), ATMAKHOJ, DHYAN SANGIT, etc...etc...

But before these Musical Creations, when the writing of this Play (MAHA-SAINIK: COULD THERE BE SUCH A WARRIOR? ) took place in 1969 during Gandhi Centenary, I had two important aspect of my background. On one hand, so far as studies and technique of Dramatics are concerned, I had, during my Post Graduation of English Literature, undergone studies of Greek Tragedies as well as Shakespearean Tragedies and Ibsenian and Shawian Plays' peculiarities in addition to a number of Hindi Dramatists' styles during my Post Graduation of Hindi Literature. On the other hand, I had acquired some experience of writing and staging live my previous plays mentioned hereabove. This is my first background so far as literary, technique-pertaining and Stage Experience is concerned. My Second Background being actual and practical one, has one meaningful & live significance theme is concerned. It happened like this :

After my walking tours with Vinobaji and various studies under the shelter of Dr. Pandit Sukhlaji and elsewhere, I began my-services in Educational, Literary and Musical fields as a college Lecturer in Hindi & English and Principal thereafter from 1960, at Swaminarayan College Ahmedabad, Prataprai Arts College Amreli, National College Ahmedabad and Mahila Arts College Visnagar all in Gujarat. Lately in 1968, I was privileged to join as a Senior Post Graduate Lecturer teaching Hindi & English at the Mahatma Gandhi-established Gujarat Vidyapith, Ahmedabad, which was graced previously by my above Masters like Dr. Pandit Sukhlaji, etc.

Here at Gujarat Vidyapith, apart from my duties and activities of teaching, singing and also students'-camps-conducting at times, I had two noteworthy opportunities and experiences during Gandhi Centenary year, 1969 :

(1) To personally join as a Pedestrian, along with my Sitar (just as in my Bhoodan Tours with Vinobaji), the Gujarat Vidyapith organised 241 miles long DANDI PADAYATRA from Sabarmati Ashram to Dandi on the 1930 footprints of Mahatma Gandhi. During this re-enactment I had to, apart from singing from place to place, study and collect unrevealed datas of Gandhiji's historic Dandi march to record and write and report the same daily from running tour to the Press, which took form of a series of articles titled "DANDI PATH NE PAGLE..PAGLE.." published in Jansatta Daily and now being published in a Book form by Gujarat Vidyapith.

(2) To actually work, with great risks involved, as a SHANTI-SAINIK ( Peace Soldier ), as

demanded by grave circumstances, out of my own heart's inspiration, during the terrible communal riots that gripped Ahmedabad in their clutches in late 1969. Gujarat Vidyapith Chancellor late Hon'ble Shri Morarjibhai Desai had then undertaken Fasts and this humble self along with only a few Sarvodaya-Gandhian Professor-Colleagues like Shri Harish Vyas had dared to move in horrible nights as SHANTI SAINIKS wearing Yellow and Green Scarfs, on Bikes..... There were gruesome Rioteers on burning and killing-sprees on one side and the firing military personnels on

(vi)

the other. To move in the backdrops of burnings and bloodsheds and cries from one end of Ahmedabad to the other, was really risky and testing. The Great Souls of Srimad Rajchandraji, Mahatma Gandhiji, Acharya Vinobaji, Dr. Pandit Sukhlalji, etc. directly and indirectly gave us strength, courage and ability to carry on this task fearlessly forgetting our physical self. This was as naturally expected of a SHANTI SAINIK, to establish peace. It was a unique experience.

These two live experiences, in addition to my all other previous backgrounds, gave me more insight and clear picture of non-violent Wars and establishment of Peace through Gandhian concept. This play was written in wake of these events and under the pious shelter of my gracious Master Dr. Pandit Sukhlalji and at Gujarat Vidyapith Library. Thus it has obviously some bearing and live touch of self-acquaintance with the theme.

This resembles somewhat the medieval historical battles of Prithviraj Chauhan against the Moslem Invaders in India which were encouraged and helped by his helping warrior friend, advisor and Events' live recorder Poet Chand Bardai in his biographical Hindi war Epic "PrithviRaj Raso". Here, only a very small participation of the author of these lines in the aforesaid movements and backgrounds justifies the live touch to the subject theme. This practical side superimposes the theoretical side of the previously mentioned background of various struggles and studies, of both-Gandhiji and Srimad Rajchandraji throughout. The recent example of this constant study of the latter's genius works by this humble self is the editing, compiling and publishing of SRI ATMASIDDHI SHASHTRA in seven languages, called as "SAPTABHASHI ATMASIDDHI". This was originally inspired by my other gracious Master, Y.Y. Sri SAHAJANANDGHANJI and recently by Great Present day seer and Thinker Sushri Vimala Thakar. The whole editing being in Printing process, <sup>the first copy of this</sup> ~~the first copy of this~~ "SAPTABHASHI (Seven Lingual) ATMASIDDHI" was released at Chicago in October 1996 during SRI ATMASIDDHI CENTENNIAL CELEBRATIONS.

My previously-referred, Literature-Music-Philosophy based nationalist patriotic family had compassionate Jain tradition in its root and origin. It devotedly followed in letter and spirit the principles of Ahimsa (Non-Violence), Anekant (Manysided Point of views) and Aparigraha (Non-accumulation), etc., as preached and prescribed by Tirthankar Bhagawan Mahaveer and Srimad Rajchandraji along with the same modernised and modernity and simplicity laid down by Mahatma Gandhiji in modern times. Thus, whole of my family followed Rajchandra & Gandhi-advocated; Ahimsa. Coincidentally, my birth also took place on Mahaveera's Nirvana Day of Deepavali, in Gandhiji's Birth-month of October and Year of "Dandi"-March 1930 !

My parents cradled me with the philosophies of Srimad Rajchandraji and Mahatma Gandhiji—deeply religious mother through inheritance of Former's SRI ATMA SIDDHI SHASHTRA from very birth, even from before birth and learned writer-musician father through teaching of Srimad Rajchandra's poems and Gandhian Songs. Thereafter this was followed by an important, life-transforming event of father's presenting me Srimad Rajchandra's "MOKSHAMALA" significantly on my 16<sup>th</sup> Birthday. These childhood impacts of Srimad Rajchandraji coupled with those of Mahatma Gandhiji (who had visited my native place Amreli enroute earlier) as referred from my school days, went on expanding and increasing throughout in course of my studies and previously-referred contacts of the great souls ! My illustrious brothers and lone sister had also naturally the impacts of this background, particularly my younger brother was a revolutionary inmate of Sardar Prithvi Singh at Sathra-Bhavnagar and of Balkobaji Bhawe at Nisargopachar Ashram, Uruli Kanchan-Poona and my elder brother was a noble-hearted Philanthropist, Pankaj Mullik-kanan Devi-K.L. Saigal's music Loving fan and Y.Y. Sri Sahajananda Ghanji's disciple heading his aforesaid Srimad Rajchandra Ashram at Hampi, Karnataka as its President.

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Even my Eldest brother had natural acquaintance with Srimad Rajchandraji's Literature since he was working under Shri Manilal Revashankar Jhaveri, the donor of Bombay's Mani Bhavan (Gandhiji's residence) and son of Srimad Rajchandraji's Jewellery Business Partner. My younger and elder brothers both died pre-maturely and the Eldest one recently. My brother-in-law was also jailed during Freedom Movement at Yeravada-Poona and my dedicated father-in-law was also with Mahatma Gandhiji carrying on his Constructive Khadi Work from Kashmir to Kanyakumari along with my mother-in-law and later settled down at Gandhi Ashram, Sabarmati Ahmedabad working for years together organising Khadi, Gramodyoga and Village Industries activities. Their worthy daughter, my life companion, also an M.A. and Sangit Visharada, has shouldered all of my Literary, Artistic, Musical and Philosophical pursuits pertaining to Mahatma Gandhiji and Srimad Rajchandraji throughout. Much more remarkable and noteworthy contribution to our Life-Mission is of all of our Five Most-worthy Daughters, especially by Extremely Illustrious and Industrious Great Scholarly Soul of Seven Awards Winning, Seven Books Writing Gold-Medalist First Class First Post Graduate, Eldest daughter kum. PARUL (\*J) who also died in a Motor Accident prematurely like my two brothers, leaving behind a trail of continuous chain of tragedies of my family Life.....!

This entire family background is just to narrate the relevance of the Subject Theme matter circling around the ideologies of Srimad Rajchandraji and Mahatma Gandhiji in one way or the other.

Coming back to the theme, especially on Wars and Violence and their after-effects, I have to present an interesting reference of a unique story. It renders another perspective, worth-thinking, than Tolstoy's otherwise worthy and world-acclaimed novel "War and Peace". In course of my humble studies, writings, editings and translations of Srimad Rajchandraji, I recently came across his previously-referred follower and my Mystic Master Y.Y. Sri SahajanandGhanji's interesting, mysterious and suggestive true story. It depicts the tragic-most history of unworthy Great Violent Wars, their aftermath and fruitlessness for entire Humanity. This significant story was provingly and revealingly indicated by the Great Master during his Meditative Walking tours (Pada-Vihar) before some forty years in Bihar while mostly observing MAUNA (Silence) to my Scholar friend Late Shri Ganesh Lalwani, the Editor of Calcutta's "Jain Journal". Retold by the latter, it is titled as NAG KI ATMAKATHA (\*K) in Hindi, which I am privileged to translate into English after long personal discussions with the late author-friend, just a few days before his death sometime back at Calcutta, under the title of AUTOBIOGRAPHY OF A COBRA. (now included in Sri SAHJANANDGHEWARI's collection) This worth-studying suggestive story aptly narrates the heart-breaking horrible results of India's Great Kalinga War. These are suffered collectively as well as individually, by its chieftain's soul suffering till today in form of several tyrannical continuous chain like births and deaths as a Cobra as a punishment for such heinous crimes committed against the vast humanity. Since this War of Kalinga had then killed and crushed lacs of soldiers and innocent people through the huge Mighty Weapons of that time such as "Mahashil Kantaka" and "Ratha Moosala" etc.), this worth-analysing, worth-lesson-deriving story, in the end, suggests and points its fingers at, severest KARMA Punishment to the preent-day CRIMINALS OF HUMANKIND, the Nuclear Weapons, Manufacturers, order Politicians and Bombarders of Hiroshima and Nagasaki and other places. It ultimately shows supremacy and need of the Age for implementation of Non-Violence by replacing such wars with the Non-Violent ones. Such a change of ways and means through change of heart is suggested here in this small meaningful play through its developing characters, especially the Hero, the Space War Chief Major. This possibility was suggested by the humble author of these

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(\*J) "PROFILES OF PARUL" By self.

(\*K) Collection of Stories "BARSAT KI RAAT" By Ganesh Lalwani.



lines at one of his important lecture and paper (\*L) presented in the presence of distinguished thinkers presided over by Late Acharya Sri Sushil Kumariji at an International Conference on Non-Violence convened by V.H.P. at Penta Hotel, New York, in 1984.

Strange are the ways of destiny and cosmic happenings....! Such a thing - Change of the warrior captain's heart - has actually and really, exactly, happened just some time back. Both the suggestive indications of my above said Paper and this Play have co-incidentally materialised and come into a concrete event, an interesting happening, unconsciously.....!! During my very recent 11<sup>th</sup> Lectures-Music-Meditation Tour Abroad, I came across in U.S.A a very useful and interesting, thrilling autobiographical Novel : "The Wings of Morning". It is a factual Novel of Self-happening, written by E.Lorenzo, A Cuban Air-Force Captain Pilot, who had dared to deny the disastrous orders of his superiors, even the President, to bombard while on War-running-duty in action. Seeing the innocent children and people playing and relaxing on the Sea Shore of Florida, the cowardly cruel act of bombing them all for no crime of theirs, was questioned by his own awareness-born self-reasoning, moved his compassionate humanitarian heart and spontaneously prevented him from carrying on his Superiors' orders of bombardments.....!!! Involved in this daring act of denial or non-co-operation was the safety of his ownself and that of his small loving family which was naturally left behind in Cuba. He escaped on board with his country's fighter Air Force Plane just like a hijacker, took refuge shelter and asylum in the U.S.A. by landing & surrendering himself to the welcoming U.S. Army Officers over there and as a result, was obviously served with wireless orders from his Superiors threatening him with dire consequences. Even Cuban President Fidel Castro himself is reported telling and challenging him with these words : as printed on the Title Cover of the said Novel; "IF LORENZO HAD COURAGE TO HIJACK AWAY MY AIR FORCE PLANE, LET HIM HAVE GUTS TO COME BACK AND TAKE HIS FAMILY.....". And later on, the fighter Hero of this factual drama, planningly and courageously did so also, came in a Plane, daringly lifted his family from Cuba, flew back to U.S.A. and settled over there meeting the Presidential Challenge.....! As reported, he is staying now also in Florida, U.S.A., with his family.

Well, this recent event of Cuban Airforce Captain Hero exactly resembles and as if incarnates the possible foreseen event of the character of the Hero-Major in this play. As we witness in the later part of the play, the Heart-transformed Major of the Star War refuses to bombard and carry on the enemy-nation-destroying orders of his Nation's President. Of course he does this diplomatically, with convincingly acquired consents of his fellow cosmonaut soldiers through reasoned dialogue followed by unanimous denial of bombarding-all in Non-violent Gandhian way, citing the ideal of Gandhi, the Unique Warrior ! What a co-incidence !! What was predictively foreseen and naturally slipped out of the pen of this humble self now in the last decade of this twentieth Century. Such events are yet going to take shape in future if the humanity standing on the threshold of nuclear disasters has to survive. This is going to be possible by uniting Science with Spirituality or Non-violence as foreseen by Gandhiji's right interpreter & heir Acharya Vinobaji. Certainly, mysterious are the ways of such happenings, of Divinity, of Mysticism, of Truth & Non-violence, unseen forces of which are at work unusually in such mysterious, mystical, unpredicable events of Cosmic Order of Destiny.....!!!

Very recently I had the privilege to listen to a number of Global Thinkers on this subject and participate in their discussions while presenting my studious paper (\*M) in the session of Science, Religion and Spirituality, a part of International Seminar on "GANDHI AND THE TWENTY FIRST CENTURY" organised very successfully in Jan.-Feb. 1998 at

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(\*L) "VIOLENCE, WARS & WEAPONS", By self.

(\*M) "NON-VIOLENT VISIONARIES OF UNIVERSAL WELFARE", By self.

Wardha, jointly by Institute of Gandhian Studies, Gandhi Peace Foundation and Gujarat Vidyapith. Having discussed several aspects of above and nearly all subjects of Humanitarian interest in the universal context of Nuclear Wars and present state of affairs of the world, the outcomes of this seminar and varied papers by various international participants are worth-studying and preserving by studious inquirers of Non-violence, Peace and Universal Welfare.

While concluding, I shall like to end with a purposeful, simple note.

As mentioned before, this Play, first written in Hindi titled "MAHA SAINIK" (and simultaneously in English), topped in Gandhi Centennial Playwriting Competition in 1969 and was awarded First Prize at the hands of noted Gandhian Writer Acharya Kakasaheb Kalelkar. The aspects of backgrounds of its writing consisted of earlier-indicated somewhat studies in Literature and Dramatics by this Self. Contrary to the concept of Greek and Shakespearean and other tragedies, this small play is purposely based on major concept and tradition of Indian Sanskrit Dramas of ANANDAVAD, particularly having joyous ending. Accordingly, I have optimistically opted to end the play with a Victorious and Joyous note of a New Dawn and New Rising sun bringing hope for the peace-craving Humanity through the amazing Victory of the Unusual, surprising warrior hidden in all of us-the actual playing characters of life. And the fundamental base, though suggested in hidden message, is of Non-violence and Compassion as inspired by Srimad Rajchandraji. Ultimately, let all-pervading, all-well wishing, all-uplifting AHIMSA triumph.....!

Since a number of organisations, individuals and friends in India and Abroad have shown keen interest in staging this play—which is heartening to note—and most of them being quite unknown to me or unaware of my activities, have inquired to know about background related with the play in details, I have ventured here to give the same elaborately and lengthily. This is to quench their thirst to know all about the Play in integrity and I am confident, they will be able to stage this very successfully (much more successfully than any of my previous Plays), leaving behind everlasting impact on the spectators, arousing the unborn, unusual, unique warriors in them.

Bidding farewell, I humbly stand before you—the worthy readers, spectators, Critics, actors and directors and especially the future Warriors—with a request and invitation to explore possibilities of such unique Wars in the footprints of Gandhi even in scientifically-advanced future. As a very humble Playwright, I leave the judgement of my success or failure in your hands and unto your hearts and heads. Please feel free to reflect.

With salutations to the Great Guiding forces behind this Play and with gratitudes and thanks to one and all who became instrumental in its incarnation.

Aum Shanti.....Shanti.....Shanti.....

Kanva Lake & Anant Bldg;  
12, Cambridge Rd, Ulsoor,  
Bangalore - 560 008, INDIA.  
(New Rev)  
P.O. 1580, Kumarasingh Layout,  
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**PRATAPKUMAR J. TOLIYA**

*"THE GREAT WARRIOR OF AHIMSA" (MAHATMA GANDHI)*  
**" COULD THERE BE SUCH A WARRIOR ? "**

CAST

- ★ SHRIMAD RAJCHANDRA : MAHATMA GANDHI'S SPIRITUAL GUIDE
- ★ MAHATMA GANDHI : IN 3 AGE-STAGES : 22, 61, 79
- ★ SAROJINI NAIDU : POETESS.
- ★ SONGSTER : BALLAD SINGER
- ★ DANDI-MARCH PEDESTRIANS : Chiefly: Mahadev Desai, Abbas Taiyabji, Khareji [Musician] and many others
- ★ BUDDHE BABA : PEACE-SOLDIER, 106 Years Old, bearded, Khaddar Clothed.
- ★ TWO TIGERS in dream sequence

**WESTERN CHARACTERS:**

- ★ MAJOR GENERAL : HERO
- ★ MARSHAL : His Asstt.
- ★ FIELD MARSHAL : - do -
- ★ LIEUTENANT : - do -
- ★ SOLDIERS [about 24, out of which 6 prominent].
- ★ SPACE COSMONAUTS

## **ACT : I**

**TIME :** World War IV : 2048 A.D., One Hundred Years after Mahatma Gandhi's assassination, Month of February. The 1<sup>st</sup> Scene takes place in the night at about 9-0 p.m.

**PLACE & SCENES:** Somewhere in the Western Part of the earth: World war's Battle field: Land-fighting spot of the Space War with developed ultramodern scientific weapons. The spot is in a forest having small hillocks in the distant background behind the woods. The scene also includes the ruins of a small church and a building nearby in addition to the destroyed space-weapons and dead and live bodies of some heavily wounded soldiers and other people.

The Scene opens with the touching notes of a song and the entry of an old, white-bearded, Khaddar-clad wounded Indian pedestrian Peace-soldier 'Buddha Baba' with a torch and stick in his hand. He is loaded with a bundle and a bag and a water-bottle on his shoulders and the back. Though old, he is stout, resolute and of loveable personality. His eyes shining, words coming from the depths of Truth, heart full of love and the movements showing eagerness to render services to others even at this age.

The second entry is of the Hero of the Play, the Major General of a greatest existing nation and the celebrated warrior of the former, third World War. Uniformed with several badges, rational, lion-hearted and somewhat cruel Major enters unexpectedly through a space-parachute from which he descends and jumps on the stage without shading light.

The deep back stage provides the arrangements of Cyclorama curtain and other light-techniques for presenting visionary scenes and dream sequence taking place in the second act after the demise of the old Peace soldier.

**BACKGROUND EFFECTS:** Music-Western Instruments: (Harp, Violin.....), Indian Instruments: ( Sitar, Flute, Drums, Trumpets,) Noises and sounds of Thunder, Sea-roaring, Tiger-roaring, Birds, Singing, Bombing, Space Fighting and intermittent shooting and firings... cries of dying women and children and soldiers, etc.

**SONGS :** Mostly in pieces are Indian (except one English verse). The languages are Sanskrit, Prakrit, Hindi, Gujarati ( Mahatma Gandhi's mother tongue) and Bengali (Tagore's mother tongue). Meanings of the songs in these languages are either given in the commentary or are inter-voven in the dialogues. Mostly the songs are used in the form of play-back singing. They are intended to create the impressive background of the theme and the plots.

**STAGE-TECHNIQUE APPARATUS:** As the time is of 2048 A.D., developed audio-visual and stage-technique apparatus may be utilised and light-effects may be provided. The dream-sequences and visionary scenes are purposeful and symbolic and as such, the stage-technique apparatus should be used in such a way that they may properly help in producing the emotional, imaginative and indicative aspects of the play.

Presentation along with appropriate effects is important throughout the play.

## **SCENE I**

[Stage vacant in the opening.. Darkness followed by dim colorful lights... intermittent noises of one or two remote bombardments.. Piece of a song.. A ballad in 'Gujarati ' followed by its commentary in English and then the entry of the Peace Soldier- " Buddhe Baba "- the old man.....]

### **BACKGROUND SONG (Solo :Male Voice) :**

"Bahu dina Ghadi re talwār, Ghadi Kāi Topu ne manavār  
Pāncha Sāta Shoorā nā Jaikār Kā; Khub Khelañā Samhār" (\*1)

### **COMMENTATOR (Male):**

" For ages man has remained manufacturing the sword and the canon and the torpedo-bombers and various bombs... and there on the stage of the world, numerous wars have been fought... only for the sake of five or seven chieftains and politicians, yes, only for the sake of five or seven chieftains and politicians.....!"

[ Enters Buddhe Baba with wounds and blood on his body and tears in his eyes, indicating the bloodshed and the dead bodies round about and the weapons and the sky above...]

**BUDDHE BABA:** This .. hatred, this violence, this power-craving, these wars and these weapons !! They are increasing day by day with the passing of the ages..... One.... Two. Three.... The world has witnessed the devastations caused by three world wars in course of time and yet the fourth one ! But what for ? .. Why ? ... Are the three not enough ? Does the world require them any more ? (Pause, Move)... How long these wars continue? how long..?

[ Cry of wounded white soldier from a corner where he is dying.]

**SOLDIER:** "I am dying.....! Amen.....! ..... Water...."

**BABA:** [ Shades light & rushes in the direction of the voice, sits beside the soldier] Oh..... have it my dear boy, have it... [goes near, leans, pours a few drops of water in his mouth, puts his hand with love on his head and the soldier dies....]

**SOLDIER:** " A..m..ē..n..!" [ dies.....effect of Violin]

**BABA:** [Shedding tears on his face and covering his body with a piece of cloth, praying...] May God rest you in eternal peace, my son!.....[Pause..... Standing up & loitering] How long these wars... how long...?

[Suffers the pain of his own wounds and places his hand on his chest... unexpectedly lands the Major General from silent Space Parachute direct on the stage, exactly at the end of the Baba's utterance and replies in its context....]

**MAJOR GENERAL :** till the destruction, total destruction of the enemy of our nation [laughs cruelly...Baba surprised]... but halt, hold on your hands and tell me who are you and why are you here on our secret area of the battlefield ?

**BABA :** I am here, sir, to ask the chieftains like you (pause).. and I presume, you are... you are

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(\*1) " GHAN RE BOLE NE....." ( Gujarati : JHAVERCHAND MEGHĀNI)

**MAJOR GENERAL :** the Major General, the greatest Military Authority, the victorious Hero of the Third World War... it's not possible that you do not know about myself

**BABA :** Exactly sir, I was just searching for you to question you? Why this destruction... why these wars ?

[Enter two soldiers with a stretcher and carry away the dead soldier]

**MAJOR :** [With anger] —for teaching a lesson to our enemy.. for the good of our country... for our protection and prosperity... for peace and justice.... but... but [consciously] who... who are you to ask me this all and for what ?

**BABA :** I am a soldier of Peace from India— Gandhi's land—

**MAJOR :** [suspecting and repeating-] A soldier of peace..? From India...[thinking] Gandhi's land...!

**BABA :** I am here to serve the wounded, I am here to convey unto you Gandhi's message of love & Non-violence & Peace & brotherhood, I am here to prevent wars...

**MAJOR :** [sarcastically]...to prevent wars...! [Laughs and firmly asks-]... I suspect you to be a spy of our enemy... tell me the truth, otherwise you will be shot dead, tell me, are you not a secret agent ?

**BABA :** [Carelessly, smiling..] A Peace-Soldier does not fear death but yes, I am proud to confess that I am definitely a secret agent — secret agent of Gandhi the Warrior !

**MAJOR :** Secret Agent of Gandhi the Warrior ? What does it mean ?

**BABA :** It means that Gandhi too was a warrior, a unique weaponless warrior, whose battle still goes on against the injustices and unrealities of the world through the secret agents or Peace Soldiers like us...

**MAJOR :** Gandhi too was a warrior ? .. [accidently looks at the increasing pain of Baba who feels nervous and sits down on a stone] oh.... It seems you are very much wounded...in this condition how did you dare to come the Bombing Battle-field... ? to this risky spot ?

**BABA :** Doesn't matter. A peace-soldier, a warrior without weapons, does not fear from hundreds of Bombs.... he has to translate the philosophy of immortality of the soul into action. This was taught by Gandhi.

**MAJOR :** Had you ever seen Gandhi...?

**BABA :** Of course, I was fortunate not only to see him, but also to learn from him the lessons of the weaponless war in my childhood.

**MAJOR :** What's your present age ?

**BABA:** 106 — Hundred and Six Years....

**Major :** Hundred and Six ? It's surprising ! unbelievable! well, when did you see Gandhi ?



**BABA :** At the age of Six when I was moving with my father. He was working with Gandhi in Noakhali, eastern part of India to establish peace and relief in place of horror, hatred and violence. I also had decided and vowed before Gandhi that it would be my life-long mission to follow his path and to go to establish peace wherever there are disturbances and wars. I exactly remember.... [Recollecting deeply and sentimentally] how happily our beloved Bapu had blessed me at that time saying " Live long and be a brave soldier of Peace ".

**MAJOR :** Is it so ?

**BABA :** Gandhi, then unfortunately fell a prey to the hatred of our own people. When I grew old, I became a Peace-soldier—a "SHANTI SAINIK" to say in Gandhi's words—. I went on wandering in the war-fields with my mission of peace since then...

**MAJOR :** [recollecting seriously] Were you present on the western coast of Europe during the Third World War in the last decade of 20<sup>th</sup> century ?

**BABA :** Of course, on all war-effected coastal places....

**MAJOR :** I see... now I remember, my Field Marshal was telling me, probably it was you he was referring to, when I took over from him in 2010 A.D. He was very very impressed by your great adventurous task of saving thousands of children who would not have survived otherwise. [Feels sympathetic and obliged]

**BABA :** .... And your Field Marshal and you went on killing thousands and lacs of innocent delicate & newly-born children of your enemy-nations, isn't it ? [Pained mentally also...]

**MAJOR :** Of course, Baba, I realise and confess that our faults were many....

**BABA** [feeling deeply annoyed] : Faults ? do you call them faults ? They were sins, such great sins, unparalleled crimes for which neither humanity nor God will ever forgive you !

**MAJOR :** But after all these are wars.....

**BABA :** — In which you want your children to be saved and others to be killed....!

**MAJOR :** We can't help... It's the custom of war...

**BABA :** I intend to root out that custom by preventing the wars totally, It is the long-cherished and biggest dream of my life. [His pain increases, he lies down, the major helps and sits by his side looking at his wrist watch now and then.. ..]

**MAJOR :** .....But you can't prevent wars. Wars are inevitable since there are differences and disputes and aggressions and injustice in the world...!

**BABA :** Gandhi also worked amidst differences and fought against injustices...! He was also a warrior, a lifelong and brave warrior who fought without weapons and that too against a great empire ! ... Mine is the humble effort to walk in his footsteps... I have acted accordingly so far... now... now...

[Pain becomes acute and bleeding starts from his wounds... the Major tries to tie a bandage]

**BABA :** Don't mind my bleeding, sir... I am a little happy that I could reach and convey my message unto you.... I'll be extremely happy this war is prevented and my dream. becomes a reality before I breathe my last..So far as my physical wounds are concerned, I am not

worried at all... Due to God's grace, I have been able to be totally detached from my body...  
now I feel no pain at all...

**MAJOR :** No pain at all ? How is it ? Don't you feel pain of such grave wounds ?

**BABA :** No.

**Major :** It's amazing ! well, You say of Gandhi that he was a warrior, who fought without weapons, but how is it possible ? As a warrior, I know that weaponless war has nowhere been possible so far.

**BABA:** It can be, It has been. The human history has noted for the first time that Mahatma Gandhi was a warrior who fought without hatred and without violent weapons.

**MAJOR :** [Looking at his own uniform & badges etc.] A warrior without weapons ! Could there ever be such a warrior ?

[Background effect of remote firing.]

**BABA :** Yes my dear Major, there could be. Till now we knew that the wars can only be fought with violent weapons. Here is a man who proved it otherwise. His life is a historical proof of this. He used non-violent weapons of truth, love, civil resistance, dis-obedience, etc. in which he shed his own blood in spite of taking it from others....!

**MAJOR :** Non-violent weapons of truth, love, civil resistance, ~~dis-obedience~~: how could all these be applicable in field of war & Politics ? These are meant for religious and spiritual people only....!

**BABA :** Gandhi spiritualised politics. He practically proved that religion and spirituality could go along with War & Politics.

**MAJOR :** This doesn't seem possible not only in to-day's Planet and Space Age, but also in the Age of Gandhi !.... However, I am interested in knowing how Gandhi implemented these weapons.

**BABA :** Gandhi's various Civil Resistance Wars in Africa & India, The Historic Dandi March, The 'Quit India' Movement, etc. are the proofs which will speak of his successful usage of these means.....[taking a sigh and feeling a little pain] ...I would have told this to you at length but it seems that my time is up now.... But I present you my property, the valuable property, which will tell you in detail as to how Gandhi was such a successful warrior [He hands him over the bundle containing the Filmstrips, photographs, books on Gandhi and by Gandhi such as " MAHATMA "..... "The Early Phase" .... "The last Phase" ... "My story of Experiments with Truth" or An Autobiography, "SATYAGRAHA IN SOUTH AFRICA", "Gandhi—the Warrior", "Gandhi—the Truth Seeker", "Gandhi—the Peace Seeker", etc. and Gandhi Films & a loaded Tape Recorder having Gandhi's recorded Life Story and some of the speeches of Gandhi..]

**MAJOR :** [Receiving the bundle] : Thank you very very much, Baba !

**BABA :** Mention not, have it and preserve it as my remembrance. This humble present of mine, kept since long in expectance of the right person like you, will tell you everything and inspire you whenever needed.

**MAJOR :** I am really thankful to you, Baba, for such a valuable present. I won't be able to forget you forever.

**BABA:** Now I take your leave...[breathing his last very consciously, he being a self-controlled seeker of the soul].... My dear Major! You are a warrior...May God make you also a really brave warrior-the warrior without violent weapons, even far more advanced than Gandhi...May my dream of preventing these world-destructive wars[...effect of remote bombing] come true through you..This is my deepest prayer to God before I leave this body...May God bless you..Good bye.."Jai Jagat"... "Jai Shanti " [meaning: "Let the whole world be victorious...." "Let Peace be victorious.."]

[Baba dies...the Lion-hearted Major also feels somewhat moved...eyes full of tears for a while...Prays for him silently for half a minute... covers his body and then moves, loiters for some time]

[Background Music : Tragic instruments, Raghupati Raghav Mantra dhoon]

**MAJOR :** [after loitering and pause, reacting..] Could there be such a warrior ? Should I also become such a warrior?....No...No...I doubt. I must continue and carry out my space war plans-not only for my country's protection and justice but also for establishing world peace...!

[Gets absorbed in deep thinking and loiters speedily, then immediately opens the Bundle and taking out the Tape Recorder first, listens to a recorded speech of Gandhi..the deep powerful base voice of Gandhi effects him...he sits down in thinking mood on the stone near his parachute umbrella]

**M.GANDHI'S VOICE :**

" I AM A MAN OF PEACE. I BELIEVE IN PEACE, BUT I DO NOT WANT PEACE AT ANY PRICE. I DO NOT WANT THE PEACE THAT YOU FIND IN THE GRAVE, BUT I DO WANT THE PEACE WHICH YOU FIND EMBEDDED IN THE HUMAN BREAST WHICH IS EXPOSED TO THE ARROWS OF THE WHOLE WORLD BUT WHICH IS PROTECTED BY THE POWER OF THE ALMIGHTY GOD...

[Major picks out a book titled "Gandhi-the Peace Seeker" and again gives an ear to the speech keeping the book in hand]

"EACH ONE HAS TO FIND HIS PEACE ONE'S OWN SELF WITHIN, AND PEACE TO BE REAL MUST BE UNAFFECTED BY OUTSIDE CIRCUMSTANCES". (\*2)

[Major stops the Tape Recorder, reads the titles of the Books loudly]

**MAJOR :** [Holding the books one by one]; The Story of my Experiments with Truth..." ... "Mahatma" : "The last phase.." "Gandhi—the warrior"... "Gandhi—the Revolutionary" "Gandhi—the Truth Seeker"... "Gandhi—the Peace Seeker".....[reacting] Could there be all of these things together-revolution & war & truth & peace...?

[Starts the Tape Recorder, listens one sentence and stops immediately]

**M. GANDHI'S VOICE :**

"THE WAY OF PEACE IS THE WAY OF TRUTH..." (\*3)

MAJOR: [repeating] "The way of Peace is the Way of Truth" [Loiters thinking and looking at the wrist watch...enters Marshal, his subordinate with two armed soldiers and torch in hand to receive the Major who has landed as per their plan through Parachute..]

**MARSHAL** : [Saluting as per military custom] Excuse me sir, if I am late, I doubt whether my watch has betrayed me..

**MAJOR** : No, No, Marshal ! you are quite in time, I came ahead of our schedule: Well, shall like to know about the latest developments, if any...

**MARSHAL** : Nothing particular to mention, sir. I think you should take rest first, we may discuss our plans early in the morning..

**MAJOR** : Yes, if nothing is serious to attend, I shall of course prefer some rest...

**MARSHAL** : We shall make a move to our camp then.. every thing is ready, sir.

**MAJOR** : Yes, come along...[to the soldiers] both of you dig a pit here, put the corpse of that old man [pointing to the dead body of Baba] and then inform me..[to Marshal] just a minute, let us bury this old peace soldier before we move...[both goes near the books & tape recorder and tie them in the bundle..]

**MARSHAL** : Did you know this old man..?

**MAJOR** : Yes..he was a seeker and soldier of world peace...

**SOLDIERS** : Every thing is ready, sir! [Major and Marshal both go there, cover the dead body with earth, pay their silent last homage in prayerful mood and then they all proceed. The soldiers carry the bundle & parachute on their shoulders]

[First Act ends]

## **ACT : 2**

### **SCENE 1**

[The scene shows the Major's camp, of land-fighting spot amidst green trees. It's a tent with woods and hillocks in the background seen from two windows. In the deep back stage is the cyclorama curtain and about two ft. higher is the stage for the dream sequences & visionary scenes. As the time is about eleven in the same night, the darkness and lights are provided in their real and dream scenes as per requirements. Musical and other sound effects are also appropriately provided.

The Major's bed is near the window to enable him to look outside and sleep in such a way that it may coincide with the background sequence. Near his bed lie a lamp and the books and the tape recorder. He is in his-sleeping dress. There are four soldier Guards on duty outside his tent on the other side, other than the one facing the dream sequences. The Marshal is in the adjacent tent only a part of which is seen.

When the curtain opens, the Major is lying and reading one of the books: "Gandhi the Truth Seeker" and looking at the photographs and then outside the windows...dim light of the lamp only...]

[Effect: Instrumental Western Music : Harp...]

**MAJOR** [Reading the book aloud in the light of the lamp, lying.] :

".....GANDHI WAS OUT AND OUT A TRUTH-SEEKER SINCE HIS EARLY AGE. IN COURSE OF TIME HE CAME ACROSS SOME GREAT SEEKERS OF TRUTH DIRECTLY AND INDIRECTLY. THESE WERE THOREAU, TOLSTOY, RAJCHANDRA OR POET RAICHANDBHAI AND RUSKIN. OUT OF THESE ALL, SRIMAD RAJCHANDRA WAS THE GREATEST SOURCE OF INSPIRATION AND INFLUENCE WHO LEFT AN EVER-LASTING IMPRESSION ON HIM. HE SOUGHT GUIDANCE

FOR THE SEARCH OF TRUTH AND SELF-REALISATION WHICH SRIMAD RAJCHANDRA PROVIDED INDICATING THE MEANS OF NON-VIOLENCE, TRUTH, LOVE, SELF-CONTROL AND CERTAIN OTHER PRACTICES. ULTIMATELY GANDHI DERIVED HIS PATH OF NON-VIOLENT RESISTANCE ON PUBLIC-BASE FROM THESE PRACTICES.....HE ADOPTED THE PRACTICE OF NON-VIOLENCE FROM SRIMAD RAJCHANDRA AND RESISTANCE OR FIGHT AGAINST THE INJUSTICES FROM HIS BELOVED BOOK THE "GEETA". THUS THERE GREW A GREAT FORCE OF NON-VIOLENT RESISTENCE OR WAR AND GANDHI APPEARED ON THE STAGE OF THE WORLD IN THE FORM OF A UNIQUE WARRIOR.

" SRIMAD RAJCHANDRA, GANDHI'S SPIRITUAL GUIDE, A POET AND A JEWELLER OF BOMBAY WAS A YOUNG HOUSE-HOLDER AND NOT AN ASCETIC. HOWEVER HE WAS A REALISED SOUL AND HE USED TO PASS MOST OF HIS TIME IN SOLITUDE, CHIEFLY AT IDAR IN GUJARAT. OUT OF THE SIX OR SEVEN HILLS OF THIS PLACE, THERE WAS A SILENT AND SOLITARY HILL CALLED 'GHANTIA PAHAD'. NO HUMAN BEINGS STAYED THERE. ONLY A FEW FIERCE TIGERS USED TO STAY THERE IN THE CAVES BEHIND THE HUGE STONES.....THIS WAS THE PLACE OF THE PRACTICE OF NON-VIOLENCE AND MEDITATION FOR SRIMAD RAJCHANDRA..!..."

[The Major impressed, looks at the Photographs of Gandhi and Rajchandra presented by Baba, sleeps...Music and Dream]

#### [Dream Sequence]

[Indian Instrumental Music, Sitar, in the background, white clouds on the deep back stage where-on the stones of the hill is seated Srimad Rajchandra, quite young, 24, cross-legged in lotus posture and close-eyed, deeply absorbed in Meditation. Two fierce Tigers are seated near him dim lights.....]

**SRIMAD RAJCHANDRA** [after steadily & silently meditating for long— here 2 minutes— opens his eyes and finding the tigers without any fear talks he to the tigers—]

" IT'S GOOD THAT YOU HAVE COME MY FRIENDS!" [tigers sit as they were] YOU MIGHT BE HUNGRY AND MIGHT BE IN NEED OF THIS MORTAL BODY, AS IT IS YOUR FOOD. YOU MAY HAVE IT IF YOU NEED I DO NOT NEED IT....."

[Tigers unmoved...he closes his eyes and again gets absorbed in deep Meditation]

[Effect : SITAR]

[After some time appears the face of Gandhi-22 years old-it is shown on the other side and seeing him in meditation, Srimad Rajchandra utters without opening the eyes—]

**SRIMAD RAJCHANDRA:** [about Gandhi's vision]: "THIS IS THE SOUL I WAS WAITING FOR..."

[Effect : SITAR]

[Again some time passes, the tigers roar and gradually disappear.....Srimad Rajchandra meditates]

**MAJOR [reacting in Dream]:** Fierce Tigers and hurt this man in meditation, its surprising!

[vision of Srimad Rajchandra disappears, roaring of tigers is again heard and the Major gets up...]



**MAJOR** [fearful, getting up from the bed] Tiger...Tiger.....!(Pause) Oh...it was a dream only.....so this was the man whose love and non-violence and fearlessness surpassed even the wild beasts like tigers...!

[A soldier Guard peeps in and goes away]

[Major again gets absorbed in dream and finds Rajchandra in the same pause sitting in his Bombay's Indian-styled sitting room-a part of which is only seen with books etc., — welcoming young Gandhi who had then, in 1891 July, returned from England on completion of his studies in law...]

**SRIMAD RAJCHANDRA** : Welcome my friend, be seated...It is good that you have come. I was waiting for you. I am happy to meet you.

**GANDHI** : Dr. Mehta told me about you and I also feel very much grateful to you that I could see you.[pause]....Dr. Mehta had also suggested me to know something about your SHATAVADHANA. Will you kindly tell me what it is? Is it any miracle?

**SRIMAD RAJCHANDRA** : No, it's no miracle. It's simply the practice of memory. It's the faculty of remembering or attending to a hundred things simultaneously...

**GANDHI** : [surprised] Attending to a hundred things simultaneously!... How is it possible?

**SRIMAD RAJCHANDRA** : Devoted Studies and Practice of knowledge, Character and Devotion to God can make it possible....

**GANDHI** : It's noteworthy. I shall like to know more about it but I have taken a lot of your precious time...I'll come again...

**SRIMAD RAJCHANDRA** : [warmly] Feel free to come or write at any time my friend...[Gets absorbed in reading a book as Gandhi goes]

**GANDHI** : [Repeating Rajchandra's words to his own self while going]:

"DEVOTED STUDIES & PRACTICE OF KNOWLEDGE, CHARACTER AND DEVOTION TO GOD CAN MAKE IT POSSIBLE..."..Yes... what he says is true...He himself seems to be full of such wide knowledge of the scriptures, spotless character and burning passion for Self-realisation....

[Gandhi and Srimad Rajchandra both disappear]

**MAJOR** : [Reacting]:.....Could there be such Truth-Seekers?

[again opening the book "Gandhi-the Truth Seeker" and reading aloud: One soldier-Guard peeps from the window and goes away...]:

".....AS IN THE MIDST OF THE WILD BEASTS AT IDAR, RAJCHANDRA CONTINUED HIS PRACTICE OF NON-VIOLENCE AND LOVE AT BOMBAY. IN HIS BUSINESS OF JEWELLRY ALSO HE STRICTLY FOLLOWED TRUTH. GANDHI GOT VERY MUCH IMPRESSED FINDING THIS IN COURSE OF HIS SEVERAL MEETINGS AND CORRESPONDENCE WITH HIM. THUS HE GOT THE FIRST LIVE LESSON IN HIS SEARCH FOR TRUTH FROM SRIMAD RAJCHANDRA AND TOOK HIM AS HIS GUIDE AND HELPER. AS REGARDS INDIRECT HELPERS, THE 'GITA' IMPRESSED GANDHI A LOT AS 'THE KINGDOM OF GOD IS WITHIN YOU' BY TOLSTOY, 'UNTO THIS LAST' BY RUSKIN AND 'WALDEN' BY THOREAU. SRIMAD RAJCHANDRA HAD SUGGESTED AND SENT SOME OTHER SCRIPTURES LIKE THE 'YOGA VASISTHA' WHEN HE CORRESPONDED WITH HIM SEEKING GUIDANCE FROM TIME TO TIME FROM AFRICA TILL THE EARLY DEMISE OF SRIMAD RAJCHANDRA AT THE AGE OF 33 IN 1901.

"GANDHI THEN WROTE AND SAID.....'I HAD GREAT ATTACHMENT FOR HIM AND MY FAITH & DEVOTION IN HIM WERE ALSO LIMITLESS. SRIMAD RAJCHANDRA HAS INFLUENCED AND OBLIGED ME A LOT. HE HAS TAUGHT ME THE RELIGION OF MERCY TO LOVE EVEN THE MURDERER.....!'"

"THUS SRIMAD RAJCHANDRA'S LIFE-LONG INFLUENCE ENABLED GANDHI TO DEVELOP AND IMPLEMENT THE CONCEPT OF NON-VIOLENCE. HE SYNTHESISED THE IDEALS OF THE GITA OF FIGHTING THE INNER & OUTER EVIL FORCES WITH IT. AND THUS HE DERIVED HIS OWN CONCEPT OF NON-VIOLENT WAR OR THE CIVIL-RESISTENCE EXCLUDING THE MEANS OF VIOLENT-WEAPONS FROM THE IDEALS OF THE GITA.....

[Sound of the footsteps pacing outside the tent, showing the soldier-Guards, is often heard in between]

"....AND OUT OF THIS CONCEPT, THERE ROSE A GREAT FORCE OF THE TRUTH AND INNER-CONSCIENCE IN GANDHI WHICH SHOOK HIM SAYING-----

".....FIGHT, FIGHT, FIGHT.....

FIGHT FOR THE DOWN-TRODDENS FIGHT,  
FIGHT FOR THE IGNORED ONES FIGHT,  
FIGHT FOR THE JUSTICE, LIBERTY & RIGHTS,  
FIGHT FOR BRINGING PEACE AND LIGHT.....

".....FIGHT, FIGHT, FIGHT.....

FIGHT WITHOUT SPREADING HATRED, FIGHT!  
FIGHT WITHOUT SHEDDING OTHER'S BLOOD, FIGHT!  
FIGHT WITHOUT WOUNDING THE ENEMY, FIGHT!  
FIGHT WITHOUT VIOLENT-WEAPONS, FIGHT!

".....FIGHT, FIGHT, FIGHT.....

FIGHT AGAINST INTERNAL VICES, FIGHT!  
FIGHT AGAINST EXTERNAL FORCES, FIGHT!

"AND THUS, OUT OF THE TRUTH-SEEKER GREW A WARRIOR IN GANDHI---A WARRIOR WHO FOUGHT WITHOUT USING VIOLENT WEAPONS....."

[Reacting-]--- Who fought without using violent weapons? How could there be such a warrior?

[Effects of Harp and Firings]

A SOLDIER GUARD:[rushing] do you need any thing, sir?

MAJOR :NO.....[puts the book aside and picks up opening another one; "Gandhi---the Warrior".....the Soldier-Guard watches this and goes away; reads aloud again..]

".....GANDHI WAS THE WORLD'S FIRST 'ANTI-VIOLENCE-WAR WARRIOR' A 'SATYAGRAHI'. HE SHOOK THE GREAT EMPIRE 'WHOSE SUN NEVER USED TO SET ON THE EARTH'. HIS NOVEL FORCE WAS LIKE A GREAT BLOW, LIKE A GREAT BOMB FOR THE BRITISH EMPIRE.....

THE SOUTH AFRICA'S SATYAGRAHA, THE DISOBEYANCE OF THE A RAWLETT ACT, THE CIVIL RESISTENCE AGAINST THE GREAT TRAGEDY OF JALIANWALLA & PUNJAB MASSACRE....THE KHILAFAT MOVEMENT....THE CIVIL DIS-OBEDIENCE MOVEMENT AND THE HISTORIC DANDI MARCH PROVED GANDHI'S WORTH AS A UNIQUE NON-VIOLENT WARRIOR UN-EQUALLED BY ANY IN HUMAN HISTORY....."

[reacting by repeating only...].A unique non-violent warrior un-equalled in human history.....(extinguishes the lamp).....The Historic Dandi March.....The Historic Dandi March.....(sleeps and after some time witnesses the dream.....Effects of SITAR.....]

[Dream scene of Dandi march : Sabarmati Ashrama of Ahmedabad. Morning of 12<sup>th</sup> March 1930: Gandhi 61 years old, simply covered: About to start with fellow-workers in the beginning and then appears marching on foot. Sarojini Naidu, the poetess, stands with the mike in a corner of the Sabarmati Ashrama and remains commenting upon the March scene throughout.....]

**M.GANDHI :** [Taking a pledge while living the Ashrama]:

" I WILL PREFER DEATH LIKE DOGS AND CROWS, BUT I WON'T RETURN TO THE ASHRAMA WITHOUT GETTING INDEPENDENCE....." (\*4)

[Effect of Sitar and Chunk and Temple Bells and Trumpets]

[M. Gandhi leaves and Marches with his inmates as shown in the famous Dandi March Photograph]

**SAROJINI NAIDU :** [Commenting mike with her sweet Nightingale voice] With this vow on 12<sup>th</sup> March OF 1930, Bapu Gandhi started on feet to cover the 241 mile-long Great March from Sabarmati to the sea shore of Dandi to break the Salt Act. Not only the stream of his 79 chosen colleagues, but an unlimited flow of the people followed him to rush to the sea—the sea, not only of Dandi, but of India's Independence!.....And what a simple, non-violent, ridiculous weapon was adopted by this warrior—Salt! The simple Salt of the Sea!! Breaking of the unjustly imposed Act of Salt of the Sea!!!.....But it was not so simple as it seemed. It was the significant symbol of the masses and the nation's salvation. Bapu Gandhi explained this at a meeting during the March:—

M.GANDHI: " The manufacturing of salt is only symbolic. As the Independence movement is essential for the poorest in the land, the beginning will be made with this.....there would be tens of thousands ready in a disciplined manner, to follow and lay themselves open to the penalties their action might attract....."

[Gandhi gets up, leaves the meeting, begins walking with his fellows]

SONGSTER[Marching with the instrument 'Ektara' which he plays while singing: Hindi song]:

"SABARMATI SE CHALA SANT EK AHIMSA KA VRATADHARI,  
DUNIYA MEN SANNATA CHHAYA, DHRUJE PRITHVI SARI....." (\*5)

**SAROJINI NAIDU :** The world was shocked when this Saint of Sabarmati set out for Non-violent war. His great army of Peace, even though un-equipped with swords or guns or bayonets, threatened the foreign rulers.....

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(\*4) 12-3-1930 Sabarmati Ashram vow

(\*5) Dandi-Geet

**SONGSTER :** [Presenting a Gujarati 'Doha' of Ballad-form]:

"VAN BHĀLĀ, VAN BARCHHI, VAN TALWĀR, VAN TOP...  
TĀRUN KATAK KĀLO KOP, VAN HATHIYARE VĀNĪĀ..."

"EK RANUKE RATIO, NE BIJO RANUKE RAM,  
SĀBARMATI NO SHYĀM, TEN TO GHELĀ KIDHĀ GĀM...." (\*6)

**SAROJINI NAIDU:** [Bapu Gandhi spinning 'Charkha' at a March-Camp on the road] Bapu Gandhi's last weapons were only two: One Charkha, the spinning Wheel the symbol of positive Non-violence and the other, Rama or God or the Truth. The Satyagrahis or the brave warriors having these two weapons had no reason to fail or fear from the so-called 'mighty' but in fact poor, dead inert weapons.....Bapu stressed this at another Dandi March meeting on his way:-

M.GANDHI [Addressing the seated Satyagrahi-fellows and the villagers]: "With faith in the rightness of his cause and the purity of his weapon a Satyagrahi acts. Where means were clean, there God was undoubtedly present with his blessings. And with the combination of these three, defeat was an impossibility. A Satyagrahi was vanquished only when he chose to ignore truth, non-violence and the inner voice....." [Gandhi & his fellows again begin Marching]

**SAROJINI NAIDU :** .....And with these weapons, the warriors led by Bapu-the Great Warrior, reached the Sea Shore of Dandi after 25 days [Gandhi and others under a tree and then at the sea-shore collecting the salt disobeying the act...]and...and there arose a tremendous uproar subduing the roars of the Sea-waves-

GROUP VOICES: " NAMAK KA KANOON TOD DIYA....." [repeated echoes]

**SAROJINI NAIDU :** The Salt-Act was broken -not only here at Dandi, but all over India, resulting in later imprisonments of Bapu Gandhi and several others. Gandhiji had expected this earlier. Though imprisoned, Gandhi and other leaders set ablaze the fire of non-violent war for Independence [Effect.....Trumpets & Drums: Gandhi behind the Bars...] But the British Govt. had to release Gandhi and again put him in Jail during the QUIT INDIA movement of 1942, when his slogan was-

**M.GANDHI :** " DO OR DIE "

GROUP VOICES :- " DO OR DIE " [repeated echoes super imposed]

**SAROJINI NAIDU :** And ultimately, Bapu, the non-violent warrior-Chieftain became victorious in bringing the independence without shedding blood. He took whatever little achievement he had achieved to be due to the God's grace in the form of his weapons of Truth, Non-violence and inner voice....

[Effect of Sitar.....Bells.....Trumpets: dream scene is over]

**MAJOR :** [getting up from the dream and bed like lightening] AND AT LAST THE NON-VIOLENT WARRIOR BECAME VICTORIOUS WITHOUT SHEDDING BLOOD!....WHAT A TREMENDOUS FORCE...!! AND THAT TOO OF A NON-VIOLENT WAR.....!!! IT'S REALLY ASTONISHING, REALLY MIRACULOUS.....!.....

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(\*6) Dandi-Geet

[Loiters getting new thoughts and feeling inspired.....now and then looks out of the window at the stars and trees] IF GANDHI COULD REMAIN A TRUTH-SEEKER AND A WARRIOR AS WELL, WHY CAN'T I.....? IF BABA TRIED TO PREVENT WARS THE WHOLE OF HIS LIFE, WHY CAN'T I...? .....AND IF GANDHI'S GUIDE COULD INFLUENCE THE FIERCE TIGERS THROUGH NON-VIOLENCE & LOVE AND IF GANDHI COULD SHAKE THE GREATEST EMPIRE AND ACQUIRE INDEPENDENCE THROUGH NON-VIOLENCE, WHY COULD NOT I DO SO FOR MY COUNTRY FOR THE SUFFERING HUMANITY, THE WORLD PEACE ?

[Looks out of the window and far away finds the light of a new dawn arising which is symbolic of his new direction.....with the growing of the dawn he gets changed and resolved....effect of instrumental music: Harp followed by notes of the Flute.....He listens to the notes and looks at the light of the dawn and then—]

I CAN. I CAN... I WILL... IT WILL BE MY MISSION NOW ONWARDS TO LAUNCH SPACE CAMPAIGNS NOT FOR WARS, BUT FOR WORLD PEACE AS INSPIRED BY GANDHI AND BABA...I'LL BECOME A NEW WARRIOR FROM TODAY-A TOTALLY NEW WARRIOR FROM TODAY..."

[He looks at the photos of Rajchandra and Gandhi and arranges the books. Starts the tape-recorder and while listening gets finishing his morning duties.....]

RECORDED MUSIC : RABINDRA SANGEET-TAGORE'S BENGALI SONG:—

"Hirishāy unmatta prithvi, nitta nithura dwanda,  
Ghor kutil pantha tār, lobha jatila Bandha...." (\*7)

[Recorded commentary] : THE WORLD HAS GONE MAD AND THE MERCILESS WARS ARE IN PROGRESS DAY BY DAY...THE BLOODSHEDS OF THE INNOCENTS FLOW EVERYWHERE... O BUDDHA, THE GOD OF MERCY ! TAKE BIRTH AGAIN AND MAKE THE EARTH SPOTLESS, SINLESS & WORTH-LIVING...[Effect Sitar]...GANDHI UNEXPECTEDLY CAME ACROSS THE STORM OF VIOLENCE & HATRED AND HE SAW THE PAINING BLOODSHEDS WITH THE COMING OF INDEPENDENCE AND HE WENT ON PRAYING IN THESE WORDS TO LORD BUDDHA IN COURSE OF HIS PILGRIMAGE OF PEACE IN NOAKHALI, BENGAL, PUNJAB & DELHI...[Effect: Cries of dying women, children & grown ups... tragic notes of violin..]

INTERNALLY HE GOT BROKEN-HEARTED..AND ONE DAY....ON THE EVENING OF 30<sup>TH</sup> JANUARY, 1948, EXACTLY BEFORE 100 YEARS FROM TO-DAY, [i.e., in 2048 A.D.]. THIS NON-VIOLENT WARRIOR OF TRUTH, LOVE & PEACE, FELL PREY TO THE BULLETS OF ONE OF HIS OWN BROTHEREN..... [Tragic Effects of violin.....] THE LAST WORDS ON HIS LIPS WERE [In voice of Gandhi]: "**HE RAM.....HE RAM.....**" AND THE FEELINGS REGARDING THE MURDERER IN HIS HEART WERE RESEMBLING HIS GUIDE'S TEACHINGS: [Gandhi's voice]: "**HE HAS TAUGHT ME THE RELIGION OF MERCY TO LOVE EVEN THE MURDERER.....!**" (\*8)

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(\*7) Rabindranāth Tagore : "Geet-Panchashati"

(\*8) How exactly this became true about which Gandhiji himself, as if foreseeingly forecasted to Lady Mountbatten who had congratulated him on being saved in a bomb explosion in one of his last days' prayer meeting just some days before he being hit by Godse's Bullet, "I CAN ONLY BE CONSIDERED FIT FOR YOUR CONGRATULATIONS WHEN 'RAM-NAM' IS ON MY LIPS WHEN A BULLET HITS ME IN THE CHEST AND I HAVE LOVE FOR ONE WHO HAS KILLED ME".

What a compassionate Great Heart ! Could there be such a forgiving Non-violent warrior, who could put the teachings of his Guide into action in Letter & Spirit, showing mercy upon his murderer also? [Based on reference in "GANDHI FOR THE NEW GENERATION"; GUNVANT SHAH, P.P.58]



THE INNER CONSCIENCE OF THIS WARRIOR OF PEACE WAS PERHAPS PRAYING AT THE TIME OF HIS DEPARTURE FOR THE ETERNAL VOYAGE:

" LEAD ME FROM THE UNREAL TO THE REAL,  
FROM DARKNESS TO LIGHT,  
FROM DEATH TO IMMORTALITY....."

**[Sanskrit hymn]:** " OM ASATO MA SAD GAMAYA,  
TAMSO MĀ JYOTIR GAMAYA,  
MRITYOR MĀ AMRITAM GAMAYA....." (\*9)

[Notes of Violin & Flute.....Coming of the Sunrays depicting symbolically the acquiring of the path of light.....the Major who was deeply absorbed in listening to the tape gets moved, his eyes full of tears, perhaps for the first time in his life, stops the tape recorder and remains looking outside the window till the curtain drops]

[Second Act Ends]

ACT: 3

**Time :** Second day. About 7-0 a.m.

**Place :** Space Weapons launching station near the Major's tent

Silent & Sunny atmosphere.

Various space weapons and other material is seen in the background of the deep stage.

### **SCENE 1**

[The plans of various space operations are placed in such a way that they are seen from a distance of the opposite corner of the stage. On one side are the space-weapons of huge as well as small sizes. While on the other , a huge broad table and some chairs are lying for holding meetings. In a corner is seated the personal assistant soldier handling the office papers and other affairs of the Major. The books of the Major's new interest and the tape-recorder remain lying on the table. Also the computurised control-euipments.

The Major is seated on a corner of the table looking outside. He is in his usual Space Military uniform but internally he is totally changed and intends to convert the whole War programme and the space force into Peace Force.

His space lieutenants and Soldiers are in their special dresses. The background atmosphere is silent...The effects are common & few]

**MAJOR :** [In his continuous but conscious mood] What a great warrior was Gandhi, but he had to meet such a tragic death like Jesus and that too from his own fellow-brotheren.....!

[Pause.....loitering]

Jesus, Socrates, Gandhi, Kennedy..... are the sacrifice of these all not enough now ?  
How far the cross is meant for them ? How far the Cross and not the Laurel ? (\*10)

[Enters the Marshal, Field Marshal and two space-weapons-operating soldiers.....who engage themselves in their normal duties]

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(\*9) Vedic Prayer

(\*10) Sri Aurobindo

**MARSHAL** : Shall we come in, sir?

**MAJOR** : [Without looking at them] Yes, you may.

**MARSHAL** : [In hurry] There is an important message about our great space war installations, sir!

**MAJOR** : [with totally different attitude] THERE CAN BE NEITHER ANY MESSAGE, NOR ANY WAR GREATER THAN THAT OF GANDHI'S.....

**MARSHAL** : [surprised.....after some pause] But sir.....our war.....the space war is entirely different.....and at this juncture---

**FIELD MARSHAL** : Yes sir, at this juncture we are in great hurry....our delay will prove to be dangerous.....

**MAJOR** : We will have to think seriously before we take the final step.....

**FIELD MARSHAL** : Sir, why should we loose such a rare opportunity ? Especially when we have got sure chances and when everything is ready as per your plan ?

**MARSHAL** : Yes sir, every inch of our enemy's soil will be destroyed for ever as soon as our nuclear weapons are on the planets as per the plan....so we are waiting for your final order and also for the consent in reference to our newly acquired message...

**WEAPON OPERATING SOLDIER** : Yes Sir, everything is O.K. Our scheduled time is also nearing.....are we permitted to begin ?

**MAJOR** : [resolute] No, my order as well as request is to postpone it..

[all are shocked...]

**MARSHAL** : Postpone it .....? But....Sir.....

**MAJOR** : No, my dear Marshal ! My mind as well as my plans have been changed.....Our proud scientific space achievements are not for the destruction of the earth or planets. They are for construction, creation and co-existence ! We have to make this beautiful world worth living!!!...We have to utilise and unite science with Nonviolence and Self-knowledge. Here lies our greatest skill.....

**MARSHAL** : But sir, can't we do all these things later on, after establishing our authority and superiority and after taking the revenge of last world war by finishing our enemies ?

**MAJOR** : No, my friends...enmities are not appeased through enmity at any time, they are only appeased through non-enmity... because there is no end to enmity and after all, some one will have to begin in the direction of non-enmity by taking a lead !

**FIELD MARSHAL** : But then, sir, we shall be losing this golden opportunity of unforeseen victory and glory for our country, for you and for us.....so at least for this time we should carry on our programme and fight..

**MAJOR** : Yes, but in a different way: through the way of non-violent fight.....moreover, our country is not different or isolated from the rest of the world, especially in this age.....

**MARSHAL :** You talk of Non-violent fight ?

**FIELD MARSHAL :** Is it possible and practicable, sir ?

**MAJOR :** Yes, it is. I have not the least doubt about it. I have come to know from that old Baba and from these Books and Speeches presented by him [pointing to the books, etc.] that the force of Non-violence has created wonders. I am now convinced that it can work much more effectively if we follow it.

Non-violence and love of Gandhi's Guide and other Indian seers could influence and control even wild beasts like tigers and could make them friends.....[all become interested and curious]

Non-violent war of Gandhi could successfully achieve independence of his country.....

Non-violent efforts and practices of the Gramdan Movement, launched by Gandhi's heir Vinoba, could bring bloodless revolution in economic and social fields of Free India...

Non-violent Peace-March of Martin Luther King could create an atmosphere of sympathy in America...[all getting surprised]

Non-violent resistance of czech youths against the crazy and aggressive troops of Russia could compell them for their return....

[Marshal & F.Marshal: 'Was it so ? ...wonderful !']

And lastly, the Non-violent Peace Force called "Shanti Sena" could save India from the aggressors and could convert them during the Third World War in the last decade of 20<sup>th</sup> Century. I have witnessed this with my own eyes. The history also has recorded all of these unusual events.....

Now you may think whether this is possible and practicable or not?

[All are happy to know this and are nearly convinced]

**MARSHAL :** Really, it's wonderful, we never knew about this at all....

**FIELD MARSHAL :** It's very much inspiring, worth-thinking and even worth-adopting, but one doubt remains that how could this be possible on Military and our Space War ground ?

**MAJOR :** It could be if we have a will. If Gandhi could free his country and shake the greatest empire of his time through non-violent war, why can't we save our country and humanity from this all-destructive war?

[Marshal & F.Marshal both agreeable]

**A SOLDIER-OPERATOR :** Excuse me sir, I humbly raise similar doubt if you permit me sir.. how can we imply these out-of-date and utopian means of Gandhi and his time in our to-day's far more advanced age of Space War?

**MAJOR :** Why not ? Why the wars with hatred and terrific violence? Could there be no wars without them ? Could we not do it by converting our "Space Force" into a "Peace.

Force" ?...If Peace and prosperity and brotherhood is our aim, how can we achieve it with violent weapons and impure means ?...Gandhi has rightly said that ENDS AND MEANS BOTH SHOULD BE PURE. He himself proved this through his novel war. He was a wonderful warrior.....!

**SOLDIER-OPERATOR** : HOW COULD THERE BE SUCH A WARRIOR ?

**MAJOR** : There could be... and History tells us that there had been !..... I was also puzzled over the same question till now... but now I have realised that Gandhi definitely was such a warrior and we also can be such warriors.....!

[unexpectedly there is a wireless call..... the Major's personal asstt. Soldier on duty receives it and passes it on to the Major]

**SOLDIER A** : Sir, there's a very urgent call for you from the President... kindly..... [Major handles it, all are conscious.....]

**VOICE OF THE PRESIDENT [On the Wireless Phone]:**

Hello, Good Morning, This is No. 10 speaking.... yes.....I shall like to know whether our space force's programme has started as per our schedule or not ?

**MAJOR** : No, sir, Not yet.....

**PRESIDENT'S VOICE** : Why ? It's high time, major! Please start Space Bombing without any delay.....

**MAJOR** : I very humbly regret, sir, that our plans have totally been changed ! [Marshal and others under suspense..]

**PRESIDENT'S VOICE** : [shocked and astonished] Changed ? What do you say?

**MAJOR** : [firmly] We will have to think of its consequences very minutely and carefully.....Do you believe, sir, that our country, our soldiers, and also we all will be saved once this earth-destroying Space-bombing starts ?

**PRESIDENT'S VOICE** : [Puzzled but without thinking, hurriedly] We can't wait to think . these all now at the eleventh hour of this opportunity of our apparent victory.....we can't wait for thinking any more...

**MAJOR** : [With confidence] Let me mention here sir, the courage and readiness to think particularly at this juncture is a more profitable opportunity....I can assure your honour that our new plan will bring a glorious victory, we have never dreamt before.....permit me some time for it, sir!

**PRESIDENT'S VOICE** : [Convinced a little].....All right, let me know at your earliest.....but I hope you are conscious of your responsibilities.

**MAJOR** : Of course, you need not remind me of it, sir .Thank you.

**PRESIDENT'S VOICE** :O.K. Good bye....

**MAJOR** : [Handing over the receiver to his asstt. to the Marshal and Field Marshal] Both of you please (X) .

go personally and immediately arrange for a meeting at my tent calling all of our remaining soldiers of our space and ground forces except the guards on the crafts...hurry up.....

**MARSHAL & FIELD MARSHAL :** [Saluting] All right, sir, we 're just arranging..[both exit...some outside soldiers also follow them]

[The Major paces there deeply thinking]

[— the scene ends —]

## **SCENE 2**

[Place the same tent of the Major which is totally vacated except some folding chairs and a stool on which the books and the tape-recorder are lying.....the photographs of Gandhi, etc. presented by Baba are hanged.....marshal, F. Marshal, Space Force Soldiers and Officers.....all enter with Military respects and take their seats....The Major is in the Chair.]

**MARSHAL :** While welcoming all of you for an immediate meeting I have to inform you that our respected Major General has much more important changes to discuss with you all....We were just now discussing some of the aspects of the same and we are very much impressed and nearly convinced. I shall request the respected Major to proceed further.....

**MAJOR :** Good Morning to all.....You have all cooperated with me so far quite satisfactorily. To-day I seek your co-operation in my changed plan, which not only will prove profitable for our country, but also for the humanity at large...I was just talking about it with these colleagues and also with our President who has so kindly agreed to think over it.

To tell in short, I came across an old Peace Soldier from Gandhi's land yesterday who expired here last night.....

**LIEUTENANT :** The Peace soldier from Gandhi's land.....?

**A SPACE SOLDIER :** Was he a bearded old man ?

**MAJOR :** Exactly, exactly His message at the time of his death in my presence and thereafter this present of books and recorder containing the speeches of Gandhi deeply moved me and changed me [Effect..Harp...]

**SPACE SOLDIER :** Changed ?

**LIEUTENANT :** A World-war Hero like you changed ?

**SPACE-SOLDIER :** How could it become possible for the iron-hearted and intellectually giant warrior like you ?

**MAJOR :** The inspiration of a great warrior has made it possible.

**LIEUTENANT :** Who was that warrior ?



**MAJOR :** [Showing Photo and the book; "Gandhi-the warrior" ] Gandhi-whose way of non-violent war will be triumphant for the ages to come— even far more effectively in this space age.....

[All surprisingly reacting : "Gandhi-the warrior" ]

**MARSHAL :** We are convinced here, sir, but the question is How Gandhi's way could be applicable to us, especially to our Space War ? We follow that we should not continue it for taking revenge but for the prosperity, peace, happiness and preventing aggressions, shouldn't we have it ?

**MAJOR :** Do other countries want the same thing or not ?

**MARSHAL :** Of course.

**MAJOR :** Then where does the conflict remain ? If we want these things, we can't and shouldn't come in others' ways who also want the same! And if we follow this, hardly other countries will dare to make an aggression and even if they do, our Peace Force will definitely defeat them.....the first thing is we must have the courage and confidence. I have talked these matters in detail with the Marshal and others:.....

These books and speeches of Gandhi also will be very much useful for us. I therefore show the only remedy for us to convert our Forces into Peace Forces and to launch novel programmes which will be ready in details in course of time.

**FIELD MARSHAL :** This is worth-adopting sir.....We are really fortunate to have such a way.....

**MAJOR :** But I shall like to know whether all of you like to agree with this idea first of all ?

**MARSHAL & OTHERS :** We totally agree with you, sir...

**SPACE SOLDIER & OTHERS:** We all stand by you and your plans, sir.

**MAJOR :** I am really very very happy to know this decision. We take a pledge to-day to coordinate Non-violence with our Scientific weapons and war and we convert our Force into the Peace Force.., agreed ?

**ALL :** Agreed.

**MAJOR :** Then from to-day, from the DEATH-CENTENARY, YEAR OF GANDHI we convert and declare ourselves to be the Soldiers of Peace. We shall remain conscious of each and every action of ours, will strictly follow Truth and Non-violence, will regard the whole universe as our home. And if at all others invade us, we shall launch the non-violent war from land as well as space. We shall go resisting everywhere and will peacefully lay down our lives first till peace is restored.

**ALL :** We agree.

**MAJOR :** Then please repeat with me the slogan of that old Peace Soldier who died here- JAI JAGAT.....JAI SHANTI.....[Effect: Harp..]

Let the world be victorious, let peace be victorious.....[Effect: Harp]

[All repeat the same]

**MAJOR [To Marshal]** : Congratulations. It is good that God's grace has guided us at the right moment. Otherwise we would have progressed towards destruction. Now you convey the decision of our converted Peace Force to our President with all respect.....

**MARSHAL** : Yes sir [goes with soldier, sends a call from outside and returns after some time with message.....in the meantime the Major makes all listen a speech of Gandhi from the recorder]

**MARSHAL** : Sir, the shocked President only uttered about all of us that "COULD THERE BE SUCH WARRIORS" ?

**ALL** : We also had asked our Major [all smiling] "COULD THERE BE SUCH A WARRIOR" ?

**MAJOR** : [Smiling with cheers] And I also had asked Baba, the Peace Soldier, and also the soul of Gandhi-who has replied me positively-that "COULD THERE BE SUCH A WARRIOR" ?

[SIMULTANEOUS IMPRESSIVE EFFECTS ON THE BACKDROP OF CYCLORAMA CURTAIN AND BACKGROUND MUSIC & PEACE MARCH SONGS :]

**B.G. SONG** : "Shānti Ke Sipāhi Chale, Shānti Ke Sipāhi, (2)

(1:Hindi)      Le Ke Khairkhwāhi Chale, Rokne Tabāhi Chale;  
Shānti Ke Sipāhi Chale, Shānti Ke Sipāhi (2).....  
Ahimsā Ko Ubarne, Vishwa ko Uddhārne,  
Shānti Ke Sipāhi Chale, Shānti Ke Sipāhi (2).....  
Prem Pravāh Chal Padā, Karunā Kā Sāgar Umdā,  
Shānti Ke Sipāhi Chale, Shānti Ke Sipāhi (2)....." (\*11)

[Instrumental Peace March Music]

**B.G. SONG :**

(2 :English) FIGHT, FIGHT, FIGHT.....

Fight Against Internal Vices, Fight !  
Fight Against External Forces, Fight !  
Fight Without Spreading Hatred, Fight !  
Fight Without shedding other's blood, Fight !  
Fight without wounding the enemy, Fight !  
Fight without violent weapons, Fight!  
Fight for Bringing Peace and Light !  
Fight for Beautifying Universal Sight!

**B.G. SONG :**

(3 :Hindi: Repeat 2 Lines only)

Fight, Fight, Fight.....

MARCH, MARCH, MARCH.....

Shānti Ke Sipāhi Chale, Shānti Ke Sipāhi.....

Ahimsā Ko Ubarne, Vishwa Ko Uddhārne,

---

(\*11) "DUKHAYAL" :Dharati Ke Geet

[Simultaneously with the Major's leading of slogan JAI JAGAT-JAI SHĀNTI and all repeating the same, the above Peace March Songs commence on one hand and the transformed Space Soldiers into PEACE SOLDIERS wearing YELLOW SCARFS on their heads with the same dress, begin their March headed by their Chief, MAJOR, wearing a GREEN SCARF, posing in Symbolic Double Role, on the other. They March from one end of the back stage to the other, say from left to right, where, on the Upper Corner of the Cyclorama Curtain are two silhouette cut pictures or poses : First of Warrior Gandhi marching with his usual stick and Second of Srimad Rājchandra seated in PADMĀSANA-the Lotus Posture, near to it Gandhi also comes and sits down in his usual PRĀRTHANĀ-the Prayer Posture. All of these scenes and songs in the background are to be woven skilfully. These background effects should not overlap or suppress the important Dialogues going on the outer stage. The whole End should be of everlasting impact, bringing Glory to Peace, Non-Violence, Universal Brotherhood and Joy. It should convey and highlight these ideals, especially the WAR & WARRIORS RESULTING INTO PEACE AND WARRIORS OF PEACE : along with others' and the Major's ending words of "COULD THERE BE SUCH A WARRIOR ?", therefore, there should simultaneously go on the Peace March Songs as above and all ending into the following Shanti-Mantra Echoes:

**B.G. SONG : CHANTING :**

**(4:Sanskrit) :** "SHĀNTIM SHARANAM GACHHĀMI " (Echoes) (All voices repeat)

Echoing Commentary : WE DEDICATE OURSELVES TO PEACE.....

**B.G. SONG : CHANTING :**

**(5: Sanskrit) :** "SHIVAMASTU SARVA JAGATAH" (Echoes) OM SHANTI . (3)

Echoing Commentary : LET THE WHOLE UNIVERSE ATTAIN PEACE & WELFARE.

PEACE.....PEACE.....PEACE.....

WITH THESE BACKGROUND IMPROVISATIONS GOING ON SIMULTANEOUSLY THE PLAY ENDS).

[The curtain drops]

**The End**

[Written in *Hindi, firstly* at Ahmedabad, Gujarat at Gujarat Vidyapith Ahmedabad (India) at the feet of Great Gandhian Jain Scholar Padmabhooshan, Pragyachakshu Dr. PANDIT SUKHLALJI, D.Litt.].

## **APPENDIX – A**

### **SRIMAD RAJCHANDRAJI**

#### **MAHATMA GANDHIJI'S SPIRITUAL GUIDE**

There in the solitary caves of ancient seekers' abode Idar in Gujarat, remained deeply absorbed in his Meditations and Self-Realisation, forgetting his Physical entity, a very great but much hidden, very much unassuming and very much publicity-evading soul, just a century before.

He used to run his practical business of Jewellery at Bombay just to fulfill his worldly obligations and duties, but most of his time passed in solitudes at Idar and other lonely places. He transformed his realisations and the spirit of Ahimsa and Anekanta into every inch of his living practice.

He was the great and unique modern Jain Seer of this age SRIMAD RAJCHANDRAJI, the spiritual Guide of MAHATMA GANDHIJI, the unequalled present path-seeker of salvation, who was living only for Self-Realisation as Gandhiji himself wrote about him in his Autobiography :

"He was a man of great character and learning. He was also known as a 'SHATAVADHANI'.... The thing that did cast its spell over me I came to know afterwards. This was his wide knowledge of scriptures, his spotless character and his burning passion for Self-Realisation. I saw later that this was the only thing for which he lived."

[—"The Story of my Experiments with Truth"; Part II, chapter 1, pp.112-13]

Gandhiji was so much impressed by him that as he himself said, he did not find any religious person of Srimad Rajchandra's status in the current times in India. He himself learnt the first lesson of Ahimsa, Compassion & Mercy from him. On one occasion of Srimad Rājchandraji's Jayanti at Ahmedabad, Gandhiji publicly paid tribute to Srimadji's greatness in these words:

"For several years, I have been in search of a religious man in India, but I have so far not come across any person who could compete with Srimad Rājchandrābhāi. He mostly used to say that he did not belong to any sect or tradition or fragment; nor did he intend to limit himself to them. These are all sub-religions, the "limited" ones, while religion is 'Infinite' or 'limitless', which cannot be defined at all !".

Srimad Rājchandraji played a very great role in guiding and stabilizing Gāndhiji, the then Barrister M.K. Gāndhi, in his early days in East Africa, into his own fold and faith of Hinduism. Influenced and encircled by the Clergymen in Africa, the Barrister's foundation of his own faith was shaken, he had become weaving and was even going to be converted into Christianity. He wrote at length to Srimad Rājchandraji at Bombay. The Postal Discussions went on. Srimadji sent him not the books of Jainism but Gandhiji's own Hinduism such as BHAGVADGITA, YOGVĀSISTHA MAHĀ RĀMĀYANA, PANCHADASHI, etc. and replied with analytic depth and logic, Gandhiji's important questions and doubts. These have come out in a booklet form in Gujarati and now in English.

It was again the impartial greatness of Srimadji that he did not advise or even indicate Gandhiji to convert into Jainism, but Gandhiji himself got influenced at his hands into the main spirit of AHIMSA—the heart of Jainism.

Impartial Srimadji wrote to Gandhiji :

"I do not have any partiality, whatever religion you belong to. I only wish that you should follow such a religion, such a code of conduct, such a devotion that may lead you to eradicate the blemishes of worldly life.....!"

Such letters and other are the treasure and testimony of the Unique greatness, secular spirit and religious generosity and tolerance of Srimad Rājchandraji.

Mahātmā Gāndhiji's Spiritual Heir and Great Secular Scholar and Initiator of Sarvodaya-Bhoodan Movement Āchārya VINOBA BHĀVE has paid glowing tribute to this unparalleled greatness of Srimad Rājchandraji in one of his Marāthi Letters dated 17-11-1935, written from Pavnār near Wardhā. He has written :

"Rājchandbhāi became instrumental in strengthening Bāpu (Gāndhiji)'s faith in Hinduism—this, a service which had naturally taken shape at his hands but from the view point of public, was his best act. In my opinion, his superb service is to manifest in himself, a burning zeal for Self-Realisation".

### **GĀNDHIJI'S FIRST ACQUAINTANCE WITH RĀJCHANDRAJI**

Before going in depth about Gandhiji's various impressions and writings or speeches on Srimad Rājchandraji who strengthened his faith in his own fold of Hinduism, it will be interesting and useful to have a glimpse of Gandhiji's first and primary acquaintances with Srimadji.

It was the month of July in 1891 A.D., one-Hundred years before. Gāndhiji, the then Barrister M.K. Gāndhi, had returned from England after his studies in Law. He had put up with Dr. Prānjivandās Mehtā at Bombay, whose niece was married to Rājchandraji, then known as Poet Rājchandbhāi. Dr. Mehtā was the person to introduce Rājchandraji saying about him:

"In spite of being a poet he is associated with us in Business. He is a very knowledgeable person, a Gyāni, a Shatāvadhāni [one who is capable of attending to one hundred things at a time and recollecting the same in order]."

Someone suggested to Gāndhiji at that time that "Why don't you narrate a few words to Rājchandbhāi? He will repeat them in the same order irrespective of whatsoever language".

Gāndhiji, astonished at listening this, narrates the incidence clarifying his own condition of that time :-

"Young man was I, returned from England, showy of my knowledge of Language, no less was the influence of the west upon me. Returned from Abroad means descended from Heaven ! I made a big show of expressing the whole of my knowledge and first of all I wrote down words of different languages—because where was I capable to hold that order in my memory? I read out those words thereafter. What a surprise that Rājchandbhāi slowly and smoothly repeated all these words in the same order ! I was pleased, greatly astonished and cultivated my high opinion about the Memory Power of the Poet. This experience should be good enough to calm down my pride of the Western influence....."

Gāndhiji was so much impressed at this very first acquaintance by Rājchandraji that he felt such a Memory, such a knowledge and that too of a not much school-education-possessing and a little elder to him (just by one year and ten months) person was rare. Even he was so much respected without going out of India. This thing made Gāndhiji to realise that one need not go abroad to gather respect and memory could not be purchased from the school and so also the knowledge !



As mentioned previously, Gāndhiji was impressed not only by this memory power and knowledge of Rajchandraji, but by of his "SPOTLESS CHARACTER AND HIS BURNING PASSION FOR SELF REALISATION" also about which he came to know after coming in more contacts with him, after the above mentioned first acquaintance.

Truth-seeker Gandhiji frankly writes about his own inner condition of that time:

"My spiritual state was that of a knowledge-seeker (JIGYĀSU) only when we met first. There remained doubts in mind about several questions.....I had a little knowledge about Religion, Hinduism, Geetā etc. at that time. I am not talking here of whatever I had acquired from my parents. It was not so that had I known much about religion through my own efforts. But I used to have eagerness to know about religion. Hence I liked the acquaintance of Rāychandbhāi and I got influenced by his words."

Gāndhiji records on page 113-114, in his autobiography, "The story of my Experiments with Truth", also :-

"Rāychandbhāi's commercial transactions covered hundreds of thousands. He was a connoisseur of pearls and diamonds. No knotty business problem was too difficult for him. But all these things were not the centre around which his life revolved. That centre was the passion to see God face to face. Amongst the things on his business table there were invariably to be found some religious book and his diary. The moment he finished his business he opened the religious book or the diary. The man who, immediately on finishing his talk about weighty business transactions, began to write about the hidden things of the spirit could evidently not be a businessmen at all, but a real seeker after Truth. And I saw him thus absorbed in godly pursuits in the midst of business, not once or twice, but very often. I never saw him lose his state of equipoise. There was no business or other selfish tie that bound him to me, and yet I enjoyed the closest association with him. I was but a briefless barrister then, and yet whenever I saw him he would engage me in conversation of a seriously religious nature. Though I was then groping and could not be said to have any serious interest in religious discussions, still I found his talk of absorbing interest. I HAVE SINCE MET MANY A RELIGIOUS LEADER OR TEACHER. I HAVE TRIED TO MEET THE HEADS OF VARIOUS FAITHS, AND I MUST SAY THAT NO ONE ELSE HAS EVER MADE ON ME THE IMPRESSION THAT RAYCHANDBHAI DID. HIS WORDS WENT STRAIGHT HOME TO ME. HIS INTELLECT COMPELLED AS GREAT A REGARD FROM ME AS HIS MORAL EARNESTNESS; AND DEEP DOWN IN ME WAS THE CONVICTION THAT HE WOULD NEVER WILLINGLY LEAD ME ASTRAY AND WOULD ALWAYS CONFIDE TO ME HIS INNERMOST THOUGHTS. IN MY MOMENTS OF SPIRITUAL CRISIS, THEREFORE, HE WAS MY REFUGE."

"Though I could not place Raychandbhai on the throne of my heart as Guru, we shall see he was, on many occasions, my guide and helper.....".

#### **GANDHIJI ON DIFFERENT OCCASIONS ABOUT RAJCHANDRAJI**

[ only a few extracts out of many ]

##### **\* IN ONE OF HIS LETTERS ABOUT BODY & SOUL :**

"The body should not be dearer than the soul. He who knows the soul, and also knows that it is different from the body, will not try to protect his body by committing violence. All this is very difficult indeed; but he who has imbibed very noble ideas easily understands it and acts accordingly. The belief that the soul can do good or evil only when it is encased in a body is quite mistaken and terrible sins have been and are being committed owing to it.

There is no such law that the soul can be known only at an advanced age. Many old men pass away without knowing the soul, while PERSONS LIKE THE LATE RĀICHANDBHAI HAVE BEEN ABLE TO REALIZE THE SELF EVEN AT THE AGE OF 8 (EIGHT ! ).....“

(The COLLECTED WORKS OF MAHATMA GANDHI – Vol.IX,p.418, 17-9-1908)

**\*AT RAJCHANDRA JAYANTI, WADHWAN, SAURASHTRA-GUJARAT :**

“Srimad Rājchandra’s impact has mainly influenced my life. Srimad Rājchandra has left deeper impressions on me even more than Mahātmā Tolstoy and Ruskin.”

(Translated from the opening pages of “CORRESPONDENCE BETWEEN MAHATMA GANDHI & SRIMAD RAJCHANDRA” in Gujarati, Published by Srimad Rajchandra Gyan Pracharak Trust, Raj Bhuvan, Near Hathibhai’s Wadi, Delhi Gate, Ahmedabad.)

**\* AT RAJCHANDRA JAYANTI, AMHEDABAD, GUJARAT :**

“ I cannot describe the everlasting impact of Srimad Rājchandra Bhāi that has been established on my life. I have deeper thoughts about him. FOR SEVERAL YEARS, I have been IN SEARCH OF A RELIGIOUS MAN IN INDIA, BUT I HAVE SO FAR NOT COME ACROSS ANY PERSON WHO COULD COMPETE WITH SRIMAD RAJCHANDRA BHAI. There were knowledge, detachment and devotion in him and not the hypocrisy, partiality or attachment-hatred. He had such a greatly unusual power in him through which he was able to derive perfect benefits out of the available opportunity. His writings are much more intelligible, emotional and Self-illuminating even than those of the British Philosophers. I place Tolstoy in first category and Ruskin in the second amongst the European Philosophers. But far more than these two was the state of Experience of Srimad Rājchandra Bhāi. You will have very good impact on your life, if, during your free time at your disposal, you read the writings of life of this Great man. HE MOSTLY USED TO SAY THAT HE DID NOT BELONG TO ANY SECT OR TRADITION OR FRAGMENT, NOR DID HE INTEND TO LIMIT HIMSELF TO THEM. THESE ARE ALL SUB-RELIGIONS, THE ‘LIMITED’ ONES, WHILE RELIGION IS ‘INFINITE’ OR ‘LIMITLESS’, WHICH CANNOT BE DEFINED AT ALL! He will immediately pick up a book on completing his Jewellery Business transaction. He had such a strength in him that he could have become a good Barrister, bright Judge or even Viceroy, had he desired to be so. This is no exaggeration, but his impression on my mind. His sharp intelligence left his everlasting impression on others.”

(Translated from Gujarati:IBID)

**(Narration and Translation By Prof. Pratapkumar J. Toliya)**


**APPENDIX – B**

**SRIMAD RAJCHANDRAJI’S GREAT WORK**

**SRI ATMASIDDHI SHASHTRA**

**OBJECT :**

While sending one copy of the ĀTMASIDDHI to SHRI LĀGHURĀJJĪ MAHĀRĀJ in addition to SHRI SOBHĀG BHĀI, the author SRIMAD RAJCHANDRAJI had himself specified the object of the ĀTMASIDDHI in these words :

“ THE SOUL IS DIMINISHED DOWN FOR INFINITE TIMES FOR SAKE OF THE BODY !  
NOW 

⊗  
NOW IF THE BODY IS REDUCED AND DIMINISHED EVEN FOR ONCE, IT WILL REPAY FOR SEVERAL BIRTHS OF SELF-DESTRUCTION AND DIMINISHINGS....."

### REFLECTIONS :

" Based on 'ATMA PRAVADA', the 7<sup>th</sup> of the 14 POORVAS (The Great Jain Master-Scriptures), the ATMASIDDHI deals with the Existence, Form, Nature, Quality of Doer, Quality of Enjoyer and Liberation of the Soul."

"ATMASIDDHI IS THE ESSENCE OF FOURTEEN POORVAS."

—PRABHUSHRI LAGHURAJJI.

"ATMASIDDHI IS THE SUPREME GOLDEN SUMMIT OF PHILOSOPHY AND SELF-KNOWLEDGE. LET THE VEILED & CLOUDED SUN IN FORM OF SRIMAD RAJCHANDRAJI COME OUT, SHINE AND SPREAD ITS SOOTHING, SUBLIMING RAYS ALL OVER, WHICH IS SELF-ILLUMINARY, BUT HAS BEEN UNKNOWINGLY KEPT HIDDEN AND SUPPRESSED BEHIND THE ARTIFICIAL CLOUDS OF THE BARRIERS OF LANGUAGES, ISMS, SECTS AND FRAGMENTS."

—SRI SAHAJANANDAGHANJI.

"ATMASIDDHI IS THE ATMOPANISHADA OF SRIMAD RAJCHANDRA.....XXXX....."

OUR HEAD NATURALLY BOWS DOWN TO GUJARAT'S-INDIA'S CULTURE TO PRODUCE THE GIVER OF SUCH A CREATION.....!"

—DR. PANDIT SUKHLALJI.

"ATMASIDDHI—immortal work expressive of infinite powers of the SOUL !"

—HOLY MOTHER OF HAMPI ATMAGYA MATAJI.

" I STRONGLY RECOMMEND A SERIOUS STUDY OF THIS JEWEL OF A BOOK TO EVERY GENUINE SADHAKA. THE WORDS OF SRI RAJCHANDRA ARE CHARGED WITH THE VIBRATIONS OF SUPREME INTELLIGENCE. HE IS ALIVE IN EVERY VERSE OF ATMA SIDDHI."

—VIDUSHI SUSHRI VIMALA THAKAR.

[SOURCES & REFERENCES : VARIOUS TEXTS, LETTERS, JACKETS OF VARDHAMAN BHARATI and "SAPTABHASHI ATMASIDDHI" edited by the Playwright.]

~~MAHATMA THE GREAT WARRIOR OF AHIMSA (M.G.)~~  
COULD THERE BE SUCH A WARRIOR ?" (A play) On MAHATMA GANDHI'S Mission of AHIMSA-Non Violence and SHANTI-Peace, inspired by SRIMAD RAJCHANDRAJI, his Spiritual Guide; with the glimpses of latter's events and background By PROF. PRATAPKUMAR J. TOLIYA, disciple of Padmabhooshan Pragyachakshu Dr. PANDIT SUKHLALJI, D.Litt.; With a foreword by.....

Index : ISBN.....

~~MAHATMA THE GREAT WARRIOR OF AHIMSA (M.G.)~~  
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## BAHUBALI DARSHAN

(Audio/Video CD : Hindi / Kannada/ English/Gujarati/Marathi/Bangla)

Bahubali Darshan is a glimpse of prime occasion of Bahubali's sacrificing life, his non-violent war with elder brother Bharat Chakravarti, both being luminous eldest sons of Bhagwan Rishabhdev. The latter, called as Adinath also, was the first Jain Tirthankara of the Avasarpini Yuga and Pioneer Founder of the organised Human Culture of earth, who taught All Arts and Life Sciences to his people.

The story commences with the Message from elder brother Kind Bharat to Bahubali to accept his authority under the CHAKRA, Bhaubali had love and respect for elder brother, but as a Self-respectful and independent ruler of his kingdom of Pdanpur (Takshashila), he didn't oblige Bharat. So no compromise, hence war was the only alternative. It was decided to be a Non-Violent struggle for power between the two kings, avoiding bloodshed of anykind. The suggested three fold trial of his strength through DRISHTI-JALA-MALLA YUDDHAS leads Bahubali to Victory, but Great & Compassionate Bhaubali renounces the whole Kingdom and follows the path of Meditation and Liberation, i.e. MOKSHA by attaining the KEVAL JNANA.

This whole story, being the historical fact, is narrated here with a message of Non-violence, which was adopted in different context in Modern Times by Mahatma Gandhiji inspired by his spiritual guide and Great Jain Seer Srimad Rajchandraji. In fact, this is the enlightened path of Peace for Problem-solving through Self-understanding (Control SAMYAMA) - leading to Social Peace as well as individual Meditative Self Realisation attainment of Supreme Knowledge (KEVAL JNANA) and ultimately the Liberation (MOKSHA).

This entire experiment is presented here in soul - stirring Musical Melo-drama and is sure to touch the hearts and move the souls of the viewers and Listeners. If not, the Producers will feel that their labour has not been successful inspite of their dedicated efforts. The Producers feel confident that they will inspire and touch the hearts of the viewers.

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**Contents :** Shlokas, historical prologue, songs (Bite Samvatsar, Viron ki Baat, Tyaga aur Pem ke path par, Shuddha Budda Chaitanyaghanm etc..) Commentaries and Dialogues with the message of BAHUBALI - the specific BAHUBALI DARSHAN.

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AUDIO  
CD

# ಬಾಹುಬಲಿ ದರ್ಶನ್



ಪ್ರೊ. ಪ್ರತಾಪ್ ಕುಮಾರ್ ಟೋಲಿಯಾ  
ಪ್ರಾ. ಪ್ರತಾಪ್ ಕುಮಾರ್ ಜ. ಟೋಲಿಯಾ  
Prof. Pratapkumar J. Toliya

## ಬಾಹುಬಲಿ ದರ್ಶನ್ BAHUBALI DARSHAN

VCD

# ಬಾಹುಬಲಿ ದರ್ಶನ್



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## ಬಾಹುಬಲಿ ದರ್ಶನ್ BAHUBALI DARSHAN





# VARDHAMAN BHARATI

MISSION & MOVEMENT OF MEDITATIONAL MUSIC,  
JAINOLOGY, SPIRITUALITY, YOGA & INDIAN CULTURE



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